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
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Yad.	Yadaim
Yeb.	Yebamoth
Zebah.	Zebahim

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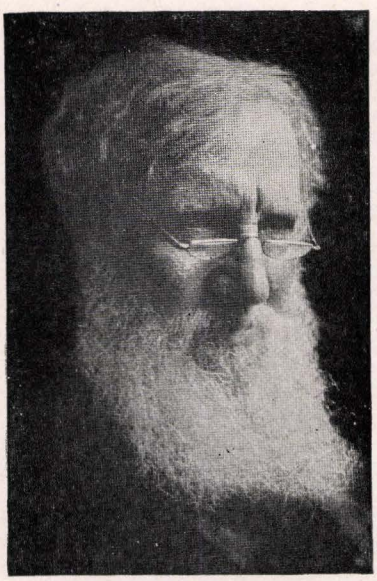

SOLOMON SCHECHTER
(1847-1915)

Distinguished scholar and teacher whose coming to the United States marked the inauguration of a new era in American Jewish scholarship and through whose influence Jews of all groups have been brought to a more profound appreciation of the Jewish tradition

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JABAL, the oldest son of Lamech, and the ancestor of the nomads ("such as dwell in tents"). In *Gen.* 4:20-22 Jabal and his two brothers, Jubal and Tubal-cain, are designated respectively as the first to dwell in tents and have cattle, as the first to play the harp and the pipe, and as the first to forge every cutting instrument of brass and iron.

JABBOK, a tributary of the Jordan river in the country east of the Jordan; in modern Palestine it is called Nahr ez-Zerka. This river is known from the story of Jacob (*Gen.* 32:23), and also as the northern boundary of the Ammonites (*Deut.* 3:16; *Josh.* 12:2). In *Judges* 11:22 the Jabbok is called the boundary of the land of the Amorites.

JABESH-GILEAD, city east of the Jordan in Gilead, mentioned several times in *Judges* and *I* and *II Samuel,* especially *I Sam.* 11. Here Saul was buried by the valiant men of Jabesh-gilead after he had been defeated by the Philistines in the battle on Mount Gilboa (*I Sam.* 31:12; *II Sam.* 2:4-7). The old name is still preserved in the name of the Wadi Yabis, opposite Beth-shan.

JABIN, king of Hazor, in the northern part of Canaan, who was defeated by the Israelites during their conquest of the land of Canaan, about 1250 B.C.E. According to the account in *Josh.* 11:1-15, Jabin headed a coalition of kings of northern Canaan and was defeated by Joshua in a battle "by the waters of Merom"; the city of Hazor was burned, Jabin was slain and the northern territory was occupied. However, in *Judges* 4, it is related that Jabin, the king of Canaan, who had his residence in Hazor, oppressed Israel for twenty years until the tribes of Zebulun and Naphtali, under the leadership of Deborah and Barak, defeated his army, led by his general Sisera, at the brook Kishon or on Mount Tabor ("in Taanach by the waters of Megiddo," *Judges* 5:19). Then the Israelites pressed on and finally destroyed Jabin.

The earlier belief was that the second narrative referred to a later king by the same name; some thought that Jabin was a dynastic title rather than the name of an individual king, thus explaining the identity of names. It is more likely, however, that both accounts are based on a common tradition. In *Josh.* 11 the struggle of the tribes of Zebulun and Naphtali against Jabin is transformed into an account of the conquest of northern Canaan by the Israelites under Joshua; in *Judges* 4 it is confused with the struggle of the Israelites against Sisera of Harosheth-goiim, the latter assuming the role of Jabin's general in this account. The fact that the Song of Deborah (*Judges* 5) does not mention Jabin, but makes Sisera the head of the confederated Canaanites, as well as various other contradictions between the account of *Judges* 4 and the Song of Deborah, together with certain inconsistencies in the story as related in *Judges* 4, are the basis of this assumption. A reference to the struggle of Israel against Jabin and Sisera as related in *Judges* 4 is found in *Ps.* 83:10.

Lit.: Commentaries to *Joshua* and *Judges,* especially that of Moore to *Judges,* pp. 107-8; Bernfeld, *Mabo Leḳithebe Haḳodesh,* vol. 2, p. 33.

JABNEH (*II Chron.* 26:6; probably identical with Jabneel, *Josh.* 15:11; it is called Jamnia by the Greeks, and frequently occurs in that form in the books of *Maccabees* and Josephus), an old Palestinian city, situated on the Mediterranean coast between Jaffa and the former Philistine city of Ashdod. At the time when it was most flourishing, Jabneh also had a harbor, for which reason Pliny the Elder (*Historia Naturalis,* 5:14) speaks of two Jamnias. Uzziah, king of Judah, captured the city from the Philistines and broke down its wall (*II Chron.* 26:6).

In the time of the Second Temple Jabneh was a populous, well-fortified city, and many battles took place near there. Judas Maccabeus, incensed at the hostility of the inhabitants, burned the harbor of Jabneh with all the wares found there (*II Macc.* 12:8-9). His brother Simon captured the city in 137 B.C.E., but Jews settled there in rather large numbers only in the time of Alexander Jannaeus. Pompey made it a free city, and it was rebuilt by the procurator Gabinius (57 B.C.E.). The emperor Augustus gave it to Herod, who presented the income of the city to his sister Salome. The latter presented Jabneh to the empress Livia, and thus it and other cities came into the private possession of Augustus. In 40 C.E. the heathen population erected an altar in honor of Caligula, which stirred up the Jews there to a revolt against Rome. Vespasian besieged Jabneh and humbled the Jews (Josephus, *Jewish War,* book 4, chap. 3, section 2; Philo, *Embassy to Caius* 30).

At the time of the destruction of Jerusalem (70 C.E.), Johanan ben Zakkai, a member of the Sanhedrin, who had fled from the city, established a small community of sages at Jabneh. He became the head of a Beth Din (court) there which, with certain changes, took over the functions of the Sanhedrin. Vespasian granted the request of Johanan ben Zakkai to found an academy there, and from that time on Jabneh became the center of a new Jewish spiritual life. Rabban Gamaliel II was the successor of Johanan as the president of the new Sanhedrin and the academy. When the city was destroyed in the Bar Kochba revolt (132-35 C.E.) and the inhabitants had fled or been led off to captivity, the teachers of the law fled to Usha; it is doubtful whether they ever returned to Jabneh, as there is no further reference to a Sanhedrin there.

At the time of Judah Hanasi, the redactor of the Mishnah (latter half of the 2nd cent. C.E.), Jabneh was an emporium for the export and import of wheat (*Midrash Gen.* 76). In the 3rd cent. a Christian community arose there. Benjamin of Tudela, in 1172, reported that he had visited the ruins of the academy in Jabneh, but that there were no Jews there. Estori Hafarhi, in his *Kaftor Vaferah,* mentions a beautiful

building which in 1322 was over the grave of Rabban Gamaliel in Jabneh.

A rather dilapidated Arab market-town, called Yebna, occupies the ancient site of Jabneh, half an hour's journey from the Mediterranean Sea, on a hill on the southwestern side of the "Wadi Rubin." It is a station on the railroad from Kantara to Ludd.

WILLIAM F. ALBRIGHT.

JABOTINSKY, VLADIMIR (Hebrew, Zeev ben Yonah), writer, orator and Zionist leader, b. Odessa, Russia, 1880; d. at Camp Betar, near Hunter, N. Y., 1940. He came from a religious Jewish home, and had, in his childhood, some elementary Hebrew education (his teacher was the well-known writer S. Ravnitzky). Yet he belonged to that generation of Russian Jewry in which the process of assimilation had already set in. Educated in Russian schools in Odessa, he had early manifested an unusual literary talent, and in the spring of 1898, before graduating from high school, he was sent to Bern, Switzerland, as foreign correspondent of the local Russian paper *Odessky Listok*. In the fall of the same year he was transferred to Rome and put on the staff of the important South Russian daily *Odesskya Novosti*. In both cities he studied law, but did not take a law degree until 1912, when he passed examinations at the Yaroslavl law school, in Russia.

In the course of his stay in Italy, Jabotinsky's contributions to his Odessa newspaper, signed with the pen-name of Altalena, as well as his articles in other Russian papers, made him one of the most popular columnists in Russia, and in 1901 he was called back to Odessa to serve on the editorial staff of his paper. Political articles (including some in the socialist Italian daily *Avanti*), literary sketches, two plays, and Russian poetry, both original and translations, date from that period.

He already considered himself a Zionist, but was not active in the movement. His political views, formed under the old Russian regime and further developed in the liberal atmosphere of Italy, centered around the concept of individual liberty, opposition to all excessive authority, and the acceptance of socialism as a just method of assuring the material needs of the individual. The famous Italian socialist educators of the time, Professors Labriola and Ferri, greatly influenced his early thinking.

In 1903, after the Kishinev pogrom, Jabotinsky threw himself into Jewish activities. While continuing his professional work as a Russian writer, as a foreign correspondent or editorial writer of important Russian papers in Odessa, St. Petersburg and Moscow, he placed his prestige at the disposal of the Zionist cause. From 1903 to 1914 he was the foremost Zionist speaker and writer in Russia, and the spiritual leader of an entire generation of Jewish intelligentsia. Intense studies pursued during that period in Russia, Vienna, and Turkey made him a first-rate Hebrew scholar and a specialist on national movements and on the Near East. In 1909 to 1910, at the head of three general and Jewish periodicals published in Constantinople, he was entrusted with the task of establishing political contacts between the World Zionist Organization and the newly created Young Turk government. All during this time, Jabotinsky led the fight for Zionism in Russia, for the revival of Hebrew, for the organization of self-defense units to safeguard Jewish communities against pogroms, for individual equality and for national minority rights in Russia. Disavowed by the assimilationists and opposed by anti-Zionist socialists among the Russian Jews, he became the idol of Zionist youth. Despite his uncompromising Zionism, he planned for a normalization of Jewish existence in a future liberal Europe, and was the chief author of the program of minority rights formulated at the Zionist convention at Helsinki (Helsingfors), Finland, in 1906.



Vladimir Jabotinsky. From an etching by Elias Grossman

Upon the outbreak of the first World War, Jabotinsky was sent abroad as correspondent of the influential Russian daily, *Russkya Vedomosti*. With the entrance of Turkey into the War, he saw the Jews' chance to acquire Palestine. He took it for granted that the superannuated structure of the Ottoman empire would collapse in the course of the War, and that for the Jews to secure Palestine after the War it would be necessary for them to have played a major part in its conquest. With the help of Joseph Trumpeldor, he organized several hundred Jews, mostly Russians expelled from Palestine, into a military unit, which the British authorities consented, in 1915, to send to Gallipoli as an auxiliary troop, under the name of the Zion Mule Corps.

Dissatisfied with this partial success, Jabotinsky proceeded to London, and there continued his efforts to have full-fledged Jewish regiments formed within the British army and sent to the Palestine front. P. Rutenberg and M. Grossman were the only ones to cooperate

actively with Jabotinsky, and Dr. Chaim Weizmann gave him discreet support. The majority of the Zionist leadership at the time opposed his scheme, insisting on the need for the Jews to remain neutral in the War, and not commit themselves to the support of either party. The most prominent Jewish leaders in England likewise opposed his plan, fearing the precedent of segregation, and it was not until 1917 that the British government consented to the formation of three Jewish battalions (the 38th, 39th, and 40th Royal Fusiliers), later consolidated into the First Judean Regiment. Jabotinsky enlisted as a private and was soon promoted to a lieutenancy. He took part in the fighting in the Jordan Valley, and was decorated and mentioned in despatches.

In 1919, Jabotinsky insisted on the need of maintaining the Jewish Legion to keep order pending the expected period of Jewish mass immigration, but he remained unsupported by most of the Zionist leaders, who took a lighter view of the security problem in Palestine; the British authorities demobilized the Jewish forces without much Jewish opposition. In the meantime, Arab opposition to Zionism was being encouraged by the military administration of General Bols, and Jabotinsky found evidence that pogroms were being prepared in Palestine with the connivance of the British authorities. He thereupon organized the Haganah (self-defense) and led it during the anti-Jewish riots in 1920. This led to a sentence of fifteen years' hard labor imposed upon him by a British military tribunal. A storm of indignation in England and among the Jews followed, and a few weeks later he was pardoned. Subsequently, the conviction was reversed by a higher tribunal in England.

Jabotinsky, now universally acclaimed as a Jewish hero, was elected a member of the Zionist Executive (1921) and given charge of the departments of propaganda and Palestine Foundation Fund (Keren Hayesod). Almost from the first, deep differences of opinion developed between him and Weizmann, president of the Zionist Organization, with Jabotinsky insisting that rapid mass immigration, rather than careful concentration on cultural and social progress, should be the main objective of Zionism for the first few years; that Jewish military and police units be on hand to safeguard the immigrants from possible violence; that these demands be stubbornly insisted upon in dealing with the British public and government.

At the same time, perturbed by the wave of pogroms in the Ukraine perpetrated by Petlura's peasant followers, Jabotinsky made an agreement with Slavinsky, the prime minister of Petlura's Ukrainian government, providing for a Jewish police force to follow in the rear of Petlura's army and to maintain order in the towns with a Jewish population. This agreement was construed by Jewish socialists as indicating Jabotinsky's support of anti-Communist factions in Russia, and marked the beginning of the hostility toward him of the labor wing in Zionism.

In 1922, during Jabotinsky's absence in the United States on Zionist business, Weizmann negotiated with the British government the "Churchill White Paper," which considerably restricted Jewish rights in Palestine, and Jabotinsky, while agreeing to support him in this instance, felt increasingly out of step with his colleagues. In 1923, he resigned from the Executive and from the Zionist Organization, charging its leaders with clinging to a policy bound to cause Jewry the loss of Palestine.

He settled in Berlin, and once more embarked on a brilliant literary career, publishing in rapid succession the *Hebrew Geographical Atlas* (in collaboration with Dr. S. Perlman), the *Saga of the Jewish Legion,* a Biblical novel *The Judge and the Fool,* and various studies in Hebrew philology and phonetics. Joined by a group of leading Russian Zionists, he decided to return to the Zionist Organization, and started a campaign to win followers among the Zionist masses, aiming at a "revision" of Zionist tactics away from the slogans of "practical achievement," of the "spiritual center," of "gradual infiltration" and of "selective immigration" to the Herzlian concept of a speedy transformation of Palestine into a Jewish state by means of rapid mass immigration. In a series of lectures delivered all over Europe, and through articles in the Russian Zionist periodical *Rassviet* (then published in Berlin), Jabotinsky laid the foundation of the Revisionist movement.

In 1925 a convention in Paris proclaimed the formation of the World Union of Zionist Revisionists (WUZR) and elected Jabotinsky its president. Both the WUZR and its affiliated youth organization, Betar, grew rapidly in eastern Europe. He made Paris his headquarters until 1936, except for a brief period in 1928 to 1929 during which he lived in Jerusalem and edited the Hebrew daily *Doar Hayom.* Lecturing all over the world, writing in Revisionist and other papers in many countries, he became the recognized leader of Zionist opposition. Drawing forceful attention to every mistake in Zionist policy and economics, he was hotly accused by Zionist opponents of irresponsibility, of militarism, of fascism. Nevertheless, he acquired a unique stature in modern Jewry as an intellectual and artistic force and as a man whose personal character was above reproach.

After the allocation of 50 per cent of the membership on the Jewish Agency to "non-Zionists" in 1929 and after the refusal of the Zionist Congress to define the aim of Zionism as the "Jewish State" in 1931, Jabotinsky became increasingly convinced that the ideals of Zionism had been betrayed by its leaders. This, as well as the economic discrimination and physical violence exercised in Palestine against Revisionists, gradually alienated him from the Zionist Organization, and when, in 1935, the Zionist Actions Committee prohibited further "independent political activities" by Zionist groups, Jabotinsky and the Revisionists left the Zionist Organization. At a congress in Vienna in the summer of 1935 delegates claiming to represent 713,000 voters founded the "New Zionist Organization" and elected Jabotinsky their president.

As the head of the new organization, Jabotinsky settled in London, and continued his activities, concentrating on the fight against the partition of Palestine and for a "policy of alliances" aiming at the coalition of all those governments interested in solving the plight of the Jews in Europe by means of an internationally supported "evacuation plan" in which every

Jew who "opts" for Palestine should be given technical and financial facilities to emigrate to Palestine. The scheme, at first visualized as a "ten-year plan" for the emigration of 1,500,000 Jews to Palestine, was intensified by Jabotinsky to the "Max Nordau Plan" of transferring the first million Jews to Palestine within one year, after the outbreak of the second World War (1939). In this plan he saw an opportunity at once to secure the Jewish position in Palestine and to rally all those elements interested in the solution of the problems confronting Jews the world over.

During the same period, he indicated the way to nullify British prohibitions of Jewish immigration, by inspiring a large-scale campaign of "illegal immigration" into Palestine. Despite British attempts to stop this movement, it grew with the growth of anti-Semitism on the continent, and he had the satisfaction of knowing that it was approved by certain statesmen in England and in other countries. After a while, the Zionist Organization followed the same example. This "illegal immigration" was not interrupted until 1940, after the occupation by Germany of all territories from which immigrants could proceed.

With the outbreak of the War in 1939, Jabotinsky demanded a Jewish army to fight Hitler and a united Jewish representation at the future peace conference. In his book *The Jewish War Front,* published in London in 1940, he formulated what he believed ought to be the attitude of Jews to the second World War and its probable aftermath. In February, 1940, he sailed for the United States, where he continued his activities for the Jewish army and a united Jewish representation. He developed angina pectoris, a thing which was unknown to even his closest friends, and died on August 3rd, 1940, on a visit to the summer camp of the Betar organization, near New York city.

BENJAMIN AKZIN.

Lit.: Frank, Moses Z. R., in *American Hebrew,* Aug. 16, 1940, p. 8; Wise, Stephen S., in *Opinion,* Sept., 1940, p. 4; Grossman, Meir, "Vladimir Jabotinsky: An Appraisal," *ibid.,* May, 1941, pp. 16-18; Lipsky, Louis, "In Memory of Jabotinsky," *Congress Weekly,* vol. 8, No. 27 (July 25, 1941) 6-8; Newman, Louis I., "Who Was Jabotinsky?," *National Jewish Monthly,* Oct., 1940, p. 44; Ginsburg, Elias, "Jabotinsky, Leader of Men," *Jewish Tribune,* June 16, 1922, p. 8; Bernstein, Herman, *ibid.,* July 22, 1927, p. 3; *Current Biography* (1940) 426; Jaari and Grünberg, *Zeeb Jabotinsky* (1921); *Der Idishe Legionär,* 1918, No. 10; *Doar Hayom,* Heshvan 16, 1931; Ribalow, Menachem, in *Hadoar,* Aug. 16, 1940, pp. 597-99; Tchernowitz, Chaim, in *Bitzaron,* vol. 2 (1940) 77-82; Böhm, Adolf, *Zionistische Bewegung,* vol. 1 (1935); vol. 2 (1937); *Hadar. Journal of Jewish American Youth,* vol. 3 (1940), No. 5-8 (memorial issue).

JACKSON, SOLOMON HENRY, editor and publisher, b. England; d. New York city, about 1847. The data dealing with his younger years are fragmentary. It is apparent, however, that he arrived in the United States about 1787 and was well trained in both Jewish and secular subjects. He settled in Pike County, Pa., and there married Helen Miller, daughter of a Presbyterian minister. Some years later his wife died, and Jackson came to New York city, where he raised his five children in the Jewish tradition. They all married within the Jewish faith, with the exception of a daughter, Eliza. However, her husband, Peter Dovoman, a physician, subsequently embraced Judaism, and at the time of his death was associated with one of the most Orthodox congregations in New York city.

In the years 1824 and 1825 Jackson began to edit the first Jewish periodical in America. It was published in New York city and appeared monthly, with but occasional lapses, for a period of two years. It was entitled *The Jew; Being a Defense of Judaism Against All Adversaries and Particularly Against the Insidious Attacks of Israel's Advocate.* The publication mentioned in the title was issued by the American Society for Ameliorating the Condition of the Jews.

Jackson's contributions to American Jewish life, however, were not limited merely to the publication of his periodical. In 1826 he translated and published an English and Hebrew prayer-book. This prayer-book had been preceded by only two earlier manuals of its kind in the United States, one an anonymous compilation for use on the Jewish holy days (New York, 1761), and the other Isaac Pinto's English translation of the Sephardic prayer-book (New York, 1766). The first American edition of the Passover services in English and Hebrew was also published by Jackson (1837).

JACKSONVILLE, a city located on the St. Johns River in the northeastern part of Florida, with a population of 173,605 (1940 census), of which, according to data compiled by the local Jewish Community Council, 4,500 were Jews.

Jews began to settle in the city not long after its founding in 1816 and its incorporation in 1832. The oldest tombstone in the Jewish section of the old city cemetery is dated 1857. This section, measuring forty-eight by fifty feet, was donated by the city on July 18, 1874, to Jacob Huff, a trustee of the Hebrew Benevolent Society, who subsequently served for a number of years as city treasurer. The names on many of the tombstones testify to the German origin of the majority of the early Jewish settlers. One of the most prominent families was that of the Dzialynskis, one of whose members, Morris A. Dzialynski, served as mayor of Jacksonville in 1881 and 1882. The first society for Jewish worship was established in 1867; however, it passed out of existence before 1875.

The first Jewish congregation, organized as Society Ahavath Chesed on January 18, 1882, had an initial membership of twenty-four and was headed by M. A. Dzialynski, president. The first synagogue, built on the corner of Laura and Union streets, was dedicated on September 8th of the same year. It was destroyed in the great fire which swept the city on May 3, 1901, and the congregation was the first in the city to build a new house of worship. The congregation conducted its services in this second synagogue until 1908, when it was sold to the Christian Scientists (in 1941 it was owned by the Greek Orthodox Church). A new Temple Ahavath Chesed, erected at the corner of Laura and Ashley streets, was dedicated on September 24, 1910, and was still in use in 1942. The congregation, which follows the Reform Jewish ritual, had a membership of about 200 in 1941. Its rabbis have been Marx Moses (1882-85), A. Rosenspitz (1885-86), Ignatz Kaiser (1886-87), J. Kahn (1888-90), S. Rosenberg (1890-93), B. Babbino (1893-1900), David H. Wittenberg (1900-6), Pizer Jacobs (1906-12), Samuel Schwarz (1912-16), Israel L. Kaplan, the incumbent since 1916.



Jacob meets Rachel. From a 16th cent. painting by Palma Vecchio

Orthodox Jews began to arrive in Jacksonville about the end of the 19th cent.; the majority were from Lithuania and Roumania, although some came from Hungary, Russia and Poland. In 1901 they organized the Hebrew Orthodox Congregation, B'nai Israel, with a membership of forty, headed by Max Frank, president. A Minyan was maintained by it until 1907 in a room in the old Masonic Temple; then, with the assistance of non-Jewish friends and some out-of-town Jews (notably the Weinkle brothers of Savannah), a synagogue was erected at the corner of Duval and Jefferson streets. The first reader, Shohet and Mohel of the congregation was Benjamin Shafer; he was succeeded by Rabbis Salo Stein (1919-21), C. H. Press (1921-23) and Samuel Benjamin (Bension; 1926-28). Under the leadership of the latter a new building, known as the Jacksonville Jewish Center, was erected on the corner of Silver and Third streets. In 1942 this Center had a membership of about 330 families. Its rabbis have been Harry Cohen (1928-30) and Morris D. Margolis, the incumbent since 1932.

Each of the congregations maintains a cemetery of its own. The Jewish organizations in the city include the Pushaloter Relief Society (1911), the Jewish Welfare Society (1917), the Hebrew Sheltering Aid Society (1922), the Jewish Community Council (1935), the Jacksonville Commercial Alliance (1937) and the Progressive Credit Union (1939), which make loans at a low rate of interest; and the Jacksonville Resettlement Committee, which has aided in settling European Jewish refugees from 1933 on in the city. A branch of the Young Men's Hebrew Association functioned in Jacksonville from 1910 to 1932, and there are various Zionist, fraternal and social organizations. In 1877 the first lodge of the B'nai B'rith in the entire state of Florida was organized at Jacksonville.

The *Southern Jewish Weekly,* an Anglo-Jewish periodical, has been published in Jacksonville since 1938; it was the successor of the *Florida Jewish News.*

MORRIS D. MARGOLIS.

Lit.: Davis, T. Frederik, *History of Jacksonville, Florida, and Vicinity; Jacksonville Jewish Center Year Book and Directory* (especially the 1926-27 edition).

JACOB (Hebrew, *Ya'akob*), son of Isaac and Rebekah, the third of the patriarchs.

1. In the Bible. The story of Jacob is told in *Gen.* 25:19 to 50:13; the name is explained as being derived from the fact that in birth he was grasping the heel (*'akeb*) of his twin-brother Esau. The narrative for the most part deals with the years of Jacob's youth and wanderings (conflict with Esau over the birthright and the blessing, flight, dream at Beth-el, twenty years' service with Laban, the brother of his mother, marriage with the latter's daughters, Leah and Rachel, return, combat with a spirit, changing of the name Jacob to Israel, and reconciliation with Esau). A few, but especially effective, incidents of his life as a man and as an old man are woven into the story of his son Joseph (mourning for Joseph, anxiety about Benjamin, journey to Egypt, and his seeing Joseph once more). Jacob died at the age of 137, seventeen years after he came to Egypt, and was buried in the family vault in the cave of Machpelah.

According to the traditional concept of his story, the character of Jacob was a two-sided one. His fear of God, humility in prayer and pious trust, his tenacious endurance and faithfulness to duty, his love for Rachel and her children, and his affection for his father, family and home are in striking contrast with his cunning, egotistic calculation, deceit and cowardice. The Bible is unwilling to have these faults explained away (cf. *Hosea* 12:4), which could be done only at the cost of considerable violence to the text. The intention of the Scripture is not to gloss over the failings of its heroes to record only their virtues. The theological significance of Jacob is best expressed in the words of the Midrash (*Midrash Gen.* 68:18): "His image was engraved in heaven," that is, his heart or character was essentially good. In external graces he was surpassed by both Esau and Laban; but he was superior to both in culture and cleverness and sought to obtain what he felt was justly due him, though by methods that were not strictly just. God punished this deviation from the norm of morality by visiting on Jacob many bitter experiences, but graciously lent His aid to the possessor of a pure and indestructible soul. Thus Jacob is not so much an ethical ideal as a type—true to life—of his much oppressed descendants; he conquers constantly by means of his mental gifts, and always survives the shocks of fate.

Biblical criticism divides the story of Jacob among the sources *J, E* and *P*. It is generally assumed that from *Gen.* 32:29 on *J* uses the name Israel, while *E* and *P* continue to use the name Jacob. From the text it is difficult to determine just what the original characterization of Jacob was. The historians see in Jacob a personification of Israel; yet this personification was never attached to the name of Jacob, but to that of Israel. The Assyriologists see in Jacob the features of a lunar deity; however, only a few features of the story can be explained as myths, for example, that his four wives represent the four phases of the moon, and his twelve sons the months.

Eduard Meyer notes the name J'qb'ar, the Egyptian form of the name of a place in Central Palestine. Since the Egyptian *r* corresponds to the Semitic *l,* this is the same as Jacob-el; it probably means "God is cunning" or "God rewards." Meyer believes that Jacob was originally the name of a tribe that lived to the west of the Jordan, in the territory of Judah, and that at a later period it united with the Israel tribes east of the Jordan at Penuel and Mahanaim. Others advance the



Jacob blessing Manasseh and Ephraim. From a painting by Rembrandt Harmensz van Rijn

theory that Jacob was originally the name of a God, and instance the name of the Hyksos king J'qb-hr, which is interpreted as meaning "(the god) Jacob is satisfied."

On the other hand, Gunkel suggests that Jacob was the purely fictitious hero of certain popular tales which were originally conceived in a somewhat humorous style. They contrast the clever cattle-breeder with the more civilized hunter, who is stupid and at the same time noble; the clever father-in-law with the still more subtle son-in-law; and the old man with his spoiled youngest son. Later on, he holds, this figure was given a name derived from political events, and the originally unconnected stories were united into a group of stories that were used by the authors of *J* and *E*. In this process, says Gunkel, they availed themselves of the cult legends, previously independent, about the origins of the shrines of Beth-el, Mahanaim, Penuel and Shechem. The reference to Jacob's wrestling in *Hosea* 12:4-5, 13, differing in some respects from the narratives in *Genesis*, show that by the 8th cent. B.C.E. the story of Jacob had acquired approximately its essential outlines.

J and *E*, according to the critics, give essentially the same account of Jacob's character and history, and in many places the sources themselves can not be separated. The only difference is that in *J* the young Jacob shows a certain amount of strength, as when he rolls the stone off the mouth of the well (*Gen.* 29:10). This story and the account of the nocturnal wrestling at the crossing of the Jabbok (perhaps originally a combat between Jacob and the river-spirit), may possibly indicate that the story of a mythological hero has been transferred to Jacob. The *E* source, however, which has a more theological character, relates that Jacob got the best of Laban at the command of God and by means of supernatural wonders. With the progressive revisions of the narratives the parts of the story which offended the ethical feelings of later times were gradually softened. Thus, whereas, according to *Gen.* 25:27-34 and 27:1-45 (*JE*), Jacob had to flee from the wrath of Esau because he had tricked him out of his birthright and blessing, according to *Gen.* 27:46 to 28:9 (*P*) he left at the command of Isaac and Rebekah, who did not want him to take a Canaanite wife.

As a result of the gradual fusion of the stories, continue the critics, Jacob came to be regarded as the ancestor of the entire nation of Israel, and the latter are accordingly called "house of Jacob," "seed of Jacob" and "children of Jacob." Sometimes Jacob (as does Israel) refers especially to the Northern Kingdom (as in *Isa.* 9:7-8; *Micah* 1:5).

The blessing which, in the narrative, Jacob gives to his sons just before his death (*Gen.* 49) is held to be an old poem which has been incorporated into the Jacob saga. For this, see JACOB, BLESSING OF.



The meeting of Jacob and Rachel. From a painting by William Dyce



Jacob blessing his twelve sons. From a painting by Jacob Steinhardt

2. In the Midrash. Though rabbinic tradition generally regards the three patriarchs as of equal merit, it gives a certain preference to Jacob. Thus there is a statement that Abraham was saved from the fiery furnace, into which he was cast by Nimrod, only through the merit of his future grandson, the only one of the three patriarchs to have all pious children (*Sab.* 146a; *Tanhuma* to *Lev.* 19). The picture of Jacob was engraved beneath the throne of God. He also bore the names Shemesh ("sun") and El ("God"; *Meg.* 18a), and is said to have possessed the divine power of creating worlds. He acquired the name Israel by conquering the angel (*Hul.* 91b) which was usually regarded as the guardian angel of Esau. The contrast between Esau and Jacob, according to the legends, was apparent even when they were in their mother's womb; when she passed by heathen temples, Esau moved, but when she passed by a house of God, Jacob moved (*Midrash Gen.* 63).

Softening the harshness of the Bible narrative, Jewish legend insists that Jacob, who always strove for truth, did not really wish to defraud Esau or to purchase his birthright from him, though by rights he should have been the first-born; and that he did not fight for the sake of worldly wealth, but for the ideal right to the priestly office. Jacob hesitated to deceive his father, and only followed the commandment of Rebekah. Yet Isaac was not deceived, for he suspected that Jacob was standing before him when he gave the blessing, and later even Esau agreed that it had been given to the right son. The statement of Isaac, "The voice is the voice of Jacob, but the hands are the hands of Esau" (*Gen.* 27:22), was interpreted as meaning that as long as the voice of Jacob (the Jews) resounds in the academies, the hands of Esau (Rome) are without power against him.

The life of Jacob was also explained by the legends on the principle that the experiences of the fathers are signs for their descendants. God showed Jacob the future history of the world and the part which the Jews were to play in it. The dream of Jacob and the ladder were said to represent Mount Sinai, the giving of the Law, and the Temple. The well at which Jacob met Rachel was interpreted to mean the Sanhedrin (*Midrash Gen.* 70). A difficulty in the chronology of the Biblical narrative is explained away by the assertion that Jacob, after leaving Isaac to go to Laban, spent fourteen years studying Torah at the academy of Eber, the son of Shem (*Meg.* 17a).

According to the rabbis, Jacob's life was full of suffering, yet he himself was responsible for the quarrel between Joseph and his brothers. It had been decreed by fate that Jacob should be brought to Egypt in chains; but his merits saved him from this humiliation, and he was brought thither by Joseph in all honor (*Sab.* 89b). Jacob refused to be buried in Egypt, lest the Egyptians pay divine honor to his corpse. He was buried in the family sepulchre at Machpelah, and when Esau tried to interfere, he was killed by Hushim, one of Jacob's grandsons (*Sotah* 13a). Jacob possessed the gift of prophecy, according to the rabbis, but was forbidden to predict the Messianic future. The evil inclination had no power over him, and he enjoyed on earth a foretaste of the life to come (*B.B.* 17a).

3. In Art. The figure of Jacob has been often used in art, especially such scenes in the narrative as the blessing of Jacob, Jacob and Esau, Jacob's dream, and Jacob and Rachel. The most noteworthy of these are the paintings of Rembrandt, Rubens, the school of Raphael, and, in modern times, Lesser Ury. The story of Jacob has been frequently used for dramatic purposes; a notable play of this sort by a Jewish author is Richard Beer-Hofmann's *Jacob's Dream.*

HUGO FUCHS.

Lit.: The Bible commentaries; Meyer, Eduard, *Die Israeliten und ihre Nachbarstämme* (1906) 281-82; Gunkel, H., *Genesis,* 4th ed., lxxvi et seq., 291 et seq.; Ginzberg, L., *The Legends of the Jews,* vols. 1 and 5 (1909 and 1925); Kutna, E., "Der Patriarch Jakob in der bildenden Kunst," *Ost und West* (1908) Nos. 8 and 9.

JACOB, BLESSING OF, a long poem found in *Gen.* 49:1-27, where it is recorded as the last words addressed by Jacob to his twelve sons, in which he foreshadowed the fate of their descendants. Each of the twelve receives a separate characterization. Reuben is the first-born, but is regarded as unstable; Simeon and Levi are too prone to violence, and shall therefore lose their separate existence and be scattered among the nation. Judah is a battling warrior and the leader of the people. Zebulun is a trader and seafarer; Issachar a large-boned ass that is ready to serve. Dan is likened to a treacherous serpent; Gad, in a verse full of puns, is described as defeating an invasion. Asher and Naph-



Jacob blesses Benjamin. From a painting by Lesser Ury

tali are noted for excellent agricultural products. Joseph is elaborately praised for his fruitfulness, warned of enemies, yet given all possible blessings. Benjamin, the last of the twelve, is described as a ravening wolf.

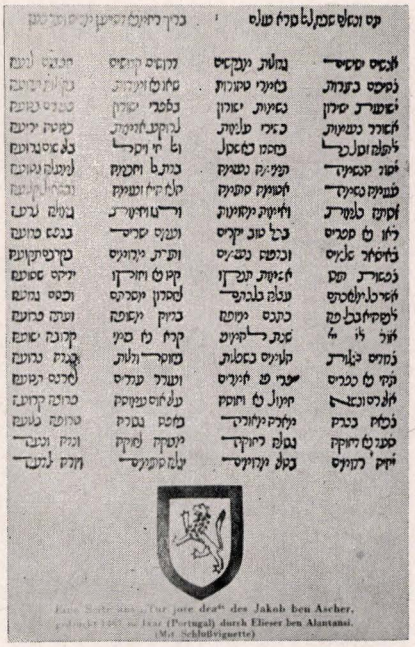
Bible critics have generally regarded the Blessing of Jacob as a poem produced in the period after the Israelites had already settled in Canaan; this poem was incorporated into the *Genesis* narrative by one of the sources (probably *J*, possibly *E*) in order to round out the Jacob saga. Opinions differ widely as to the composition and date of the poem. According to some, the separate "blessings" come from different ages, the earliest being those of Reuben, Simeon and Levi, and the latest that of Joseph, and they were cast into a whole about the time of Solomon (10th cent. B.C.E.). According to others, the poem shows such unity in structure (it can be divided into four verses, of which those beginning with Judah and Joseph are the second and fourth) and language that it would seem to come from a single poet. The historical events to which the poem alludes appear to be from the period from the conquest (13th cent. B.C.E.) to the beginning of the kingdom (10th cent. B.C.E.). The verses about Simeon and Levi seem to refer to an unsuccessful attack on Shechem, to which there is another apparent allusion in the story of Dinah (*Gen.* 34). The verses about Judah apparently refer to the triumphant reigns of David and Solomon; the "archers" (verse 23) in the verses about Joseph may mean the Midianites who were defeated by Gideon (*Judges* 6 to 8). The passages about Zebulun, Issachar, Gad, Asher and Naphtali refer to the occupations of the tribes after their settlement in Palestine; the allusions in the sections about Reuben, Dan and Benjamin are very obscure.

Since many of the tribes are compared to animals, Alfred Jeremias and Winckler have sought to connect the twelve sons of Jacob with the twelve signs of the zodiac. However, this hypothesis is untenable; many of the tribes are not compared to animals, some of the animals named are not known as signs of the zodiac, and the order of the animals in the zodiac is not the same as that of the twelve sons. It has been suggested, however, that the connection of the animals with the tribes is a relic of totemism.

There are a number of difficult and obscure passages in the Blessing of Jacob. The phrase "Naphtali is a hind let loose" (verse 21) is probably to be emended, by a different vocalization, to "Naphtali is a slender terebinth." A still more difficult passage is verse 10: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh" (*'ad ki yabo shiloh*). The above translation, as well as the suggestion of Abraham ibn Ezra, "until Shiloh is destroyed," is untenable in view of the fact that the sanctuary at Shiloh, the object of pilgrimage, was destroyed many years before Judah assumed rulership. The traditional interpretation holds that the verse refers to the Messiah, "until he comes to whom it (dominion) belongs (*shelo*). It is possible that the reference is to Ahijah of Shiloh, who anointed Jeroboam as king in place of Solomon and thus initiated the division of the kingdom (937 B.C.E.); in this case the poem would come from a poet of the Northern Kingdom, celebrating the advent of Jeroboam. It is most likely, however, that the passage is an entirely corrupt text, defying restoration.



Jacob departing from Laban. After a painting by Borgioni



A page from Jacob ben Asher's "Tur Yoreh Deah" printed in Portugal (1487) by Eliezer ben Alantansi

Another doubtful passage is verse 18, "I wait for Thy salvation, O Lord," which has no meaning in the context. It was explained by the rabbis as a Messianic reference: Jacob was thinking of Samson when he gave the blessing to Dan, and hoped that he would be the Messiah; but when he saw further that Samson would die, he expressed a wish on the spot for the future redemption. It is more probable, however, that the verse is either a stray from another narrative or a desperate attempt on the part of the scribes to give some sense to a hopelessly jumbled set of letters.

SIMON COHEN.

Lit.: The commentaries to *Genesis*, especially Ball, Skinner, Driver, Bennett, Ryle and Gunkel; Kohler, Kaufmann, *Das Segen Jakobs* (1868); Gressmann, H., *Die Anfänge Israels* (*Schriften des Alten Testaments*, vol. 1, part 2) 171; Jeremias, A., *Das Alte Testament im Lichte des alten Orients*, 343 et seq.; Posnanski, *Schilo* (1904).

JACOB BEN ABBA MARI, *see* ANATOLI(O), JACOB BEN ABBA MARI.

JACOB BEN ASHER, surnamed "Baal Haturim" after his principal work, codifier, b. Germany, possibly



A page from the "Arba Turim" by Jacob ben Asher

at Cologne, about 1269; d. Spain about 1340, and buried in Toledo. The details of his life are for the most part veiled in obscurity. His father, Asher ben Jehiel (Rosh), was his teacher, and about 1303 Jacob fled with him through Savoy and Provence to Barcelona. About 1314 he was living in poverty in Toledo, and in fact he endured privations throughout his life, but declined a position as rabbi. He seems to have supported himself by money-lending. The last years of his life were spent in another city in Spain. His will, which has been printed, bears witness to the earnestness of his conception of life, his trust in God, his firmness of faith, love of man, benevolence, and joy in sacrifice.

Jacob's life work, which revealed a profound knowledge of Jewish literature, was his *Arba Turim* (The Four Rows), after the four rows of jewels on the breastplate of the high priest. It was intended to supply coordinated information for the average Jew, and therefore it concerns itself only with those laws which were still in force after the destruction of the Temple.

The *Tur Orah Hayim* (Way of Life; *Ps.* 16:11) gives the laws for daily life, including those for the Sabbath, the festivals and the fasts.

The *Tur Yoreh Deah* (Teacher of Knowledge; *Isa.* 28:9) treats of the dietary laws, and the prescriptions referring to avoidance of idolatry, interest, superstition, non-Jewish customs, the rules about ritual cleanliness, vows, reverence for elders and teachers, study, charity, circumcision, servants, proselytes, Torah, the Mezuzah, plants, animals, clothing, rights of the firstborn, priestly dues, excommunication, sickness, death and mourning.

The *Tur Eben Haezer* (Stone of Help; *I Sam.* 4:1, with an allusion to *Gen.* 2:18) deals with marriage.

The *Tur Hoshen Hamishpat* (Breastplate of Judgment; *Ex.* 28:15) is concerned with Jewish civil and criminal law.

Jacob ben Asher started this monumental undertaking when he was a young man. The laws are grouped in the form of connected arguments, recording all the decisions of earlier rabbis down to his own. They terminate in a decision, and the author usually makes his father the decisive authority. Jacob writes very objectively and never tries to force an opinion upon the reader. The work became so popular that it was regarded as "the people's possession and people's lawbook of the entire Jewish world." Many commentaries on it were written, and glosses were frequently added to it; it eventually became the basis of the *Shulhan Aruch.*

The following other works of Jacob ben Asher are known: *Rimze Baal Haturim Al Hatorah,* on the numerical symbolism of words, sentences, and Masoretic notes to the weekly portions; *Kitzur Piske Harosh,* or *Simane Asheri,* extracts from his father's decisions, printed in the editions of the Talmud; a commentary on the Pentateuch, first published in 1806; responsa, preserved in those of his brother Judah; and his last will and testament. All the rest of his writings are still in manuscript.

LOUIS LEWIN.

Lit.: Freimann, in *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 13, p. 160 et seq.; Baneth, E., in *Festschrift zum 50-jährigen Bestehen der Hochschule* (1922) 49-100.

JACOB BEN IMMANUEL PROVINCIALE, *see* BONET DE LATTES.

JACOB BEN ISAAC GESUNDHEIT, *see* JUKEL, REB.

JACOB BEN JACOB MOSES OF LISSA (family name, Lorbeerbaum), Talmudist who lived in Poland in the early 19th cent. He was a great-grandson of Zebi Hirsch Ashkenazi (Hacham Zebi) and a pupil of Meshullam Eger. About 1807 he became head of



A page from Jacob ben Asher's "Tur Orah Hayim"

the Yeshiva at Kalisz, and in 1809 accepted a call to head the Yeshiva at Lissa, which he raised to great renown. He later became district rabbi at Stryj, Eastern Galicia, where he remained until his death in 1832.

Jacob first gained recognition in rabbinical circles through his *Sefer Havvoth Daath,* a commentary on chapters 60 to 201 of *Yoreh Deah,* the second part of the *Shulhan Aruch* (Lemberg, 1799). His *Mekor Hayim,* a commentary on the sections in the *Shulhan Aruch* dealing with Passover, was first printed at Zólkiew in 1807 and has since appeared in many editions. His other commentaries are those to *Hoshen Mishpat* (2 parts, 1807 and 1809), *Torath Gittin* (1813), *Beth Yaakob* (1823) and *Kehillath Yaakob* (1823).

His treatises on Biblical subjects are contained in his *Tzure Yosher* (1815), *Taalumoth Hochmah* (1804) and *Megilloth Yesharim.* His most celebrated work is his arrangement of the prayer-book, *Derech Hahayim* (Way of Life; 1825), containing all the *dinim* (ritual decisions) about the prayers; it was known as the "Lissa Rab's Siddur," and went through many editions. Another popular work was his Passover Haggadah, *Maase Nissim,* containing commentaries and explanations. His unpublished manuscripts and his will were published posthumously as *Nahlath Yaakob* (Breslau, 1849).

Lit.: Lewin, L., *Geschichte der Juden in Lissa,* 204-24.

JACOB BEN MACHIR IBN TIBBON, *see* IBN TIBBON, JACOB BEN MACHIR.

JACOB BEN MEIR TAM, *see* RABBENU TAM.

JACOB BEN MOSES HALEVI, known also as Jacob Mölln or Molin and as the MaHaRIL (from Morenu Harab Rabbi Jacob Levi), Talmudist, b. about 1360; d. Worms, Germany, 1427. He was a pupil of Rabbi Shalom of Austria, and became famous in his youth for his proficiency in Jewish law. He later opened a school at Mayence, in which city he succeeded his father in 1390; to this school, due to his fame, he attracted many students, including Jacob Weil (MaHaRIN), rabbi in Nuremberg, Augsburg and Erfurt.

Jacob was regarded as a great authority, and his opinions on religious and ritual matters were sought by all the Jewish communities. In his decisions he emphasized the importance of tradition, basing them for the most part on those of Alexander Süsslein Hakchen. Maharil and his teacher were the first two rabbis to bear the title Morenu, adopted to prevent the performance of marriages by unauthorized persons.

He was a member of the Rhenish academy which, together with the Austrian academy, made a collection in the 14th and 15th centuries of the proper synagogal customs and arrangement of the liturgy for the weekdays and holidays. The lasting service of Jacob consists in his preservation of the contemporary customs of Western Germany. He died before he was able to publish his responsa (233 in number) which he had carefully collected. They were subsequently printed (Venice, 1549) and part were reprinted at the end of the collection of responsa by Solomon ben Abraham Adret, *Toledoth Adam* (Leghorn, 1654). His chief work dealing with the Halachah was his *Minhagim* (*Sefer Maharil*), compiled by his disciple Zalman (Eleazar ben Jacob) of St. Goar about 1450. This work, described by scholars as a treasure-house of tradition in the synagogal and communal life of the Jews of the period, exercised a great influence on the form later assumed in the rites. It was first printed at Sabbionetta, Italy, in 1556, and was frequently quoted in the codes and commentaries.

Because of the persecutions of the Jews in the Hussite wars, the Maharil ordered seven-day fasts and special prayers in Western Jewish communities in the month of Tishri, 1420. He was buried at Worms, and at his own request his grave was placed in a direction from north to south, around which a space of four ells (about six feet) was left bare.

Lit.: *Minhagim* (1566) 3b, 4b, 6a; Graetz, H., *History of the Jews,* vol. 4 (1927) 225-27.

JACOB BEN NISSIM OF KAIRWAN, *see* IBN SHAHIN, JACOB BEN NISSIM.

JACOB BEN REUBEN, Karaite exegete of the 12th cent. He is best known for his Bible commentary, *Sefer Haosher,* intended as an aid to students. It is largely an extract from the earlier work of Japheth ben Ali, from which he borrowed most of his explanations and quotations, including a number from Karaite authors, from Saadia Gaon and from other rabbinical scholars, such as Abu-al-Walid. Abraham Firkovitch, the Karaite archeologist, omitted the rabbinite quotations in his edition. The fact that Ali ibn Sulaiman is also cited would indicate that the *Sefer Haosher* was not written before the beginning of the 12th cent. Firkovitch holds that Jacob ben Reuben was a native of Kertch, in Southern Russia; however, Jacob's use of Byzantine modes of expression and technical terms seems to indicate that he was a resident of Constantinople. Manuscripts of the *Sefer Haosher* are in libraries at Leyden, Paris and Leningrad. A portion from *Jeremiah* to *Chronicles,* excluding *Psalms,* together with Aaron ben Joseph's *Mibhar,* and some works by Firkovitch, was printed at Koslov in 1834 under the general title of *Mibhar Yesharim.* The introduction to the commentary was printed by Moritz Steinschneider in the Leyden catalogue (p. 384).

JACOB BEN REUBEN, surnamed Kaskunia ("Gascon"), polemic writer of the 12th cent. His *Milhamoth Adonai* (Wars of the Lord) is one of the best anti-Christian polemics. Copies of it are in the Bodleian Library at Oxford, England, and at Breslau, Germany.

JACOB BEN SAMSON (or **Simeon**), French Tosafist and liturgist, who flourished, according to Zunz, in Paris about 1160. He had a dispute with his contemporary, Jacob ben Meir Tam, concerning the propriety of performing the ceremony of circumcision on Yom Kippur. His extensive writings include a commentary on the 9th cent. astronomical work, *Baraitha of Samuel Yarhinai*; *Sefer Haelkoshi,* a calendar beginning with the year 1123; a commentary on the *Seder Olam Rabbah,* now in manuscript in the Bodleian Library, Oxford, England; and an Aramaic poem on the tenth commandment. Jacob ben Samson's commentary on *Pirke Aboth,* in the *Mahzor Vitry,* bears his name only in an acrostic; in it he frequently quotes Rashi, the *Mishnah* of Rabbi Gershom, Rabbenu Tam,

and others. He often makes interpretations based on the letters of the words and their numerical or mystic meaning (*gematria* and *notarikon*).

Lit.: Zunz, Leopold, *Zur Geschichte und Litteratur* (1845) 458; Taylor, *Sayings of the Jewish Fathers,* appendix, note 20.

JACOB BEN SOLOMON IBN HABIB, *see* IBN HABIB, JACOB BEN SOLOMON.

JACOB BEN WOLF KRANZ (Dubner Maggid), *see* KRANZ, JACOB BEN WOLF.

JACOB BEN YAKAR OF WORMS, Talmudist, d. Mayence, Germany, 1064. He was a disciple of Gershom ben Judah and the teacher of Rashi, who incorporated many of Jacob's teachings into his own commentaries. Jacob was famed for his humility; thus it was told of him that he would always remove his shoes before receiving princely personages on behalf of his community. He conducted a Talmudic school which was attended by such famous later scholars as Eliakim ben Meshullam Halevi and Solomon ben Samson. Jacob was famous in his day as a legal authority and commentator on the Talmud, but his decisions and writings have been preserved only in the writings of other scholars.

Lit.: Gross, H., *Gallia Judaica* (1897) 300, 507; Stern, Moritz, in *Festschrift Jakob Freimann* (1937) 180-92.

JACOB BERAB, *see* BERAB, JACOB.

JACOB ISAAC OF LUBLIN (known as "the Lubliner"; family name, Horowitz), Hasidic rabbi, d. Lublin, Poland, 1815. He was also known as "our holy rabbi" and as "the seer of Poland," the latter a reference to his reputed ability as a clairvoyant. In his teachings he emphasized humility and joyousness of heart. Melancholy is the evil spirit, he declared, and even the grief of Israel over the destruction of the Temple should be overcome by the fact that the majesty of God dwells with the Jews wherever they may be scattered. It is not the lowly ones of humankind but the haughty intellectuals who hinder general progress.

Jacob Isaac had an enormous following, especially among the poorer Jews of Galicia, Poland and Hungary, but encountered a strong opposition, chiefly from the affluent and the learned, whom he accused of arrogance. He had great influence over his students, of whom the most important was Jacob Isaac of Przysucha. He was, however, jealous of any influence wielded by other Hasidic leaders. Legend tells of a mystical connection between Jacob Isaac and other Zaddikim who united in an effort to turn the Napoleonic wars into a preliminary to the advent of the Messiah. He was reputed to be engaged in a struggle with the "other side" (the powers of evil), as a result of which he died prematurely from a fall out of a window, in the same year that saw the death of Israel of Kozienice and Menahem Mendel of Rymanow. Many stories about him stress his homely wisdom.

JACOB ISAAC OF PRZYSUCHA, Hasidic leader, d. Poland, 1812. He was known as "the Jew" or "the holy Jew," to distinguish him from his teacher, Jacob Isaac of Lublin. Jacob Isaac was first discovered by Joshua Heschel of Opatov, then studied with his namesake of Lublin, quarreled with the latter when he wished to found his own group, and fled from his teacher's wrath to Menahem Mendel of Rymanow. On the journey thither he was greeted enthusiastically by Hasidim everywhere, a phenomenon which Aron Marcus calls "the first manifestation of mob Hasidism." Jacob Isaac was advised by Menahem Mendel to become reconciled with his teacher, which he did. He was called "the golden ear (of grain) among the Rebbes (Hasidic teachers)" and his religious life was intense, turbulent, and characterized by a certain morbidity. Prayer was to him the center of religious life; however, since he always strove to attain in advance the highest ecstasy, he often failed to pray at the traditional fixed times of the day, a breach of tradition which led many to attack him.

Lit.: Verus (Aron Marcus), *Der Chassidismus,* 158-63.

JACOB JOSEPH HAKOHEN OF POLONNOYE, Hasidic leader and the first literary propagandist of Hasidism, d. about 1782. He was said to have been a descendant of the Cabalist Simon Ostropoler and of Yomtob Lipmann Heller. In his youth he became an adherent of the Cabalistic teachings of Isaac Luria, and this mystic creed left a life-long impression on his character. During his first rabbinical post, at Sharagrod, Volhynia, Jacob Joseph first met Israel Baal Shemtob (the Baal Shem), the founder of Hasidism, and though at first unfriendly to the new teachings, he was gradually won over by the intellectual brilliance of their expositor. Jacob Joseph began to introduce Hasidic formulas into the liturgy, a proceeding which aroused so much opposition among his community that in 1748 he was driven out of the town.

Jacob Joseph then went to Rashkov, where he openly preached the teachings of Hasidism. He still retained some of the practices of the Lurian Cabala, often weakening himself by fasting and other ascetic practices. After he had been in Rashkov a few years, he was again compelled to leave because of opposition in the community, and became rabbi at Niemirov, which had become a noted Hasidic center. He had now become a wholehearted disciple of the Baal Shem, and even gave up his practice of self-mortification at the latter's request. He was regarded as one of the great Hasidic leaders; but when the Baal Shem died, he was succeeded by Dob Baer of Meseritz in preference to Jacob Joseph, whose bookish nature and hasty temper disqualified him for that post.

During the period after 1768 the Jews of the Ukraine suffered severely from the attacks of the Haidamaks; the bitterness of those times is reflected in some of Jacob Joseph's subsequent publications. In 1770 he became rabbi at Polonnoye, second only to Meseritz as a center of Hasidism. The strife between the Hasidim and their opponents (Mithnaggedim) became increasingly bitter. Jacob Joseph answered his rabbinic opponents in a book *Sefer Letoledoth Yaakob Yosef* (History of Jacob Joseph), which was both a polemic and a creed. Based on the sayings of Israel Baal Shemtob, it propagated the latter's doctrine of spontaneous devotion to God, and attacked the barrenness of contemporary non-Hasidic life. The book brought out in vivid relief all the worst features of rabbinism and the most promising traits of Hasidism. Without fear of his opponents' power, Jacob Joseph revealed the mercenary

designs of those rabbis who were arrogant and conceited because of their near-sighted knowledge of Talmud and Cabala, and their hairsplitting dialectics. He castigated their leaders individually, not mentioning names but leaving no doubt as to their identity. He gave his readers a picture of rabbinic Judaism as a dessicated creed whose liturgy and practices were an oppression visited upon its communicants by a rabbinate of vain pedants and greedy egotists.

In contrast to this picture, Jacob Joseph set forth a colorful appeal for Hasidism, addressed to the masses of Jewry. He affirmed his belief in an omnipresent God, Whose emanation, the Shekinah, is present in every human being. "The aim of man is to be a temple of God." The object of man's life is to prepare him for the next world. The Torah is the means of communication with God; the visible part of the Torah, "the Torah of the people," is complemented by its spiritual part, "the Torah of God." The instrument of God's will is the Zaddik, or Hasidic saint, whose function it is to stand as an intermediary between man and God; he is not to stand aloof from the common man, but to partake of his life. "Faith is devotion to God," to be achieved through the subjugation of carnal desires, not by penances and mortifications, but by devoted service of God. Sincere prayer, which joins man and God, must be free from all selfish purposes.

Jacob Joseph's work was composed in the form of a homiletic commentary on the Bible. On its publication (Meseritz and Koritz, 1782) it was bitterly attacked; and, at the instigation of Elijah Gaon, the book was publicly burned in several towns. Nevertheless, its influence was great and it contributed to the growth of Hasidism; it came to be recognized as the most authentic expression of the doctrines of the Baal Shem. Most of the subsequent Hasidic literature was either modeled upon it or inspired by it.

Jacob Joseph's other works, all of a propagandistic nature, were: *Ben Porath Yosef* (Joseph is a Fruitful Vine; 1781), containing Cabalistic and Halachic notes; *Tzafenath Paneah* (1782); *Kethoneth Passim* (Coat of Many Colors; published posthumously).

SOL BERNSTEIN.

Lit.: Horodezky, S. A., *Hahasiduth Vehahasidim* (1923) 103-32; Newman, Louis I., *The Hasidic Anthology* (1934); Minkin, Jacob S., *The Romance of Hassidism* (1935); Bloch, Joshua, in *Jewish Quarterly Review,* vol. 31 (1941) 245-57.

JACOB JOSHUA BEN ZEBI HIRSCH, rabbi, b. Cracow, Poland, 1680; d. Offenbach, Germany, 1756. He was the grandson of Joshua of Cracow, author of *Maginne Shelomoh.* He became city and district rabbi and examiner of the Hebrew teachers of Lemberg in his youth. He narrowly escaped death due to an explosion in his home which killed his mother, wife and child. He was subsequently rabbi in Tarli and Lisko, in Galicia. He succeeded Zebi Hirsch Ashkenazi as chief rabbi in Lemberg in 1717, serving until 1731, when he became chief rabbi at Berlin. However, when he incurred the wrath of the influential Veitel Heine Ephraim by rendering a judgment against him, he was forced to resign (1734) when his term of office expired.

Jacob Joshua then became rabbi at Metz and in 1741 was chosen chief rabbi at Frankfort, Germany, where the unfavorable attitude of the local authorities toward the Jews made his position extremely precarious; when the controversy between Jacob Emden and Jonathan Eybeschütz over amulets broke out, he was even forced to leave the city (1750) because he upheld the former. He wandered from place to place, residing for a time at Offenbach, Mannheim and Worms; the Frankfort community recalled him after some years, but his enemies prevented him from preaching in the synagogue, and he left the city a second time shortly before his death.

Jacob Joshua was one of the greatest Talmudists of his time. His chief work, *Pene Yehoshua* (4 vols., 1739-80), notes to the Talmud, is useful as an aid to the detailed study of Talmudic literature. A commentary of his on the Pentateuch is still in manuscript. Many of his responsa are contained in the writings of others, and testify to the high esteem in which the Jews of Germany, Poland, Turkey and Palestine held him.

JACOB, BENNO, rabbi and Bible scholar, b. Breslau, Germany, 1862. He studied at the theological seminary and the University of Breslau (Ph.D., 1889), and became rabbi at Göttingen in 1901 and at Dortmund in 1906; in the latter position he served for more than twenty-five years. He became prominent as a Bible exegete, and in a number of major works he attacked the critical school connected with Wellhausen. Jacob wrote: *Der Pentateuch, exegetisch-kritische Forschungen* (1905); *Die Tora Moses* (1912-13); *Quellenscheidung und Exegese im Pentateuch* (1916); *Auge um Auge* (1929); *Das erste Buch der Tora* (Berlin, 1934), a commentary; many articles in the *Revue des études juives* and *Jewish Quarterly Review.* He was active also as a publicist, combatting anti-Semitism and Zionism. He was one of the leaders of the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens.

JACOB (JAKOB-SALOMON), BERTHOLD, German journalist. During the period after the first World War, his disclosure of Germany's secret rearming and secret tribunals (*Feme*) aroused such antagonism that he left the country and refused to accept the safe-conduct of the German Supreme Court, which had asked him to appear as witness before it. Jacob settled in Strasbourg, France, where he continued as a correspondent, giving further revelations as to Germany's rearmament. He was especially hated by the Nazi regime, and in March, 1935, an agent of the German secret police (Gestapo), Dr. Hans Wesemann, succeeded in luring Jacob to Basel in order to meet a German informer. The plot succeeded, and Jacob was spirited away to Germany; but Wesemann, seized by the Swiss government, made a full confession. As a result, the Swiss government protested, and the German government, unwilling to submit to arbitration before the Hague International Court because of the high officials in Germany who were involved, was compelled to release Jacob, and sent him back to Switzerland after he had been held prisoner for more than six months. In 1941, Jacob was reported to have been arrested in Portugal while awaiting a visa for a South American country, and to have been transported to Berlin as a prisoner of the Gestapo.

JACOB, EPHRAIM ARNOLD, jurist and author, b. Philadelphia, 1845; d. New York city, 1905.

He graduated from the College of the City of New York in 1864, and entered the Law School of Columbia University. In 1867 he was admitted to the bar, and immediately established a private practice in New York. From 1895 to 1901 he served as justice of the Court of Special Sessions in that city. He edited a number of legal works: *Digest of the English Common Law* (11 vols., 1879-86) and *New York Common Pleas Report* (1894; vols. 10 to 17 of *Daly's Reports*).

JACOB, HEINRICH EDUARD, author, b. Berlin, 1889. He lived later in Vienna. An ardent pacifist, he was one of the first to protest against the enmity of nations during the first World War. His *Reise durch den belgischen Krieg* (Berlin, 1915) as well as his plays *Beaumarchais und Sonnenfels* and *Der Tulpenfrevel* are pleas for the amity of nations and the preservation of common cultural possessions. The best-known of his many novels, essays and stories are *Das Flötenkonzert der Vernunft* (1923) and *Dämonen und Narren* (1928). Other works of his were *Jacqueline and the Japanese* (Boston, 1930) and *Coffee, the Story of a Commodity* (New York, 1935). His translations of works by Balzac and Virgil and his work as editor of the periodical *Der Feuerreiter* (1921-24) contributed to his reputation in the literary world. His biographical work *Johann Strauss, Father and Son* was published simultaneously in London, New York and Stockholm in 1940. Jacob came to the United States in 1941.

Lit.: Weltmann, Lutz, "Heinrich Eduard Jacob. Rationalist und Klassizist," *Bayerische Israelitische Gemeindezeitung* (1931) 69; Günther, H., in *Das Literarische Echo,* vol. 33 (1931) 614-17.

JACOB, JULIUS, painter, b. Berlin, 1811; d. Berlin, 1882. He was a portrait and landscape painter trained in the academies of art in Düsseldorf and Paris. On his travels through Europe, North Africa and Asia Minor he produced over 1,200 landscape paintings. Besides these, he painted several historical scenes in Paris (1844) and portraits of great personages in London (1844-65) and in Vienna (1865-82). A number of academies elected him an honorary member.

JACOB, NAOMI, writer, b. Middlesborough, England, 1889. She was of Jewish parentage, but embraced Catholicism. After a short career as teacher, she entered the theatrical world as manager and secretary to a leading woman variety artist. From that period dated her acquaintanceship with people of the theatre, about whom she wrote in her series of autobiographical volumes. During the first World War she was a supervisor in a munitions factory, and afterwards was active in the woman suffrage movement. A period of illness forced her to go to Italy to live, and she remained there until the end of 1939, when she returned to England. A prolific writer, she issued four autobiographical volumes in addition to fiction: *Me* (1933); *Me — in the Kitchen* (1935); *More About Me* (1939); *Me in War Time* (1941). In 1941 she published *The Cap of Youth* (New York); in the same year she acted the role of mother of a troupe of acrobats in a London production of *The Nutmeg Tree.*

JACOBBER, MOÏSE (originally Jacob Ber), painter, b. Blieskastel, Germany, 1786; d. Paris, 1863.



Abraham Jacobi

He painted flowers on porcelain, exhibiting his works in Paris, Lille, Douai, Cambrai, and London, where they were awarded many prizes. One of his paintings is in the Luxembourg Museum. He was made a chevalier of the French Legion of Honor.

JACOBI, ABRAHAM, physician, b. Hartum, Germany, 1830; d. Bolton Landing, N. Y. 1919. A pioneer and internationally recognized authority in the field of pediatrics, he was, for over half a century, as practitioner, teacher and author, an outstanding figure in American medical circles.

Jacobi attended several of the leading German universities, including Greifswald and Göttingen, and in 1851 received his medical degree from Bonn. However, actively interested in Germany's revolutionary movement rather than in the immediate setting up of a private practice, he was forced to serve a prison sentence on a charge of high treason (1851-53).

Upon his release in 1853 he came to New York city, where he established himself as a practising physician, and in the following year attracted the attention of the American medical profession with his invention of the laryngoscope. In 1857 he was made lecturer of pediatrics at the College of Physicians and Surgeons of New York. Not only was this appointment the beginning of Jacobi's career as a leading teacher and authority in that field, but it is also considered "the starting-point of clinical and scientific pediatrics in this country." He subsequently taught at the New York Medical College (1860-64), at the University of the City of New York (1865-70) and at Columbia University (1870-92). Throughout his career he was connected with numerous hospitals in New York city, and in 1862 established a pediatric clinic.

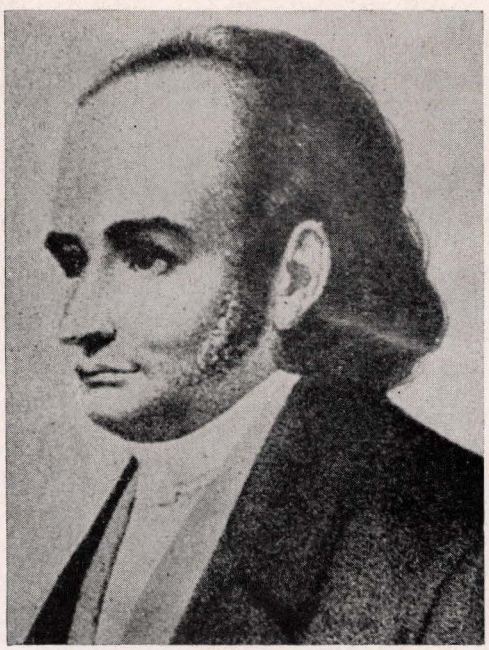
Jacobi made many significant contributions to the field of infant feeding. He not only emphasized the importance of breast feeding, but was probably the first to recognize the importance of boiling cow's milk for infant feeding and persistently recommended it as early as 1877. He also advocated cereal decoctions with milk for infant nutrition, and the use of cane sugar rather than milk sugar. When diphtheria anti-toxin was discovered (1913) he was one of the first in American medicine to apply it in practice.

The significance of Jacobi's work was fully recognized and appreciated by the profession. Some of the leading medical colleges in the country accorded him the honorary LL.D. degree. Among them were Michigan (1898), Columbia (1900), Yale (1906) and Harvard (1906). He was elected president of numerous medical societies, including the New York Obstetrical Society (1868) and the New York State Medical Society (1882), and in 1903 was chairman of the American Commission to the Fourteenth International Medical Congress, held in Madrid. The Roosevelt and German Hospitals in New York city named wards in his honor and, in celebration of his eightieth birthday, the American Medical Association elected him its president. Shortly before his death he was offered a chair at the University of Berlin, but he rejected it, preferring to continue his work in the United States.

Jacobi, a constant contributor of articles to the medical journals, was also founder and editor of the *American Journal of Obstetrics* (1868). Among his more important contributions to medical literature were *The Raising and Education of Abandoned Children in Europe* (1870), *Infant Diet* (1878) and *Therapeutics of Infancy and Childhood* (1878).

FABIAN LINDEN.

JACOBI, CARL GUSTAV JACOB (before his baptism, Jaques Simon), mathematician, b. Potsdam, Germany, 1804; d. Berlin, 1851. He studied at the



Carl Gustav Jacob Jacobi



Frederick Jacobi

University of Berlin where, after accepting Christianity, he became instructor in 1824. From 1825 on he taught at the University of Königsberg, where he became professor in 1829.

It was at this time that Jacobi made his outstanding contribution to mathematics, a development of the theory of elliptic functions which he undertook at the same time as the Norwegian Abel, yet independently of him. In 1843 he became professor at Berlin, where he conducted his significant researches into the nature of differential equations, particularly the theory of the last multiplier. The Berlin Academy of Sciences, of which he was a member, published his *Gesammelte Werke* (8 vols., 1888-91). Jacobi was one of the most prominent mathematicians of his time, second only to Gauss.

Lit.: Königsberger, *C. G. Jacobi, Festschrift zur 100. Wiederkehr seines Geburtstages* (1904); Klein, Felix, *Vorlesung über die Entwicklung der Mathematik im 19. Jahrhundert,* vol. 1, pp. 108-15.

JACOBI, FREDERICK, composer, b. San Francisco, 1891. Jacobi began his musical education at the age of eight, and later studied under the guidance of Paolo Gallico and Rafael Joseffy (piano) and Rubin Goldmark (composition). He later continued his studies under Paul Juon at the Berliner Hochschule, and with Ernest Bloch. From 1913 to 1917, Jacobi was engaged as assistant conductor to Hertz and Bodanzky at the Metropolitan Opera House in New York. Several years spent in studying the music of the Pueblo and Navajo Indians in New Mexico and Arizona resulted in the composition of a string quartet based on Indian themes (1926), and an orchestral suite, *Indian Dances* (1928), the former re-



Ludwig Jacobowski

ceiving performance at the International Festival of Chamber Music at Zurich.

Jacobi's works were performed by leading symphony orchestras in the United States, and various musical organizations and soloists in Europe. He was one of the founders of the American Music Guild, and has been affiliated with the League of Composers in New York, the American section of the International Society for Contemporary Music, The Bohemians, and The Beethoven Association. In 1934 he received honorable mention in the Elizabeth Sprague Coolidge competition, and was twice awarded prizes by the Society for the Publication of American Music. On the death of Rubin Goldmark, in 1936, Jacobi was appointed his successor as head of the department of composition at the Juilliard School of Music.

Jacobi's compositions of a religious character include a *Sabbath Service,* commissioned by Congregation Emanu-El in New York, and organ preludes for use in the synagogue. Among his other works are a symphony, a symphonic poem, *Eve of Saint Agnes,* two *Assyrian Prayers* for voice and orchestra, a piano concerto for violoncello and orchestra (1933), a concerto for violin (1937), songs, compositions for the violin, and a second string quartet (1935).

Lit.: Howard, John Tasker, *Our Contemporary Composers* (1941); Saminsky, Lazare, *Music of Our Day* (1932).

JACOBI, MORITZ HERMANN, inventor, b. Potsdam, Germany, 1801; d. Leningrad (St. Petersburg), Russia, 1874. He was professor of civil engineering at the Universities of Dorpat (1835-37) and Leningrad (1837-74), and won distinction through his discovery of the galvanoplastic process of electrotyping, the invention of an apparatus for measuring the density of fluids, and as a pioneer in the utilization of electromagnetism for mechanical purposes. The Russian Academy of Sciences and several other scientific societies elected him an honorary member. Jacobi was converted to Christianity.

JACOBI, OLIVÉR, lawyer and banker, b. Budapest, 1879; d. Budapest, 1934. He was the grandson of Captain Benő Jacobi, (—1858), a hero of the Hungarian war for independence. Olivér fought in the first World War as a captain in the Austro-Hungarian army, was wounded several times and decorated five times. After the war he visited the United States and negotiated a substantial loan for the leading Hungarian Commercial Bank of Pest, whose attorney he was. The American loan helped the restoration of the Hungarian currency and the growth of industrial enterprise in Hungary. Jacobi was made a managing director of the Hungarian Commercial Bank of Pest, and government councillor-in-chief. He embraced Christianity.

VICTOR JACOBI, operetta composer, b. Budapest, 1883; d. New York, 1921. He was a brother of Olivér Jacobi. His operetta, *The Haughty Princess,* performed in Budapest in 1904, was followed by a number of others, distinguished by their ingratiating melodies. *Marriage Market* (1911) made the tour of the European stages, and won the composer international reputation. Jacobi settled in the United States before 1914, where he became very popular. His operettas produced in New York include *Marriage Market* (Knickerbocker Theatre); *Sybill* (Liberty Theatre); *Rambler Rose;* and, in collaboration with Fritz Kreisler, *Apple Blossom* (Globe); *Half Moon,* and others.

JACOBOWSKI, LUDWIG, poet, b. Strelno, Posen, 1868; d. Berlin, 1900. His poetical works appeared in collections entitled *Aus Tag und Traum* (1896), *Leuchtende Tage* (1899), and *Ausklang,* the latter published posthumously (1901). He compiled two anthologies of poetry, *Neue Dichtung* and *Fröhliche Kunst,* wrote a novel *Werther der Jude* (1892), dealing with the difficulties confronting the Jew, and several treatises directed against anti-Semitism, which he ardently fought. During the last years of his life he tried to popularize classical writings, poetry and folk songs by publishing inexpensive editions of them (1898-1900).

Lit.: Steiner, "Ludwig Jacobowski," in Landsberg, *Moderne Essays* (1901); Stona, *Ludwig Jacobowski im Lichte des Lebens* (1901).

JACOBS, ALETTA, physician and internationally known feminist, b. Sappemeer, Holland, 1854; d. Baarn, Holland, 1929. After qualifying as a pharmacist's assistant, she entered the Groningen University Medical School in 1871. When she took her medical degree in 1878, she became the first woman physician in The Netherlands. The next year Dr. Jacobs set up her practice in Amsterdam. Following a trip to England, she established a free clinic for poor women in Amsterdam. Her advocacy of birth control in cases in which it was medically and socially justifiable brought her a great deal of criticism.

Dr. Jacobs was also an early adherent of the woman suffrage movement, and as early as 1882 petitioned the government for the inclusion of women's rights in the revised constitution of The Netherlands. In 1911 and 1912 she took a trip around the world on behalf of the woman's emancipation movement. During the first World War of 1914 to 1918, Dr. Jacobs took advantage of Holland's neutrality to sponsor an international peace congress. The Hague Congress of

1915, attended by women from the warring nations, resulted eventually in the organization of the Women's International League for Peace and Freedom. She attended the 1924 meeting of the League in Washington, D. C., and the 1926 meeting in Dublin, Ireland. Her seventy-second birthday was a nationally celebrated event in Holland. She was married in 1903 to Carel Viktor Gerretsen, who was president of the Institute of Woman Suffrage.

JACOBS, GEORGE, rabbi, b. Kingston, Jamaica, 1834; d. Philadelphia, 1884. He was rabbi in Richmond, Va., for several years, and then of Congregation Beth-El Emeth, Philadelphia (1869-84). Jacobs was a founder of the Young Men's Hebrew Association and of the Board of Jewish Ministers of Philadelphia, and also of the American Jewish Publication Society; he published catechisms, and aided in revising the Szold-Jastrow prayer-book.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894); Markens, I., *The Hebrews in America* (1888) 284.

JACOBS, HARRY ALLAN, architect, b. New York city, 1872; d. New York city, 1932. After completing his undergraduate work at Columbia University in 1894, he left for Paris and received an advanced degree from the École des Beaux Arts (1879). In 1898 he won the Prix de Rome award for an original architectural design.

He returned to New York city in 1900, and established himself as an architect. Through the years he was the designer of numerous hotels, club houses, institutions and private homes, and developed a reputation as a leading authority on metropolitan architecture. Among his better known accomplishments are the Marseille Hotel, The Avedon Building, both in New York city, the Hebrew Sheltering Guardian Society Home in Pleasantville, N. Y., and the Norwood Country Club Building, located in Long Branch, N. Y. He designed also the private homes of such prominent men as Frederick Lewisohn, Charles Gugenheimer, and Governor Herbert H. Lehman (New York, 1932).



Aletta Jacobs

In 1926 Jacobs was a member of Mayor James J. Walker's (1926-32) Committee on Plan and Survey. He contributed to numerous architectural publications, and is the author of two plays, one of which was written in collaboration with George S. Kaufman.

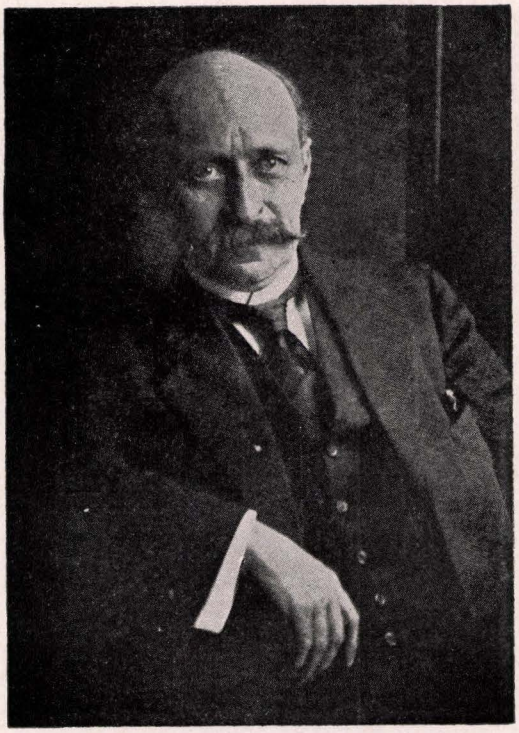
JACOBS, HENRY S., rabbi, b. Kingston, Jamaica, 1827; d. New York city, 1893. He studied privately for the rabbinate in Kingston, and after occupying various rabbinical posts in Jamaica and also serving as head master of the Jewish Free School there, he came to the United States in 1854. From 1854 to 1858 he was rabbi in Richmond, Va., and from 1858 to 1862 in Charleston, S. C. In 1865 Jacobs was rabbi of a congregation in Columbia, S. C., and when the city was burned during the Civil War, he went to Augusta, Ga. Jacobs was rabbi in New Orleans, La., from 1866 to 1873, and then came to New York. After one year with the Shearith Israel Congregation, he took over the pulpit at B'nai Jeshurun, where he remained until his death. Jacobs was the first president of the Board of Jewish Ministers of New York, retaining the post until his death, and he was vice-president of the New York branch of the Alliance Israélite Universelle.

JACOBS, JACOB, painter, b. Antwerp, Belgium, 1812; d. Antwerp, 1879. He was one of the best-known landscape painters of his time. A series of travels from 1838 to 1856 gave him the material for land- and seascapes of scenes from Finland to the eastern Mediterranean. One of the earliest of his paintings, *A View of the Beach at Scheveningen,* was first shown in 1836 and bought by the Belgian government. In 1843 Jacobs was appointed professor at the Antwerp Academy, teaching seascape, landscape and animal painting. His work, which always showed a rich palette, though it passed from early romanticism to a realist approach, was bought by the rulers of most of the European states. Queen Victoria and the prince consort also purchased some of it, including a copy of his painting *The Golden Horn of Constantinople* (1852).

Lit.: Schellenberg, C., in *Nordelbingen,* vol. 10 (1934) 178-201.

JACOBS, JOSEPH, historian, b. Sydney, Australia, 1854; d. Yonkers, N. Y., 1916. He received his primary schooling in Sydney, and took his degree at St. Johns' College, in Cambridge, England, in 1876. His interests were in literature and anthropology, and he continued to write general literary criticism and anthropological studies throughout his life. But the publication of George Eliot's *Daniel Deronda* in 1876 developed a strong Jewish direction to Jacobs' work. With a critical essay, "Mordecai," published in *Macmillan's Magazine* in June, 1877, Jacobs made his first appearance in the press.

The following year Jacobs spent in Berlin, studying Jewish literature and bibliography with Moritz Steinschneider and Jewish philosophy and ethnology with Moritz Lazarus. On his return to England he studied anthropology with Sir Francis Galton. From 1878 to



Joseph Jacobs, historian

1884 Jacobs was secretary of the Society of Hebrew Literature, and spoke out with authority and forthrightness on Jewish affairs. A series of articles by him in the London *Times* about the Russian pogroms of 1881 led to the formation of the Russo-Jewish Committee, of which Jacobs became secretary. During his incumbency, which lasted until 1900, the Committee directed the efforts for the amelioration of the condition of Russian Jewry. During this period Jacobs published *The Jewish Question* (1885); *Jewish Statistics, Social, Vital and Anthropometric* (1891) and *The Persecution of the Jews in Russia* (1891).

With Lucien Wolf, Jacobs prepared the catalogue of the Anglo-Jewish Historical Exhibition held in conjunction with Queen Victoria's Jubilee in 1887. This, and the preparation of related studies, led finally to the writing of his *The Jews of Angevin England* (1893), a source book of enormous value for the study of Jewish history in the pre-Expulsion period. In the meantime, by arrangement with F. D. Mocatta, Jacobs had gone to Spain (1888) for research into the archives there for material relating to Jewish life in Spain before the expulsion.

In 1896 Jacobs began the publication of the *Jewish Year Book,* and was its editor until 1899. From 1898 to 1899 he was also president of the Jewish Historical Society of England, which he had helped to found and to whose publications he contributed some of his most valuable research studies. When preparations for the publication of the *Jewish Encyclopedia* were gotten under way in 1900, Jacobs was called to the United States to act as revising editor and as head of the departments of anthropology and Anglo-Judaica. The transfer of his residence to the United States brought also a transfer of Jacobs' varied activities in Jewish life to the new world. In 1906 he became professor of English literature and rhetoric at the Jewish Theological Seminary of America, in New York city, retaining the post until 1913. Jacobs retained until his death the editorship of the *American Hebrew,* which he had also assumed in 1906.

The published works of Jacobs, both in volume form and as contributions to academic and popular journals, provide a basic bibliography in the field of Jewish history, anthropology, folklore and literary criticism. In some instances his studies were not only rudimentary, but exhaustive. Nor was his activity in secular fields sacrificed to his specialization in Jewish subjects. Among his published works were included: *English Fairy Tales* (1890); *Celtic Fairy Tales* (1891); *Indian Fairy Tales* (1892); *Literary Studies* (1895); *Sources of the History of the Jews in Spain* (1895); *Jewish Ideals* (1896); *Europa's Fairy Book* (1915). Jacobs was also the translator and editor of many books relating to various phases of his multiple major interests.

NATHAN RICARDO.

Lit.: Sulzberger, Mayer, "Joseph Jacobs," *Publications of the American Jewish Historical Society,* No. 25 (1917) 156-73.

JACOBS, JOSEPH, pharmacist and collector of Burnsiana, b. Jefferson, Ga., 1859; d. Athens, Ga., 1929. He received an elementary education in Jefferson, and when he was fifteen his parents moved to Athens, where he established a chemical manufacturing business in 1879. In 1884 he opened a drugstore in Atlanta, and this concern subsequently expanded into a chain of sixteen stores.

As a youth Jacobs became interested in the poetry of Robert Browning (1812-89), and succeeded, through the years, in assembling the largest collection of Burnsiana in the United States. In 1928 he was one of the two American delegates sent to the international convention of the Federated Burns Clubs, held in Edinburgh, Scotland. His collection was inherited by his sons.

JACOBS, JOSEPH, civil engineer, b. Leavenworth, Kan., 1869. He graduated from the University of Kansas in 1889, and in the following year became connected with the United States Geology Survey Department. From 1893 to 1905 he supervised construction work for many western and southwestern railroads, and shortly afterward returned to the government service, working on various irrigation projects. Since 1910 he has been consultant engineer for the city of Seattle, and in 1941 continued to cooperate with the federal government on dam construction. He was president of various engineering societies, including the Washington Natural Resources Association (1928), and is author of a book, *Inventory of the Water Resources of the North Pacific Drainage Area* (1935).

JACOBS, JOSEPH EARLE, consular official, b. Johnston, S. C., 1893. He graduated from the College of Charleston, S. C., in 1913, and two years later began his career in the consular service, at the China office. From 1915 to 1918 he served as interpreter at Peiping and Foochow, and in 1919 was appointed judge in the consular court of the Shanghai district. After serving for a number of years in the various legal posts of the

consulate, he was reclassified as a foreign service officer (1924), and served as an advisor to the American Commission on Extraterritoriality Jurisdiction (1926). Jacobs was called to Washington in 1930 to fill the position of foreign service inspector; in 1937 he became chief of the Philippine affairs office of the Department of State, and still held this position in 1942.

JACOBS, MEYER, public official, b. England, 1791; d. Charleston, S. C., 1861. There are only meager data available concerning his activities prior to his appointment as warden of Beaufort, S.C., in 1831. Two years later he was sent to the state legislature, and was reelected in 1836 and again in 1838. During the bitter nullification controversy of 1832, brought to a head by South Carolina's refusal to recognize the constitutionality of the national tariff, Jacobs voted in support of the ordinance of nullification. He was also surveyor of the customs of South Carolina, by appointment of President James K. Polk (1844-48) and later President James Buchanan (1856-60), and continued to serve in that capacity under the Confederacy.

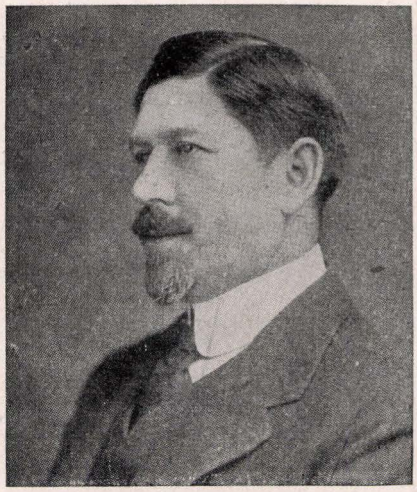
JACOBS, MICHEL, artist, b. Montreal, Canada, 1877. After a number of years at the École des Beaux Arts and the Julian Academy, Paris, he continued his studies at the National Academy of Design in New York city (1885). Jacobs exhibited in some of the leading cities of the United States and Europe.

A specialist in portraiture, he made paintings of many prominent personages, including William Jennings Bryan and Senator Oscar Underwood, and sculptures of Rear Admiral Robert Perry and Fritz Kreisler. He executed for the Baron de Hirsch Institute of Montreal a series of seventy-six portraits of Jewish leaders.

In 1919 Jacobs became director of the Metropolitan



Rose Jacobs



Samuel Wolf Jacobs

Art School, in New York city, and later also color consultant for the Radio City Music Hall; he still occupied both these positions in 1942. He wrote a number of books dealing with the technical problems of art: *The Art of Color* (1923); *The Study of Color* (1925); *The Art of Composition* (1927).

JACOBS, ROSE (Mrs. Edward Jacobs), Zionist and Hadassah leader, b. New York city, 1888. She taught in the public schools of New York city from 1908 to 1914. One of the charter members of Hadassah at its founding in 1912, Mrs. Jacobs devoted herself to the expansion of the organization. From 1920 to 1923 she was acting president of Hadassah; from 1930 to 1932 and again from 1935 to 1937 she was president. In 1937 she was elected to the executive of the Jewish Agency for Palestine, becoming the first and only woman to hold a post in the official body with which Great Britain treats on Jewish matters in Palestine; she was still a member of the Jewish Agency in 1942.

During Mrs. Jacobs' second term as president of the organization (1935-37), Hadassah instituted the Youth Aliyah movement, which rescued more than 6,000 boys and girls from Nazi-dominated countries and transported them to Palestine for two years of care and vocational training followed by placement in the life of the country.

Mrs. Jacobs was a delegate to the International Zionist conference in Carlsbad in 1922, and subsequently attended many international conferences and congresses. In 1940 she organized the Emergency Committee on Hadassah, which undertook to cope with the exigencies and the increased responsibilities caused by the dislocation of the war period. In the previous year she had represented Hadassah at the dedication of the million-dollar Rothschild-Hadassah University Hospital and Medical School on Mount Scopus. She edited the *Hadassah News Letter* from 1920 to 1925, and in 1942 also held a life honorary vice-presidency of the organization.

JACOBS, SAMUEL WOLF, Canadian statesman and communal leader, b. Lancaster, Ontario, Canada, 1871; d. Montreal, Canada, 1938. The second Jewish member to sit in the House of Commons at Ottawa,

and the first to hold a seat for any length of time, he received the degree of Bachelor of Civil Law from McGill University in Montreal in 1899. In the following year he received the degree of Master of Laws from Laval University in Montreal, and in 1906 was nominated King's Counsel.

Jacobs was prominent in the defense of Jewish civil rights and, during his long term as Member of Parliament, fathered many bills lifting civil disabilities of Jews. He was instrumental in the passage of such legislation in the province of Quebec; in particular, he was associated with the Marriage Law, and with the School Law, which admitted Jewish children to attendance at Protestant schools. He acted as defense counsel in many extradition cases, and was senior counsel for the plaintiff in the Quebec Anti-Semitic Libel case and in the Hart family's defense against the condemnation of the old Hart family cemetery in Three Rivers.

Among Jacobs' other notable services were his mission to Ireland, on an appointment of the attorney-general of Quebec, to investigate the background of the famous Dillon case (1909), and his action in behalf of the Roumanian government in the Costachercu case, which was important for the development of Canadian immigration law. He wrote *The Railway Law of Canada,* and was co-editor of a work on the Canadian code of civil procedure.

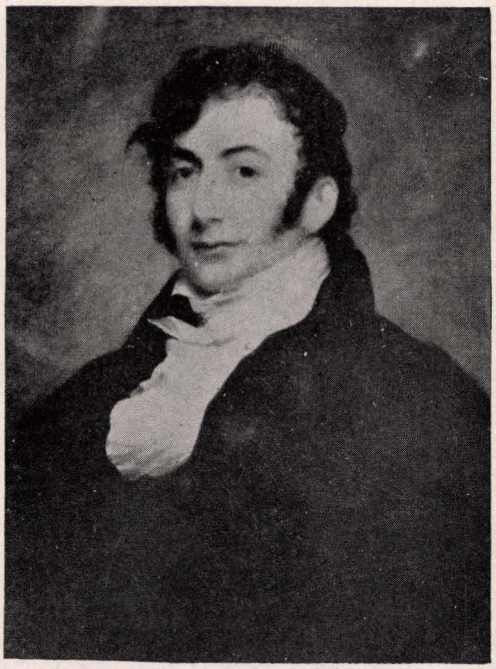
Jacobs' political career was not only long and distinguished, but he ended it as dean of the House of Commons and one of its most respected members. He first stood for the Georges Étienne Cartier Division (Montreal) as a Liberal candidate in 1917, at the urgent request of his friend, Prime Minister Sir Wilfred Laurier. He carried the riding (election district) and established the primacy of the Liberal Party in it. When he stood for election for the second time, in 1921, all four of his opponents polled so few votes that they forfeited their deposits.

Besides being the outstanding legal and parliamentary spokesman for Canadian Jewry, Jacobs was a communal leader. He was president of the Baron de Hirsch Institute of Montreal and vice-president of the Jewish Publication Society of America.

Lit.: Hart, *The Jew in Canada* (1926); *Debates of the House of Commons of Canada* (1917-38); *The Jewish Standard,* Sept., 1938.

JACOBS, SIMEON, South African judge and government official, b. London, 1830; d. London, 1883. He arrived at Cape Town, South Africa, in 1860, after qualifying as a barrister of the Inner Temple, London. As a result of a letter of introduction to Sir George Grey, the governor of the Cape, from the Duke of Newcastle, Jacobs was appointed to the newly created post of attorney general of British Kaffraria, which office he held from 1861 to 1866. From 1866 to 1871 he acted as solicitor-general at the Cape, being attached to the Eastern District Court at Grahamstown.

Early in 1872 the Molteno government entrusted to Jacobs, as attorney general with a seat in the cabinet, the task of piloting through the Responsible Government Bill in the House of Assembly. He also carried through the Voluntary Bill—a measure which abolished state aid to the Church, thereby putting all religious denominations on an equal footing. He resigned his post in 1877, due to illness.



Solomon Jacobs. From a contemporary painting by Thomas Sully

He left for England in 1877, remaining two years, during which time he was created a Queen's Counsel. He returned to South Africa in 1880. After refusing the recordership of Griqualand West, under the Sprigg ministry, he accepted the position of puisne (assistant) judge of the Eastern District Court. Not long afterward he resigned because of ill-health and spent his last days in London.

Jacobs, who was created a Companion of St. Michael and of St. George in 1882, was a conscientious Jew. He was the uncle of Sir Matthew Nathan, distinguished civil servant and colonial administrator.

Lit.: Barnett, M., in *South African Law Journal,* Feb., 1933, pp. 1-3.

JACOBS, SOLOMON, city official of Richmond, Va., b. 1775; d. Richmond, Va., 1827. He made his living in Richmond, acting as an agent for the French government in the tobacco market, and as a local representative for the banking house of Rothschild. Interested in civic affairs, he served in Richmond's assembly from 1813 to 1814, and again in 1821. In 1815 he was elected city recorder, and was reelected in 1828. During his second term in that office Mayor Thomas Wilson died, and Jacobs became acting mayor until a new election was held seven months later. Jacobs was also a leader in Masonic circles. A member of Richmond-Randolph Lodge, No. 19, from 1798 until his death, he was, from 1810 to 1813, Grand Master of the Masons of Virginia. He served as president of Congregation Beth Shalome.

JACOBSEN, LIS, archeologist and philologist, b. Copenhagen, Denmark, 1882. She received her Ph.D. degree from the University of Copenhagen in 1910. Her special field of research lay in the runic inscrip-



Siegfried Jacobsohn

tions found on monuments in Scandinavia and, beginning with 1914, she published numerous studies in this and cognate subjects. When she was called to the Sorbonne in Paris in 1928 to lecture on the era of the Vikings in Denmark after the Runes, she was the second woman invited to lecture in France under the auspices of L'Institut d'Etudes Scandinaves. Dr. Jacobsen was also editor of the official dictionary of the Danish language, in twenty volumes, published in the 1920's and 1930's. Among her studies were: *Ny fündne Runeindskrifter in Danmark* (1914); *Dansk Sprog, Kritik og Studier* (1927); *Tolv Epistler* (1928); *Svenskevaeldets Fald* (1929); *Nye Rune Forskninger* (1931); *Eggjumstenen* (1931); *Evje ot-Alstad Stene* (1933); *Forbandelses Formularen* (1935); *Afhandlinger Inden ot-Udenlandski Gidsskriften.*



Lis Jacobsen

JACOBSEN, SASCHA, violinist, b. Helsinki (Helsingfors), Finland, 1895. After preliminary studies in St. Petersburg, he entered the Institute of Musical Art in New York city as a pupil of Franz Kneisel, graduating in 1914. His debut took place in New York in 1915, following which he toured Europe and the United States for several years. In 1926, he abandoned a career as concert violinist. Under his leadership, the Musical Art Quartet became one of the major chamber music ensembles in the United States. Jacobsen has also for many years been a teacher of violin at the Institute of Musical Art.

JACOBSOHN, SIEGFRIED, dramatic critic, b. Berlin, 1881; d. Berlin, 1927. At the age of nineteen he became a theatrical critic on the *Welt am Montag,* but later he founded the periodical *Die Schaubühne* (1905), which was of great influence in the theatrical world until it was turned into an organ of the Radical Democrats under the name of *Die Weltbühne* (1918). Jacobsohn continued his work of dramatic criticism as a reporter on the Vienna *Zeit* and as a collaborator on the Berlin *Montagszeitung.* Besides his criticisms, published annually as *Das Jahr der Bühne,* he was the author of a work on Max Reinhardt and of *Das Theater der Reichshauptstadt.* The latter work traces the development of the Berlin theatre from 1870 on.

JACOBSON, AARON, gem-cutter and engraver, b. Wandsbeck, Germany, 1717; d. Copenhagen, Denmark, 1775. He settled in Copenhagen some time before 1750, in which year he became engraver of the royal seals. Jacobson was known as one of the outstanding cameo-carvers of the period.

David Aaron Jacobson (1753-1812), his elder son, also became court engraver after having been taught by his father.

Salomon Aaron Jacobson (1754-1830), his second son, was also taught by the father and, like him, became court engraver. He was known as a medalist. Invited to Stockholm, Sweden, in 1788 to make miniature reproductions in precious stones of antique statuary belonging to Gustavus III of Sweden, Jacobson was made a member of the Stockholm Academy of Arts. In 1796 he was admitted to the Danish Academy of Fine Arts. He exhibited in London in 1815. Among Jacobson's work are medals of Ole Borch (1791) and Georges Cuvier (1820).

Albert (Aaron) Jacobson (1780-1836), son of Salomon Aaron Jacobson, was a gem-cutter, medalist and sculptor, who did many life-size medallions. In 1826 Jacobson carved a portrait medal of King Frederick VI of Denmark, in topaz, and the following year he made, in carnelian, a medal of Czar Nicholas I.

David Jacobson (b. Copenhagen, 1821; d. Florence, Italy, 1871) was a grandson of Albert Jacobson. In his youth he was undecided as to whether to choose painting or sculpture as his work, but decided finally on painting. His first exhibition was held in 1849. Later he went to Paris, where he belonged to a group of pioneers of Impressionism, among whom was Camille Pissarro. *Cat in Studio* (1860), *Seated Girl* and *Pont Royal in Paris* are in the Copenhagen Museum.

JACOBSON, EDUARD, writer of comedies, b. Grossstrehlitz, Germany, 1833; d. Berlin, 1897. The

success of his first comedy, *Faust und Gretchen,* encouraged him to become a playwright. The most successful of his plays are *Meine Tante, Deine Tante* (1858) and *500,000 Teufel.* The latter was produced more than 300 times in Berlin. The best-known of his works are, however, his musical comedy *Beckers Geschichte* and his farces *Der Postillon von Müncheberg* and *Die Galoschen des Glücks.*

JACOBSON, ISRAEL, reformer, b. Halberstadt, Germany, 1768; d. Berlin, 1828. In 1786 he married Minna Samson, the daughter of Herz Samson, and founded a successful business in Brunswick; in 1795 he succeeded his father-in-law as agent for Brunswick and was made chief rabbi of the Weser district. In 1804 he received his naturalization papers in Brunswick and in 1805 his citizenship, but he was stirred by the disabilities to which the Jews in Germany were still subject to make various appeals for an improvement in their condition, and gained a measure of success. Throughout his life he endeavored to bring about better relations between Jews and Christians. In 1801 he founded at Seesen, near the Harz mountains, the Jacobson School; there provision was made for the free education and support of forty Jewish and twenty Christian children.

Jacobson set high hopes for the Jews upon the victories of Napoleon, with the ideas of equality advanced by the French Revolution, and took an interested part in the affairs of Jewry in both France and Germany. When the Kingdom of Westphalia was founded in 1808, Jacobson became head of the Westphalian consistory. An adherent of Moses Mendelssohn, he was eager to carry out reforms that would affect the practices of Judaism, but leave its teachings untouched. In 1810 he built on the grounds of his school a synagogue which had an organ, the first in Germany; he modernized the wedding ceremony, and added prayers, hymns and a sermon in German. In 1811 he confirmed a class of five boys, the first instance of this ceremony in Judaism. During the same period he took an energetic part, thanks to his friendship with the Prussian minister, Hardenberg, in bringing about the emancipation of the Jews of Prussia.

The defeat of Napoleon and the fall of the Kingdom of Westphalia in 1813 put an end to Jacobson's activities. The Jews were deprived of the rights which they had been granted in Western Germany, and Jacobson himself fell under suspicion because he had been an adherent of Napoleon. He moved in 1815 to Berlin, where he enjoyed the friendship of the Prussian king, and became a Prussian citizen in 1823. In his home in Berlin he continued to hold modernized Jewish services, which attracted so many worshippers that they were moved to the more spacious home of the banker Jacob Herz Beer. However, this Reform service was attacked by the Orthodox, and despite Jacobson's defense of it in the compilation of opinions *Or Nogah* (1818), it was prohibited by the government in 1823. Jacobson spent the last years of his life in straitened circumstances and ill-health. He was a member of the Verein für Kultur und Wissenschaft der Juden, but was not one of its leading spirits.

The Jacobson School was for more than a century a noted school in Germany. The first non-sectarian school in Germany, it won such renown that the Christian citizens of Seesen, in 1805, asked that their children be admitted to it. In that year the attendance was 100, of which twenty-nine were Christians. In 1839 it was raised to the class of "höhere Bürgerschule," in 1870 to a "Realschule," and in 1906 a part was made into a "Reform-Realprogymnasium." Coeducation was introduced in 1909. In 1918 two-thirds of the pupils were Christians.



Eduard Jacobson

In 1921 the school was taken over by the city of Brunswick, and the Jacobson foundation retained only the rights to the naming of the director and Hausvater, and the stipulation that at least two of the teachers should be Jews and that Jewish pupils should be admitted on the same terms as Christians. These rights remained unimpaired until the advent of the Hitler regime in 1933, when the Jewish teachers and pupils were expelled and the funds of the Jacobson foundation were seized by the state.

HUGO BIEBER.

Lit.: Marcus, J. R., in *Central Conference of American Rabbis Year Book,* vol. 39 (1929) 23-24; Kleinschmidt, "Israel Jacobson," *Zeitschrift des Harzvereins für Geschichte und Altertumskunde,* vol. 23 (1890); Zimmermann, "Israel Jacobson," *Braunschweiger Magazin* (1906); *Die Jahrhundertfeier der Jacobson-Schule* (1902).

JACOBSON, LUDWIG LEWIN, anatomist and physician, b. Copenhagen, Denmark, 1783; d. Copenhagen, 1843. He received his medical degree from the University of Copenhagen in 1804, and two years later was appointed assistant surgeon at the institution. From 1807 to 1810 he was a lecturer on chemistry at the Royal Veterinary and Agricultural High School in Copenhagen.

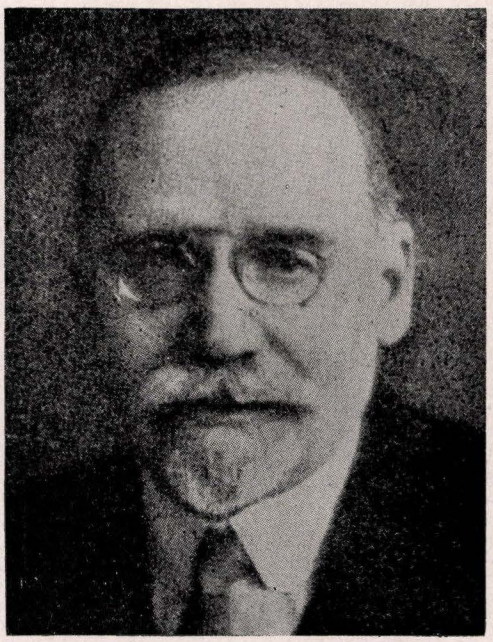
It was in the field of comparative anatomy, however, that Jacobson achieved prominence. In 1809 he discovered an organ in the nose which is to a great extent responsible for the sense of smell, and is known to anatomists as Jacobson's organ. For this contribution he was awarded a silver medal by the Danish society

and was granted a royal stipend for travel through France and Germany.

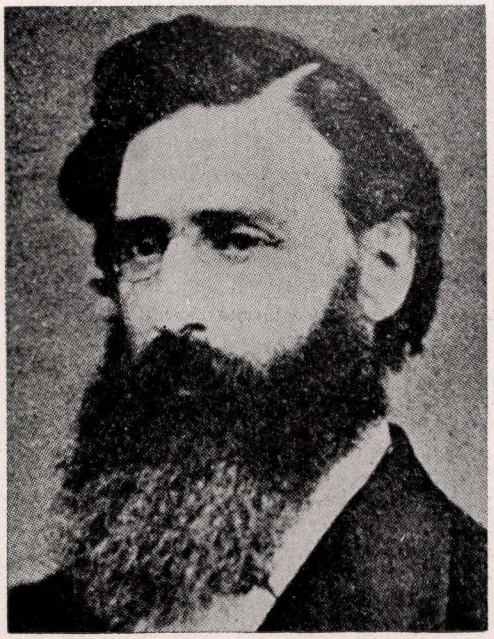
During his visit to France he devoted much time to the study of practical medicine and surgery, and upon his return in 1813 the Danish government arranged for his admission to the French army in order that he might study the medical system employed there. He finally returned to Denmark in 1814 and was again honored, this time receiving a degree of doctor of medicine and surgery from the University of Kiel. Two years later he was appointed professor at that university.

Jacobson also invented several medical instruments, the most important of which was his lithoclast for crushing stones in the bladder. This instrument was later modified by the famous French surgeon Guillaume Dupuytrey (1777-1835). While many other honors came to Jacobson, such as the Monthyon prize of 4,000 francs from the Académie des Sciences, and a gold medal for research into the system of veins of birds and the system of the kidneys of birds, he was refused a professorship at the University of Copenhagen because he would not renounce Judaism. He was also the author of a number of books, most of them on the subject of comparative anatomy.

JACOBSON, PAUL HEINRICH, chemist, b. Königsberg, Germany, 1859; d. Berlin, 1923. He was instructor at the Universities of Göttingen and Heidelberg, successively, and in 1889 became assistant professor at the latter. He edited the reports of the German Chemical Society. Together with V. Meyer, he published the *Lehrbuch der organischen Chemie,* which became an important textbook on organic chemistry and which he continued after Meyer's death. In 1897 Jacobson became editor of the *Berichte der deutschen chemischen Gesellschaft* and director of the Abteilung für Sammelliteratur. He edited five supplementary volumes for Beilstein's *Handbuch der organischen Chemie* from 1900 to 1906. Jacobson won recognition for his valuable researches on nitrogen and hydrogen compounds and on mercaptan and semidine.



Victor Jacobson



Sigismund Daniel Jacobson

JACOBSON, SIGISMUND DANIEL, physician, b. Copenhagen, Denmark, 1837; d. Copenhagen, 1894. He graduated from the University of Copenhagen Medical College in 1862, and in the following year served as a surgeon in charge of a field hospital during the war between Denmark and Germany. In 1866 he left Denmark and came to Chicago, where he established a private practice. Here he became connected with various city hospitals and was soon recognized as a leading ophthalmologist. Jacobson was a professor of surgery at the Chicago Polyclinic, and for his outstanding work here the Rush Medical College awarded him an honorary degree (1881). In 1887 he organized the Scandinavian Medical Society, and two years later was elected its president.

JACOBSON, VICTOR, Zionist, b. Simferopol, Crimea, Russia, 1869; d. Bern, Switzerland, 1934. From his student days on he was active in the Zionist movement, and greatly influenced its policy as a member of the Zionist Executive, as a delegate to various Zionist congresses, as the representative of the World Zionist Organization in Constantinople, London, and Paris, and, from 1925 until his death, at the League of Nations in Geneva. For a time he directed the Copenhagen Bureau of the Zionist Organization and issued the Copenhagen Manifesto (1918). His business activities were those of director of the Beirut branch of the Anglo-Palestine Company (1906-8) and of the Anglo-Levantine Banking Company after 1908.

JACOBSTEIN, MEYER, American Congressman and economist, b. New York city, 1880. He received his Ph.D. degree in economics and political science from Columbia University in 1907, and in the same year became a special agent for the Department of Commerce in Washington. He was assistant professor



Meyer Jacobstein

of economics at the University of North Dakota from 1909 to 1913, and professor of economics at the University of Rochester from 1913 to 1918. In 1922 he was elected to the United States House of Representatives from New York city, on the Democratic ticket, and was reelected for the two following terms, serving from 1923 to 1929.

In 1924 Jacobstein acquired control of the Rochester Business Institute, serving as its president for a number of years. In 1933 he became publisher of the Rochester *Evening Journal* and *Sunday American,* and continued in that capacity until the papers suspended publication in 1937. Jacobstein, in collaboration with the president of the Brookings Institution in Washington, Harold G. Moulton, drafted a comprehensive plan for business recovery in 1933. Subsequently the plan was looked on as the first approach to the National Recovery Administration (NRA). In 1939 Jacobstein was appointed a member of the faculty of the Brookings Institution. In 1942 he was serving also as a member of the board of governors of the Hebrew Union College.

JACOBSTHAL, JOHANN EDUARD, architect, b. Stargard, West Prussia, Germany, 1839; d. Berlin, 1902. In 1873 he was appointed professor at the Technical High School of Charlottenburg in Berlin, where he had studied architecture upon graduation from the Joachimsthal Gymnasium. The buildings of the Reich banks of Breslau, Hannover, Cassel, Posen, and Cologne, railroad stations in Berlin, and the central railroad station in Cologne are examples of his architectural designs. Jacobsthal wrote *Grammatik der Ornamente* (1874), *Süditalienische Fliesenornamente* (1886), and *Araceenformen in der Flora des Ornaments* (1889).

JACOBY, CARL, painter, b. Berlin, 1853. He was a genre painter of distinction. His works appeared in Brussels, Paris, and Rome, and gained particular attention at the Great Exhibition in Berlin (1900). One of his still life pictures was awarded a gold medal at the World Exhibition in Melbourne, Australia (1881). His best-known paintings are *Grace, In the House of Mourning, The Orphans,* and *An Old Song.*

JACOBY, JOHANN, physician and statesman, b. Königsberg, East Prussia, Germany, 1805; d. Königsberg, 1877. He took his medical degree in 1827, and after passing his state examinations in Berlin, spent some time studying in Heidelberg and Poland. In 1830 he established himself as a physician in Königsberg, and throughout the varied activities and accomplishments of his later career he remained a medical practitioner in his native city.

Jacoby became one of the leading spokesmen for liberalism in East Prussia, and a forthright exponent of a constitutionalized monarchy for Prussia. But the degree to which his consciousness of his Jewish heritage inspired his political liberalism did not become known until the 20th cent., with the publication of many of his letters to Gabriel Riesser (1806-63), the leader in the Jewish emancipation movement, and to his own cousin, Eduard Waldeck.

As a result of a professional trip to Warsaw, where he helped fight the cholera epidemic of 1831, he returned not only with suggestions for the treatment of the disease which were presented to the Königsberg Medical Society, but with the hope that the emancipation movement among the Poles would spur freedom for the Jews as well. By 1832, however, according to a letter to Waldeck, he had already ceased to expect a great deal for Jewish emancipation from Poland. This disappointment did not deter him from prodding Reform Jewish groups in Königsberg. He advocated reforms in the liturgy and wanted to institute German sermons, retaining Hebrew prayers and the basis of the Jewish ritual. The fusion of a Jewish heritage with German nationalism drove him to the adoption of political liberalism. Jacoby wanted to retain the national Jewish consciousness, but he wanted free action for it in the German scheme, and this, he believed, could come only through a liberalized, democratic Prussia. "Our Messiah is the forward march of time," he wrote in a letter to Riesser, in 1832. The next year his *"Über das Verhältnis des Königlich-Preussischen Oberregierungsraths Streckfuss zu der Emancipation der Juden* was his first official pronouncement in the political sphere.

Vier Fragen, beantwortet von einem Ostpreussen, published in 1841, a provocative pamphlet calling for a constitution, was addressed to the members of the provincial parliament. It earned arrest for Jacoby, and a sentence of two and a half years' imprisonment; appeal, however, won him his freedom. His agitation for a constitutional monarchy continued. When the revolutionary spirit in the country rose to action in 1848, Jacoby was recognized as one of its leaders, and became a member of the Prussian National Assembly.



Carl Jacoby in his Brussels studio



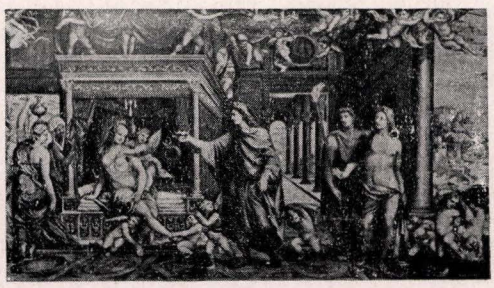
Johann Jacoby

As a member of a deputation that waited on King Frederick William IV, to read a protest to him against his ministry, Jacoby countered the king's adamant stand with the words: "That is the misfortune of kings; they do not wish to hear the truth." After the dissolution of the Parliament in December, 1849, Jacoby was arrested again, for having participated in the Stuttgart rump parliament, and again freed.

In 1858 Jacoby was elected to the Prussian Chamber of Deputies. Five years later a speech delivered in Berlin denouncing the Junkers and militarism got him a six months' sentence. His final arrest came in 1870, when he opposed Bismarck's annexation of Alsace-Lorraine, but he was freed after several weeks. Jacoby also opposed Bismarck's unification of Germany, on the ground that it was accomplished by means of coercion. Toward the end of his life Jacoby adopted the Social-Democratic program and allied himself with the labor movement, but was no longer active in official political life.

NATHAN RICARDO.

Lit.: Mayer, Gustav, "Aus dem Briefwechsel Johann Jacoby," *Deutsche Revue,* vol. 47, pp. 212-33; idem, *Encyclopaedia of the Social Sciences,* vol. 8 (1932) 364; Adam, R., "Johann Jacoby's Politischer Werdegang, 1805-1840," *Historische Zeitschrift* (1930) 48-76; Rothfel, Hans, "Bismarck und Johann Jacoby," *Königsberger Beiträge* (1929) 316-25.



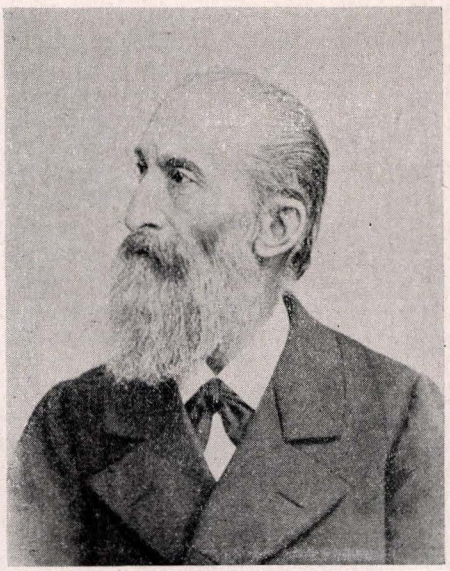
The Wedding of Alexander and Roxane. From an etching by Louis Jacoby

JACOBY, LOUIS, copper-plate engraver, b. Havelberg, Germany, 1828; d. Berlin, 1918. His numerous engravings include portraits of Emperor Francis Joseph, of Austria, the Empress Elizabeth, many noblemen and great scientists and writers. His engraving of Raphael's *School of Athens* is considered his best production. Jacoby was artistic adviser to the imperial press and the museums of Berlin, and a member of many academies of art. From 1882 to 1883 he taught at the Vienna Academy of Art.

JACOBY, MARTIN JOHANN, biologist, b. Berlin, 1872. He was first an assistant professor at the University of Heidelberg, and later departmental director of the Moabit City Hospital in Berlin. Jacoby's experiments on salicylase showed that it did not act on dosium thiosulphate, acetic acid, and stearic acid, and that there existed a difference between the glycolytic and the oxidyzing ferment since the glycolitic ferment was destroyed at 58° Centigrade but that salicylase was not completely inactive at 75° Centigrade. Jacoby made successful experiments concerning the theory of immunity and experimental therapy. He contributed a section on "Phytophaga" to the *Biologia Centrali Americana.*

JACQUES NISSIM PASHA, *see* NISSIM PASHA, JACQUES.

JADASSOHN, SOLOMON, composer and music teacher, b. Breslau, Germany, 1831; d. Leipzig, Germany, 1902. After serving as a director and teacher of the theory of music at the conservatory of Leipzig, he became professor there in 1893. His numerous works include a series of textbooks and music manuals, of which the following appeared in English: *A Course of Instruction on Canon and Fugue* (1904); *A Course of Instruction in Instrumentation* (1899); *Elementary Principles of Harmony* (New York, 1895); *Manual of Simple, Double, Triple and Quadruple Counterpoint* (New York, 1904); *Manual of Musical Composition*



Solomon Jadassohn

(1899); *A Practical Course in Ear Training* (New York, 2nd ed., 1905).

Lit.: Levi, J., "Zum 100. Geburtstage," *C.-V. Zeitung*, vol. 10 (1931) 408.

JADDUA (Greek, Jaddus), the high priest who, according to Josephus (*Antiquities*, book 11, chap. 8), went from Jerusalem to greet Alexander the Great. According to the Talmud (*Yoma* 69a), this high priest was Simon the Just, but the account in Josephus is more likely to be the correct one. Jaddus is identical with the Jaddua mentioned in *Neh.* 12:11 and who lived about 100 years after Nehemiah (351-332 B.C.E.). He is the last high priest to be mentioned in the Bible. According to *Neh.* 12:11, his father's name was Jonathan, but verse 22 mentions Johanan. It is probable that Johanan and Jonathan were father and son, since the Jaddua mentioned in *Nehemiah* seems to be identified with the Jaddus mentioned by Josephus (*Antiquities*, book 11, chap. 7, section 2).

JADLOWKER, HERMANN, operatic tenor, b. Riga, Latvia, 1878. He was a student at the Vienna Conservatory under Gänsbacher, and made his debut at Cologne in 1899. For a number of years, until 1919, he was with the court opera in Berlin. From 1910 to 1912 and again from 1919 to 1924 he was a guest singer at the Metropolitan Opera House in New York city. From 1924 on he was active only as a guest performer and concert singer. In 1929 he became a cantor in the synagogue of Riga, and a professor of singing at the Riga Conservatory. In 1942 Jadlowker was teaching voice and Hazanuth at a conservatory for cantors in Palestine.

JAEL ("mountain goat"), wife of Heber the Kenite (*Judges* 4:17). After Deborah, the prophetess, and Barak, general of the northern Israelite tribes, had routed the forces of Israel's oppressor Jabin, Sisera, commander for Jabin of the Canaanite army, escaped to the tent of Jael. Jael's husband had migrated from southern Palestine to the northern part of the land and had been friendly with King Jabin. He implored her to give him food and asylum. When, however, after receiving nourishment, he fell asleep out of sheer exhaustion, she stealthily slew him by driving a tent pin through his temples (*Judges* 4:18-21). When Barak, who was pursuing Sisera, arrived, she showed him the dead foe. There are two accounts of the story, one in prose (*Judges* 4:17-22), the other in poetry (*Judges* 5:24-27), the latter complementing the prose account. While Jael's action appears revolting from modern standards of morality, there are ample evidences of greater cruelty in ancient as well as in modern times. However, it did violate the code of hospitality so deeply rooted in the East. It is probable, therefore, that Jael feared the hostility of the Israelites if she were to harbor their enemy, or that she was more in sympathy with the Israelites than Heber was. The Midrash already attempted to clear Jael of the brutal killing of Sisera by explaining that he had attempted to make improper advances toward her.

See also: DEBORAH, SONG OF.

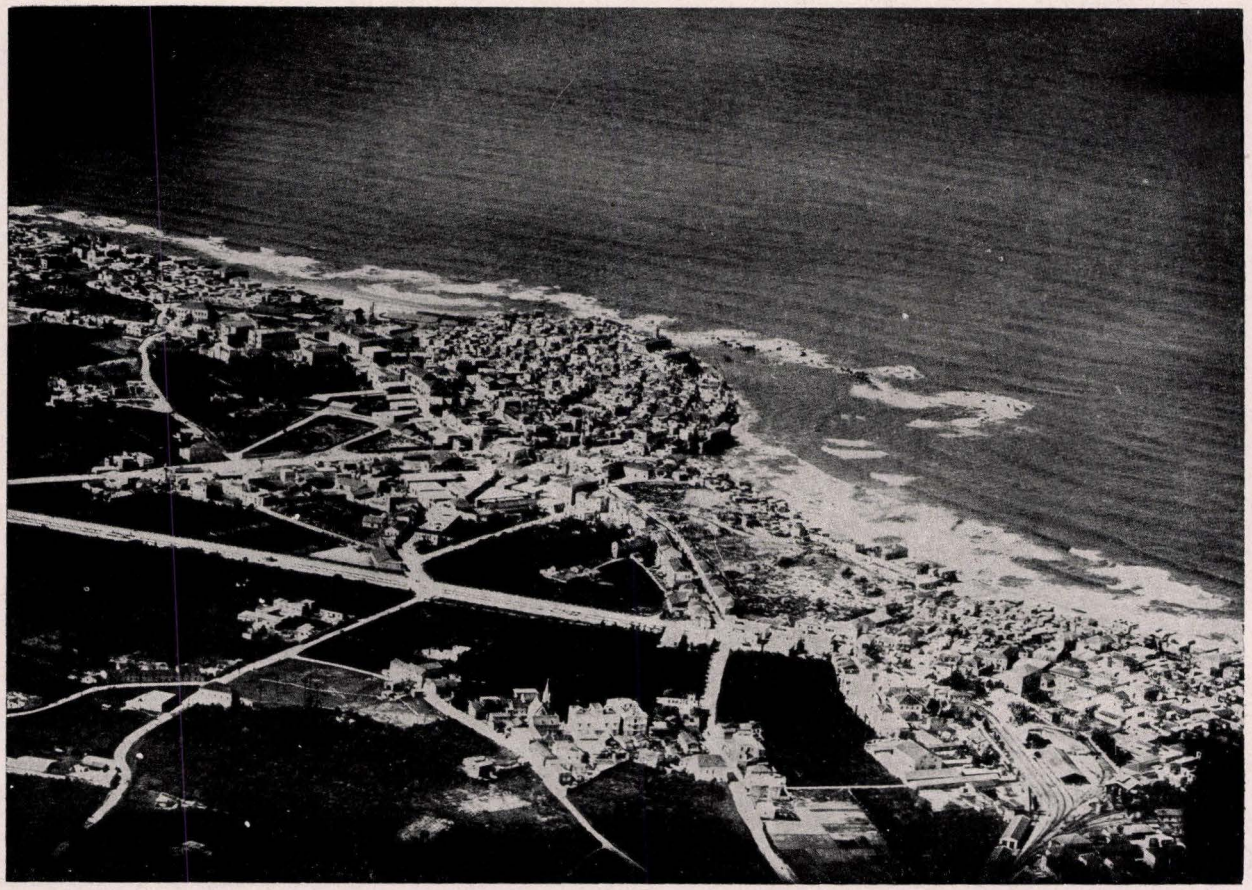
JAFET BEN DAVID IBN ZAGHIR, *see* YEFET BEN DAVID IBN ZAGHIR.



Halutzim landing at Jaffa. From a photograph by J. Benar-Kalter

JAFFA (Joppa), Palestine seaport; in post-Biblical times it was called Joppe in Greek, Yafa in Arabic, and Yafo in Hebrew. One of the oldest towns in Palestine, Jaffa did not attain great importance until the rise of Jerusalem, which it served as a port. It is first mentioned in an inscription of Thutmose III, in 1480 B.C.E., when it was taken by the Egyptians. Joshua allotted Jaffa to the tribe of Dan. Under David and Solomon Jaffa was the landing place of the wood brought by sea from Lebanon for the building of the Temple and other public buildings (*II Chron.* 2:15). The Bible reports that Jonah sailed from Jaffa in seeking to escape the mission imposed upon him. The city was the center of several battles in the Maccabean Wars (2nd cent. B.C.E.). It was besieged and captured by Jonathan. Later, Simon Maccabeus took the city and improved it as a port. Still later it was taken by Judas Maccabeus and burned. It was always subject to Greek influence until the Hasmonean occupations, and then participated in the efforts to shake off the Roman and the Idumean yoke. After the destruction of the Jewish state it was rebuilt as Flavia Joppe and sheltered a large Jewish community. The cemetery of this community, east of Jaffa, has furnished many Greek, Aramaic and Hebrew inscriptions, among them epitaphs of well-known Amoraim. It was not until quite late that Christianity spread in Jaffa.

With the victory of the Arabs in the 7th cent. C.E., Jaffa, like all the coast cities, became of secondary importance. When the famous Jewish traveller, Ben-



Airplane view of Jaffa showing the harbor

jamin of Tudela, visited the city in 1170, he found one Jew there. During the Crusades a fresh impetus was given to sea trade and commerce, but Jaffa was outstripped by Acre and Ashkelon. On account of its dangerous rocks it was in bad repute in Europe as a port; for a long time "to go to Joppa" meant "to go to destruction." Conquered and destroyed several times in the struggles between the Franks and the Moslems, it lay in ruins from the middle of the 14th to the end of the 16th cent. Not until 1725 did Jaffa again become a town with a permanent population, which made a living not only from commerce and pilgrims, but also from orange groves, as well as from the soap industry. During much of this intervening period Jews were forbidden, under pain of excommunication, to settle in Jaffa, for the rabbis were anxious that all the Jews of Palestine should concentrate in the four Holy Cities.

The city was captured by Napoleon Bonaparte in 1799, and a bloody massacre ensued. A period of active construction followed under the administration of Abu Nabut (1810-20). A Constantinople Jewish banker established a Jewish hospice and pilgrim house in 1820 for Jews who landed at Jaffa en route to Jerusalem. Ten years later a group of Sephardic Jews from North Africa, shipwrecked off Haifa, made their way to Jaffa and settled there. In 1839 they were followed by Ashkenazic settlers, although the community still remained small, numbering not more than thirty families in 1846. In 1855 Moses Montefiore bought a large fruit-orchard near Jaffa in order to encourage the Jews to engage in agriculture. Fourteen years later the Jewish agricultural school, Mikveh Israel, was founded, east of Jaffa, for the same purpose.

Besides the Jews, the German Templars also contributed to the rise of Jaffa; in 1868 the latter succeeded another sect of Christian Messianic enthusiasts from America. In 1869 the road to Jerusalem was constructed, and in 1879 the tearing down of the ancient city walls made possible the building of new quarters and streets.

The Russian oppression of 1881 to 1882 and the pogroms of 1904 to 1906 were the cause of a new immigration, as a result of which Jaffa became the center of the Jewish colonies in Judea. At the outbreak of the first World War the city contained more than 10,000 Jewish inhabitants, as against 35,000 Arab Moslems and Christians. The city districts Neveh Shalom and Neveh Tzedek were founded by the Jews (1886-92).

Neighboring Tel-Aviv, founded in 1909, was at first but a garden suburb of Jaffa. It soon became a residential center, and following its establishment as a separate city community in 1922 quickly outstripped Jaffa. Jews had settled in the Arab quarters of Jaffa without fear, but the unexpected attack of the Arabs upon the Jews in the May days of 1921 caused them therefore to concentrate in Tel-Aviv. In the autumn of 1922 Jaffa (without Tel-Aviv) numbered 32,500 in-



Coins of the city of Jaffa (3rd cent.)

habitants; in 1928 the number grew to about 37,000, among them 7,000 Jews. The renewed Arab riots in 1929 again caused many Jews to remove to Tel-Aviv, and the prolonged Arab unrest of 1936 to 1939 again reduced the number of Jews in Jaffa.

The disturbances had another effect, more lasting, and more harmful to the city. The 1936 outbreaks were accompanied by a strike of the Arab longshoremen at the port and valuable shipments of citrus fruits, on which the city depended for its existence, were held up. Jewish growers and shippers immediately removed their centers of activity to Tel-Aviv, and within a few months established the port of Tel-Aviv. The ending of the strike and the restoration of peace did not bring back to Jaffa its commerce, and the Tel-Aviv port prospered at the expense of its neighbor. By 1938 the total of exports from Tel-Aviv already surpassed those of Jaffa, although the outbreak of war in 1939 upset all maritime commerce. Jewish immigration, which had also previously gone through Jaffa, was thereafter diverted to Tel-Aviv. In 1942 there were less than 70,000 persons in Jaffa, a small part of them Jews.

In the latter part of 1941, the Jewish suburbs of the Jaffa municipal area set up the Joint Committee for the Jewish Suburbs in the Jaffa Area, to treat the numerous economic, administrative, municipal and religious matters of the district. Isaac Lipovitz was elected chairman of the united representatives.

CARL ALPERT.

Lit.: Tokowsky, *The Gateway of Palestine: A History of Jaffa* (1924): Brawer, *Haaretz* (Hebrew; 2nd ed., 1929) 300 et seq.; Baedeker, *Palestine;* Thomsen, Peter, *Bibliographie; Steimatzky's Palestine Guide* (1935): De Haas, Jacob, *Palestine* (1934); Revusky, Abraham, *Jews in Palestine* (1935); *Sefer Tel-Aviv* (1936) 3-66; Klein, S., "Inschriftliches aus Jaffa," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 75 (1931) 369-74.

JAFFA, HENRY N., New Mexico pioneer, b. Germany, 1846; d. Albuquerque, N. M., 1901. He came to the United States as a very young man and settled first in Philadelphia, then in Keokuk, Iowa, where he remained until the Civil War period. Moving west in 1865, he spent about a year in southern Colorado before reaching Mora, New Mexico. He established stores in both territories. The extension of the Santa Fe railroad into the Colorado and New Mexico territories prompted Jaffa to return to Colorado, where he opened a store in Trinidad.

Jaffa returned to New Mexico in 1879, and went into business in Las Vegas. Three years later he extended his interests to Albuquerque. When Albuquerque was incorporated in 1885, Jaffa became its first mayor. Ill health necessitated a trip to Europe in 1889, from which Jaffa returned to the United States in 1891, to live in Trinidad, Col., until 1897. That year he returned to Albuquerque, where he remained until his death.

Jaffa organized the first synagogue in New Mexico (1897), and became its first president. He was also active in other fraternal and civic affairs and was effective in aiding the early development of the New Mexico and Colorado territories.

JAFFA, NATHAN, New Mexico civic official, b. Germany, 1863. He came to the United States in 1878, settling in Trinidad, Col. Three years later he went to Las Vegas, New Mexico, where he lived for two years. He then moved to Albuquerque, and two years later to Roswell, where, in 1899, he was made cashier of the Bank of Roswell. During his residence in Roswell, he was also leader of the Jewish community and organizer of the Sabbath school, and he conducted Friday evening services.

In 1907 Jaffa was appointed secretary to the Territory of New Mexico by President Theodore Roosevelt. President William Howard Taft reappointed him in 1910, and Jaffa remained in the post until New Mexico became a state in 1912. Later Jaffa served for fifteen years as a regent of the University of New Mexico, part of the time as president of the board. Living in Santa Fe, the capital, because of his official position, Jaffa was also elected mayor of the city for one two-year term. For four years he was chief tax commissioner of the state. In 1938 he was made city clerk of Las Vegas, and in 1942 still held this position.

JAFFE (also Jaffé and Joffe; from the Hebrew *yafeh,* "beautiful"), well-known Jewish family which came originally from Bohemia and whose most prominent representative was the codifier Mordecai Jaffe. The name is common in the United States, Germany, England, Italy, Austria, Hungary, Poland and Russia. The genealogy of the Jaffe family has not yet been satisfactorily investigated, and the assertion that the Jaffes are altogether or for the most part descendants of Mordecai Jaffe requires closer examination in individual cases.

Lit.: Urisohn, in *Yevreiskaya Starina* (1912) 364 et seq.; Landshuth, *Toledoth Anshe Hashem* (1884) 8-9, 37; *Daath Kedoshim,* edit. Eisenstadt, I. T., and Wiener, S. (1897-98) 34-35; Wachstein, B., *Die Inschriften des alten Judenfriedhofs in Wien,* vol. 1 (1912); vol. 2 (1917).

JAFFÉ, EDGAR, political economist, b. Hamburg, Germany, 1866; d. Munich, Germany, 1921. He was baptized while still a child. From 1904 on he published the *Archiv für Sozialwissenschaften und Sozialpolitik* together with Sombart and Max Weber, and from 1916 on the *Europäische Staats- und Wirtschaftszeitung* in collaboration with the Bavarian minister von Fraundorfer. Jaffé's works dealt with social problems, war economy, taxation, and especially the foreign banking system, his chief work in this field being *Das englische Bankwesen.* After the 1918 Revolution, he was minister of finance of Bavaria during the Eisner government, but shortly after Eisner's assassination he withdrew from the government, before the proclamation of the Bavarian Soviet.

Lit.: *Deutsches Biographisches Jahrbuch,* vol. 3 (1927) 160-62.



(right) Interior view of the Jaffa gate; (below) view of Jaffa from the sea



JAFFE, JOSEPH, Yiddish poet, b. Salant, near Kovno, Lithuania, 1865 (perhaps 1866); d. New York city, 1938. He was the son of a rabbi, a direct descendant of Rabbi Mordecai Jaffe, author of *Lebush.* In 1892 he settled in the United States. From the age of thirteen on, Jaffe earned his livelihood by engraving. His earlier poems appeared in the *Arbeiter* and *Zeit* under the editorship of David Pinski, also in the *Yiddishe Vochenshrift.* Most of his verse was published in the *Zukunft* under the editorship of A. Liessin. A book entitled *Lieder* (New York, 1914) contained a foreword by David Pinski. On the occasion of Jaffe's seventieth birthday, the Yehoash Branch of the Jewish National Workers Alliance sponsored the publication of his book, *Gesangen* (New York, 1936).

Jaffe's poetry is in direct contrast to the spirit of Yiddish poetry prevalent at the end of the 19th and the beginning of the 20th centuries. While other poets depicted the sombre, wretched lot of the worker, and described the social struggle, Jaffe's songs were written in a lighter vein, full of wit and humor. Love pervades many of his themes; others reflect the processes of poetic creation. His Epicurean lines are simple and sincere in style, reminiscent of folk poetry. Their intimate character and individualism, made Jaffe a forerunner of impressionism in Yiddish literature.

Lit.: Niger, S., in *Tog,* Jan. 3, 1937; Sverdlin, in *Zeit* (Vilna), March, 1937; Malamut, I. L., in *Yiddishe Velt* (Philadelphia), April 11, 1937; Pinski, D., in *Zukunft,* May, 1938; Enteen, Joel, in *Yiddisher Kempfer,* May, 1938.

JAFFE, LEIB, Zionist leader and poet, b. Grodno, Poland, 1876. His grandfather, Rabbi Mordecai Gimpel Jaffe of Rozhany (d. Palestine, 1890), was one of the founders of the Chovevei Zion movement, had helped found the Jewish colony at Ekron in Palestine, and had conducted a Yeshiva at Petach Tikvah. Leib Jaffe received a traditional Jewish education, but also attended the University of Heidelberg, where he was active in the Chovevei Zion movement with Menahem Mendel Ussischkin. In 1897 he attended the First Zionist Congress at Basel, and subsequently was a delegate to all other Zionist congresses except one (1923). In 1906 he attended the Helsingfors Conference and was elected a member of the central committee of the Russian Zionist organization.

In 1906 Jaffe took over the editorship of the Zionist weekly, *Dos Yiddishe Folk.* During the first World War he headed the relief work for the Jewish refugees in Vilna; then he went to Moscow to take over the editorship of the *Yevreiskaya Zhizn,* and succeeded Jehiel Tchlenow as head of the Moscow Zionist organization. In 1920 he migrated to Palestine; since that time he has traveled extensively through various countries, first as delegate and then as director (since 1927) of the Palestine Foundation Fund.

Jaffe has been a successful writer and poet in Yiddish, Russian and Hebrew. His published writings include: *Heimatsklangen,* Yiddish poems; *Ogni Na Vysotach,* Russian poems (Riga, 1938); *Mime Haabib* (Jerusalem, 1938). He was the publisher of *Safruth* (Russian) and of a Russian anthology of translations of Hebrew and Yiddish poems. Jaffe's Zionist poems were translated into English by Sylvia Saten, under the title *"I Sing My Song of Zion."*

JAFFE, MAX, physician and university rector, b. Grünberg, Silesia, Germany, 1840; d. Berlin, 1911. He took his medical degree at the University of Berlin in 1862, and three years later was made assistant physician at the medical clinic at the University of Königsberg. In 1867 he became instructor in internal medicine at the university, in 1872 he was appointed assistant professor and in 1880 professor of medical chemistry. Subsequently he became rector of the university. Jaffe's published works were concerned mainly with the analysis of the urine, bile and other middle-changes and end-products, and appeared in the German medical journals and encyclopedias of the late 19th and early 20th centuries.

JAFFE, MEIR BEN ISRAEL OF ULM, illuminator and leather tooler who lived in Germany in the second half of the 15th cent. His first teacher was his father, Israel Jaffe of Heidelberg, who illustrated the Darmstadt Haggadah (1430); his style is apparently influenced by that of Isaac ben Abraham (Munich cod. hebr. 3) and Moses ben Isaac (Bodleian, No. 1598). Meir left Ulm at a time which is uncertain, but which is probably after 1457, when the Jews of the city were subjected to great disabilities (Dicker, H., *Geschichte der Juden in Ulm,* 1937). In 1468 he was engaged as bookbinder to the city council of Nuremberg. A copy of the Pentateuch in the Bavarian State Library (Cod. hebr. 212) bears the Hebrew inscription: "Pentateuch for the Nuremberg council, may life be granted to them, Meir Jaffe, son of Israel Jaffe." A number of similar bookbindings, bearing the stamp of a "Mair b. b." as bookbinder, have been erroneously attributed to Meir Jaffe, however. The artistic skill of Jaffe and his unusual sense of form, which is most convincingly expressed in the beautifully decorated Cincinnati Haggadah (1480-90), place him among the best illuminators of his time.

Lit.: Landsberger, F., "The Cincinnati Haggadah and Its Decorator," *Hebrew Union College Annual,* vol. 15 (1940) 529-58; Husung, Max J., in *Mitteilungen der Soncino Gesellschaft,* New Series, No. 1 (1932) 6-8.

JAFFE, MORDECAI BEN ABRAHAM, Talmudist and Cabalist, b. Prague, 1530; d. Posen, 1612. His principal teachers were Solomon Luria, Moses Isserles, and in the Cabala, Mattithiah Delacrut. After the expulsion of the Jews from Bohemia, Jaffe went to Italy in 1561, and lived in Venice for about ten years, continuing his studies. In 1572 he returned to Poland, and became rabbi in Grodno, where he founded a noted Yeshiva, and in Lublin; he took a prominent part in the meetings of the Council of the Four Lands. In 1592 he succeeded the great rabbi Löw Bezalel in Prague, and from 1599 he was chief rabbi of Posen.

Jaffe's lifework was the compilation *Lebush* (Apparel; *Esther* 8:15), divided into ten sections. The first five treat of the entire Jewish law and are classified according to the *Shulhan Aruch;* the sixth contains explanations of Rashi's commentary on the Pentateuch, the seventh, sermons, the eighth, notes on Menahem Recanati's Cabalistic commentary on the Pentateuch, the ninth, the explanation of Maimonides' calculation of the new moon, and the tenth, notes on Maimonides' *Moreh Nebuchim.* Of these, all but the seventh part were published. The work was intended as a com-

pendium midway between the larger *Tur,* which gives discussions leading to the decisions, and the briefer *Shulhan Aruch,* which omits them; it also includes much Cabalistic material. In his interpretation of religious laws Jaffe inclined toward liberalism, and strongly opposed usury in any form.

JAFFE, SIR OTTO, Lord Mayor of Belfast, b. Hamburg, Germany, 1846; d. London, 1929. He was educated in Belfast and Switzerland, and settled in Belfast, joining his father's linen business. Under Jaffe's direction of the firm, its export, and the linen export of Ireland, was greatly increased, particularly to the European continent. In 1892 Jaffe took his first political post when he entered the Belfast Corporation; seven years later he was elected Lord Mayor of the city, serving for the 1899 to 1900 term. He was knighted in 1900, and was again chosen Lord Mayor for the 1904 to 1905 term. Subsequently Jaffe served in various civic and communal capacities in Belfast. He was president of the Belfast Philosophical Society from 1906 to 1908. He established an elementary school, which was named after him, and worked toward the improvement of hospital conditions in the city. As président of the Belfast Hebrew Congregation, he founded the Jaffe Schools for Jewish Children.

JAFFE (JAFFÉ), PHILIP, historian and philologist, b. Schwersenz, Posen, 1819; d. Wittenberg, Germany, 1870. He achieved unusual success as early as 1843 through his prize work, *Geschichte des deutschen Reichs unter Lothar dem Sachsen,* and in 1845 he published *Geschichte des deutschen Reichs unter Konrad III.* In 1851 there appeared his *Regesta pontificum romanorum ab condita ecclesia ad annum post Christum natum 1159,* considered one of the most important works on German historical research.

Despite his brilliant contributions there was no chance at that time for Jaffe, as a Jew, to receive an instructorship in history. Therefore, after he got his Ph.D. in 1844 he turned to the study of medicine and obtained his M.D. in 1853. But the following year he was called by Georg Heinrich Pertz (1795-1876) to be an associate on the *Monumenta germaniae historica,* a compilation of the texts of all major works on German history up to the 16th cent. and also of laws, imperial archives, and other source material of the same date. This work he did for nine years. In 1862 Jaffe was appointed assistant professor of history at the University of Berlin, where he lectured until his death; he was the first Jew to hold the post. He was baptized in 1868 but because of his racial origin was never made a full professor.

Jaffe edited an abundance of medieval historical works in unrivaled textual critical perfection under the title of *Bibliotheca rerum germanicarum* in six volumes from 1864 to 1870. In the midst of this activity he was stricken with persecution mania, and he committed suicide in 1870. He is recognized as having been one of the greatest historians produced by Germany in the 19th cent.

JAFFE, ZEBI HIRSCH, mathematician and writer, b. Amnastirshchizna, Russia, 1853; d. Smolensk, Russia, 1927. Brought up in an Orthodox Jewish home, Jaffe was not permitted to attend the secular schools. But his mathematical bent was so strong that before he was twenty he worked out his own algebraic formulae and equations without the aid of textbooks. In 1881 he published an important study on the analytics of the circle. In the same year he invented a calculating machine which received honorable mention at the Moscow exhibition that year. In addition to his scientific work, Jaffe contributed many articles on Talmudic subjects to Hebrew periodicals. He edited and annotated Rabinowitz's Hebrew translation of Graetz's *History of the Jews* (1890-99).

JAGEL, ABRAHAM BEN HANANIAH DEI GALICCHI, philosopher and Cabalist, b. Monselice, Italy; he lived in various Italian cities about the end of the 16th and the beginning of the 17th centuries. His work *Lekah Tob* (Good Doctrine), written in the form of a catechism, was widely circulated and was translated many times into German and four times into Latin. Jagel was influenced by the Christian catechisms then in vogue, and in the work mentioned he seems to follow the scheme of a catechism written by the Catholic Canisius. Because of the fact that this work contains many Christian elements (for example, the trinity of faith, love and hope, and the seven cardinal sins), Jagel was erroneously identified with a renegade of the same name. His other works, dealing with metaphysics, Cabala, medicine and the natural sciences, are preserved only in manuscript.

Lit.: Maybaum, *Abraham Jagels Katechismus Lekach-tob* (1892).

JAH, *see* GOD, NAMES OF.

JAHRZEIT, *see* YAHRZEIT.

JAHVEH, *see* GOD, NAMES OF; YAHVEH.

JAHVIST CODE, term used by Bible critics to designate a considerable section of the Hexateuch (*Genesis* through *Joshua*) which has a number of features of its own, especially the consistent use of the name Jahveh (Yahveh) for God, and which is therefore considered to be the work of a single school of writers. It is generally referred to as *J.* Certain scholars, who do not consider the Jahvist Code a unit, divide it into an earlier and a later stratum, denoted J^1 and J^2, respectively, while editorial changes, interpolations and glosses are referred to a redactor, J^r.

According to these Bible students, *J* is often found closely intertwined with another code known as the Elohist (*E*). Frequently it is difficult, if not impossible, to disentangle *J* and *E,* due to their many similarities and to their having been skilfully interwoven by a body of editors (JE^r).

1. History of the Identification of the Jahvist Code. The independent existence of *J* was first suggested by Jean Astruc in his *Conjectures* (1753), on the basis of his study of *Genesis.* In this little volume Astruc advanced the hypothesis that Moses had composed *Genesis* by combining several older documents, distinguished by the use of different names for God. The term Jahvist as a convenient designation for this code was first proposed by Karl D. Ilgen in his *Die Urkunden des jerusalemischen Tempelarchivs,* vol. 1, *Urkunden des ersten Buches von Mose* (1798). Ewald, a proponent of the "fragmentary theory," indicated that

Jahvist fragments were not limited to *Genesis,* but were to be found throughout the Hexateuch.

Subsequent scholars discovered peculiarities in the style, typical expressions, ethics and theology of *J,* that made it possible to trace this document with some degree of accuracy. However, the full extent of *J* is not regarded as completely determined because of its many similarities in spirit and content with *E,* as well as other basic difficulties; additional complications are furnished by the numerous supplementations by the J^s writers and the continuous revisions of editors.

2. Contents of the Jahvist Code. Until Bible students have completed their study of the portions of the Hexateuch which may or may not belong to *J,* and have agreed upon its exact delimitations, it will not be possible to state its entire contents. However, there is a general agreement that it includes most of the following chapters: *Gen.* 2 to 4, 10, 12 and 13, 16, 18 and 19, 24, 26, 38 and 39, 43 and 44, 47, 49; *Ex.* 3 to 5, 10; *Num.* 24. Parts of the following chapters also belong to the code: *Gen.* 6 to 9, 11, 15, 22, 25, 27 to 34, 37, 45, 46, 50; *Ex.* 1 and 2, 7 to 9, 11 to 16, 32 to 34; *Num.* 13, 14, 16, 21 to 23, 32; *Josh.* 2 to 15. There is considerable disagreement about the analysis of *Ex.* 18 to 24, and 34.

Nearly all the Bible critics regard *J* as the oldest extensive Hebrew work known. (Eissfeldt, however, suggests an *L* document which is older than *J;* Morgenstern believes in the existence of a *K,* or Kenite, Document which was worked into *J* to some extent by later editors, while other portions were discarded and lost.) *J* begins with the Creation, but is chiefly a narrative relating how Israel came to be and how it finally established itself in Palestine. The "decalogue" of *Ex.* 34:14-26 is generally assigned to *J.* Morgenstern, however, regards this section as the heart of *K,* which was incorporated into *J,* just as a similar decalogue in *Ex.* 23 was incorporated into *E.*

The story of God and Israel as related in *J* is told with a refreshing naïveté. God, it is related, brought all the animals before Adam so that he might name them (*Gen.* 2:19). Jacob influenced the color of the lambs to be born and therefore increased his share of the flock and his wealth, by a trick of peeling rods (*Gen.* 30:37-39); locusts were brought to Egypt by an east wind (*Ex.* 10:13), the Red Sea was dried up by an east wind (*Ex.* 14:21) and the Egyptians were drowned because their chariot wheels were removed (verse 25).

The mythical accounts of the creation, Garden of Eden, giants, flood and the Tower of Babel (*Gen.* 2 through 11) furnish a universal background for the story of Israel. These are noteworthy for their complete elimination of the polytheism with which their Assyrian and Babylonian parallels are filled, although remnants may still be detected ("as one of us," *Gen.* 3:22; "sons of God," 6:2).

The main story traces the origin of Israel, narrates its trials and concludes with its successful establishment in Canaan. In all likelihood the *J* narrative, like that of *E,* is continued in *Judges* and in *Samuel,* through the reign of David. Hence some scholars often speak of the Octateuch, that is, the Pentateuch, *Joshua, Judges* and *Samuel.*

J presents the story of Israel in a variety of forms. There are semi-historic legends particularly about the Patriarchs. These are probably personalized reinterpretations of the histories of the early clans which gradually developed into tribes. Then there are historic legends dealing with the Mosaic and later periods which are colored with anachronisms originating largely in the time of *J.* Another form of legend, usually very brief and etiological in character, was introduced to explain certain names and customs. Examples of these are provided in *Gen.* 2:23-24 (man and woman); 3:20 (Eve); 4:1, 25 (Cain, Seth). Finally, we have a novel in the story of Joseph which Steuernagel suggests may have been based on Jeroboam's revolt and the subsequent rise of the Northern Kingdom.

J is rooted in the soil of Palestine. It is described as a fertile land (*Num.* 13 and 14) and flows with milk and honey (*Ex.* 3:8, 17; 13:5; 33:3; *Num.* 13:27; 14:8; 16:13). *J* observes the heat and coolness of the day (*Gen.* 3:8; 18:1), notices the importance of the wells and their services as meeting places (for example, *Gen.* 16:7; 24:11 et seq.; 29:2; *Ex.* 2:15 et seq.), and is conscious of the important role of sheep and cattle. At the same time, *J* is no racist. Yahveh is not exclusively Israel's God (*Gen.* 10:9; 24:31; 25:22; *Num.* 22:24 et seq.), and his heroes, Joseph and Moses, are given foreign wives (*Gen.* 41:45; *Ex.* 21).

The *J* narrative is artistically written. The stories are graphically related and interest is maintained at a high level. Israel's course from its very outset is filled with uncertainties. It almost died at birth when Abraham was childless until old age, and again when Rebekah bore no child until Isaac became alarmed. It was close to a sudden end when Jacob's life was endangered, and again when the Pharaoh sought to destroy Israel. Moses the redeemer almost perished as a baby and again when, as a hot-headed youth, he slew the Egyptian. His mission almost failed when Israel's leaders refused to listen to his promises of deliverance. His redeemed people almost perished at the Red Sea, and in the desert. When they finally arrived close to the promised land, their entrance was delayed by their lack of faith; success is, however, finally achieved.

His style does not differ greatly from that of *E,* although he is more inclined to use verbal suffixes and employs Yahveh rather than Elohim, Sinai rather than Horeb, *kena'ani* rather than *'emori, 'ish* rather than *ba'al, shifhah* and occasionally *pilegesh* rather than *'amah,* and *kibbed leb* rather than *hizzak leb.* (For specific references and longer lists consult either Carpenter and Harford-Battersby, *The Composition of the Hexateuch,* 384-89; Steuernagel, *Lehrbuch der Einleitung in das Alte Testament.*)

3. Theology of the Jahvist Code. The writers of *J* were evidently God-conscious men. They conceived of Yahveh as being known since ancient times. He is the Creator of the universe (*Gen.* 2:4b et seq.), the God of Enosh (*Gen.* 4:26), the God of Shem (9:26) and the God of the Patriarchs (26:4; 28:13). Consequently, there is no polytheism to be found in *J,* although the myths included in this work were originally polytheistic. Moreover, Yahveh is presented as a righteous God and universal judge (*Gen.* 18:25), in strong contrast to the original Babylonian sources from which the stories were apparently derived.

However, *J*'s concept of God is very frequently quite crude. Yahveh is pictured as forming man with His hands and blowing into his nostrils (*Gen.* 2:7), planting a garden (2:8), constructing a woman (2:22), strolling (3:8), and coming down to earth (11:5; 18:21; 32:25; *Ex.* 3:8; 19:11, 18, 20). His relations to man are not always up to the level which moderns would set. He does not desire man to grow wise (*Gen.* 2:17) or powerful (*Gen.* 116). He even wrestles with Jacob (*Gen.* 32:25). But it is noteworthy that Yahveh is pictured as dwelling in heaven and is thus a universal deity. He is furthermore endowed with a fiery form that does not have the shape of man (*Gen.* 15:17; *Ex.* 13:21). Perhaps at a later period, Yahveh's contact with man on earth is further restricted by the mediation of an angel (*Gen.* 16:7; 24:7, 40; *Ex.* 3:2; *Num.* 22:22; *Josh.* 5:13-15), or His appearance in a dream (*Gen.* 26:24).

The worship of Yahveh was of course regarded as important by *J*. The chief manner of worship was ritualistic. It was either an offering of sacrifices usually without any priestly assistance or the observance of the festivals, particularly the Passover. Accordingly, we are told that Cain and Abel offered sacrifices (*Gen.* 4:3), Noah followed their example (8:20) and the patriarchs erected altars everywhere they went (12:7; 13:4, 18; 21:33; 26:25; 35:14). It is noteworthy that according to *P* no sacrifices were offered to Yahveh before the covenant at Sinai, and that according to *D*, there were no offerings to be made outside of Jerusalem.

4. Ethics of the Jahvist Code. As might be expected, the authors of *J* are not always conscious of the ethical actions of their heroes. Unblushingly, we are told that Abram lied to Pharaoh to save himself (*Gen.* 12:11-13); that Sarai was taken into Pharaoh's harem (*Gen.* 12:15); that Hagar was dismissed because of Sarai's jealousy (*Gen.* 16:16); that Jacob tricked Isaac, Esau and Laban (*Gen.* 25:30 et seq.; 27; 30:37 et seq.); that the brothers sold Joseph as a slave (*Gen.* 36:27); and that Judah had sexual relations with his own daughter-in-law (*Gen.* 38:18). At the same time, it should be remembered that the passages depicting Abraham's argument with God in behalf of Sodom (*Gen.* 18:23 et seq.), Jacob's prayer at Jabbok (*Gen.* 32:10-11), and Moses' intercession in behalf of faithless Israel (*Num.* 14:17-19) are among the loftiest ethical stories in the Bible.

5. Composition of the Jahvist Code. Bible scholars generally agree that *J* is not a unit. They point to the various theological and ethical levels cited above as proof of their contention. They add to this the observation that some stories, such as that of Cain and Abel, are written from the viewpoint of a shepherd, while the others, such as that of the Garden of Eden, are apparently related by an agriculturist. Furthermore, the sources of the stories are widely scattered, some originating in Babylonia, Assyria, and elsewhere, while others are Canaanitic.

Finally, according to Morgenstern, we have ideas included in *J* that are evidently based on late prophetical teachings. Thus, Abraham's plea calling upon Yahveh to save the righteous of Sodom is based on the Isaianic teaching of the "righteous remnant." There we find a prophet who for the first time does not condemn the *entire* community because of national sinfulness. Furthermore, the doctrine of the "righteous remnant" implies that a new and better nation will arise from the few remaining righteous people. This is the idea expressed in Yahveh's offer to form a new and better Israel of the descendants of Moses (*Ex.* 32:10).

A further extension of this doctrine, and consequently a later one, is to be found in the Flood story. Not Israel alone, but the entire universe is to be rebuilt from Noah and his family, who represent the righteous remnant of the world. Similarly, the story of the Tower of Babel representing Yahveh as disturbed by the people's saying "Let us make us a name" (*Gen.* 11:4) seems to be based on Ezekiel's doctrine "For His Name's Sake," summarized in *Ezek.* 36:16-32. This leads to the conclusion that J^2 was completed at a much later than J^1, evidently in early post-Exilic times.

There is one peculiar facet to the J^2 account worth noting. Moses is presented as a sort of "superman." On numerous occasions it is reported that Moses found favor in God's sight, or expressed the belief that he had such favor (*Ex.* 33:12, 13a, 13b, 16; 34:9; *Num.* 11:11, 15). It therefore appears quite natural for Moses to say: "I and Thy people" (*Ex.* 34:16; note the use of *'ani,* which is late). In this special capacity Moses is endowed with a shining face which in a manner resembles the radiance attributed to the Deity (Morgenstern, "Moses with the Shining Face," *Hebrew Union College Annual,* vol. 2, pp. 1-27; idem, "The Oldest Document of the Hexateuch," *ibid.,* vol. 4, pp. 6-7). He is furthermore endowed with the capacity of arguing successfully with the Deity and convincing Him to change His mind and not to destroy Israel as He had originally planned (*Ex.* 32:7-14; *Num.* 14:11-24).

6. Time and Place of Origin. With few exceptions, notably Schrader, Reuss, Kuenen and Kautzsch, scholars trace *J*'s origin to the Southern Kingdom. They base their contentions on the following considerations:

1. Judah is the recognized leader of his brethren (*Gen.* 37:26; 43:1-14; 44:14, 16, 18; 46:28; 49:10. *Gen.* 38, moreover, seems to express an interest in Judah's every-day life.

2. Balaam's prophecy of the star and sceptre is interpreted to refer to David (*Num.* 24:17).

3. Most of *J*'s patriarchal legends are centered about the south (*Gen.* 13:18; 16:14; 18:1; 22:19; 24:62; 25:11; 26:25; 28:10; 37:14; 46:5).

4. Caleb's conquest of Hebron is stressed (*Josh.* 15:14-19; *Judges* 1:10).

5. The story of Sodom and Gomorrah.

However, these arguments, while cogent, are not altogether conclusive. *J* evinced an interest in the north as well as the south. Joseph is presented as the savior of his brethren; Shechem, Bethel and Peniel are within the range of *J*'s interest and knowledge (*Gen.* 28:10-12; 12:6-7; 33:19-20; 32:31); Rachel (the ancestress of Ephraim, Manasseh and Benjamin) is the *beloved* wife of Jacob; Beer-sheba, although located in the south, is of great significance to the north (*Amos* 5:5; 8:14); *Gen.* 38 may be interpreted as a censure of Judah rather than as an evidence of friendly interest.

These facts seem to point to Judah as the place of origin and to a time when Israel was united, either

before the division of the kingdom or after the destruction of Israel. The stories, no doubt, originated early, but the time at which they were reduced to writing is difficult to determine. By comparing *J* and *E*, scholars concluded that *J* was earlier. Judging by the addresses of Amos and Hosea, they posited the existence of a considerable body of literature such as the *J* narratives. Hence, scholars concluded that the most likely period in which J^1 was composed was the 9th or 8th cent. B.C.E. However, J^2, as was indicated above, supplemented J^1 as late as the post-Exilic period.

See also: ELOHIST CODE. MORDECAI I. SOLOFF.

Lit.: Bewer, *Literature of the Old Testament* (1933), chap. 5; Carpenter and Harford-Battersby, *The Composition of the Hexateuch* (1902), chap. 11; Driver, *Introduction to the Literature of the Old Testament* (1923); Eissfeldt, Otto, *Einleitung in das Alte Testament* (1934); Gray, *Old Testament Criticism* (1923); Morgenstern, in *Hebrew Union College Annual,* vol. 2 (1925); vol. 4 (1927); idem, *Amos Studies* (1941); Oesterley and Robinson, *An Introduction to the Books of the Old Testament* (1934); Sellin, *Introduction to the Old Testament* (1923); Steuernagel, *Lehrbuch der Einleitung in das Alte Testament* (1912) 203 et seq.; Woods, F. H., "Hexateuch," Hastings, James, *Dictionary of the Bible,* vol. 2, p. 371 et seq.

JAIR, 1. a "son" of Manasseh and contemporary of Moses (*Num.* 32:41; *Deut.* 3:14; *Josh.* 13:30). It is conjectured that by "son" of Manasseh here is meant a descendant of Manasseh, for the identification of a son of Manasseh with a contemporary of Moses is difficult. At the time of the conquest by Israel of the country east of the Jordan, Jair took villages in Argob, containing sixty fortified cities, called Havvoth-Jair ("tent-villages").

2. A Gileadite who judged Israel for twenty years (*Judges* 10:3-5). An account of the conquest of Gilead, which occurred probably after the greater part of the Israelites had been settled west of the Jordan, is contained in *Num.* 32:39-41. Some critics believe that this account has become mixed with that of the Mosaic conquest, east of the Jordan. Jair had thirty sons who rode on thirty ass colts, probably a sign of position in the community, and they had thirty cities called Havvoth-Jair. According to *I Chron.* 2:22, the number of cities called after him was twenty-three.

3. A Benjaminite, Mordecai's father or ancestor (*Esther* 2:5).

4. The father of Elhanan, one of David's heroes (*I Chron.* 20:5).

JAKIM, *see* ALCIMUS.

JAKNEHAZ, *see* HAGGADAH, PASSOVER.

JAMAICA. The Jewish population of Jamaica, the largest island of the British West Indies, is less than 2,000, out of a total population of 1,090,269 (1941). Though few in number, the Jews of Jamaica have a long and significant history. They have always been an important factor in Jamaica, where the dominant white group comprises less than 2 per cent of the total population, and the Jews number 10 per cent of this group.

In the 17th and 18th centuries, the island figured prominently in the story of the migrations, commercial activities and political naturalization of the Jews in the New World. Jamaican Jews played a leading role in the island's lucrative trade with America and England. The four centuries of Jamaican Jewish history divide roughly into four periods: 1509-1655; 1655-1740; 1740-1831; 1831 to the present.

Proprietary rights to Jamaica passed to the family of Columbus after his discovery of the island, and his son, Diego, became the first governor in 1509. It is assumed that the Inquisition was excluded from Jamaica, because of Columbus' friendship for the Jews. Although it is difficult to determine which names in Cundall's list of early settlers are Jewish, the residence of Marranos in Jamaica before the English conquest (1655) is indicated by the English reference to them as "Portugals" eager to overthrow the Spanish yoke. Spanish rule had been disastrous. The inoffensive aborigines had been exterminated and negro slaves imported. The island was controlled by eight noble families who discouraged immigration. When the English came, the combined white and slave population did not exceed 3,000.

The year 1655 marked a turning point in Jamaican Jewish history. When the Dutch surrendered Brazil to the Portuguese in 1654 a considerable number of Jews who supported the Dutch regime were compelled to leave, and records indicate that some of them stopped at Jamaica. The English conquest in 1655 practically coincided with the transfer of Jews from Brazil to Amsterdam via the West Indies. Cromwell shrewdly reckoned on the assistance of these Spanish Jews in his vigorous colonial policy against Spain. Longland, British agent at Leghorn, whence Jews embarked for South America, tried to influence Cromwell's secretary of state, Thurloe, to open British colonies to the Jews, by pointing out that Dutch Guiana (Surinam) was more successful than British Guiana (Esequibo) because it welcomed Jews. At all events, Cromwell received Jewish assistance in Jamaica, for his Admiral Venables recorded the aid of a local pilot, Campoas Sabbata, in his attack on the island, and a Simon de Casseres furnished intelligence reports to Cromwell after the conquest.

Manasseh ben Israel's mission to England to urge the admission of Jews coincided with Cromwell's West Indies campaign. The fact that there were Jewish merchants in the West Indies sympathetic to his plans was an added argument to the value of inviting Jewish trading houses to London. The later passage of the English Navigation Acts excluding foreign nations from trade with the colonies would have disrupted the trade of West Indian Jews had it not been for the wise admission to London of some of their former Amsterdam correspondents. The interest of Dutch Jews in Jamaica increased when, during the wars with the Dutch, England sent an expedition from Jamaica to capture Surinam. By the Treaty of Peace, Surinam was returned, and Jamaica was officially ceded to England in 1670. A number of Jews who had enjoyed the short English rule in Surinam were permitted, after prolonged negotiations, to settle in Jamaica. Cundall notes that 1,200 Surinam settlers came in 1675; a large number must have been Jews.

The attraction of Jamaica for colonists lay in its importance in the coffee, cocoa, pimiento, ginger, indigo and especially sugar industries for which Jews had developed a special aptitude. The Jamaican sugar planter



RABBI GEORGE WOLF NEW YORK

Home of a black Jewish family in Jamaica

was the legendary rich man of this period. To the island's natural wealth was added the slave trade, which made Jamaica one of the great slave marts of the world. Trade and the negro population increased phenomenally and the Jews benefited as entrepreneurs.

The commercial activity and residence of the Jews were handicapped by the restrictions of the Navigation Acts and by the opposition of rival merchants. According to the Acts no foreigner could do business in an English colony unless naturalized or given a patent of denization. Even the latter was difficult because the oath of allegiance required acceptance of the sacraments. British colonial archives contain many petitions from Jamaican Jews dating from 1663 to 1683 praying for denizen rights acceptable to conscientious Jews. Finally, the King's Council approved the legality of changing the oath for them. In 1670, Sir Thomas Lynch, governor of Jamaica, was instructed to encourage Jewish immigration, but the Jamaican merchants, objecting to Jewish competition, petitioned the king to expel "non-denizen" Jews and restrict the others to wholesale trading only. This move was opposed by Jamaican planters who feared a merchant monopoly, and also by Governor Lynch, who praised the Jews as having "great stocks and correspondence, who are not numerous enough to supplant us, nor is it to their interest to betray us to the Spaniards. Furthermore, ye cannot find any but Jews that will adventure their goods and person (against buccaneering) to get trade." In 1683, the Jews won the right of residence, for the law thereafter required the oath of allegiance only for naturalization. This liberal law of residence preceded England's Jew Bill (the first attempt to emancipate the Jews) by seventy years.

The Crown support of the Jews was exploited by the opposing Jamaican Assembly, which was controlled by mercantile interests. The Jews became the scapegoat in the Assembly's long struggle against the Crown over the annual royal tribute. In retaliation, the Assembly, in 1693, imposed a special tax on the Jews and assigned twelve under severe penalty to make and collect the assessments. The continuation of this special tax would have proved ruinous, particularly since the regular taxes were high, because of the maintenance of an army for defense against the buccaneers and the "marroons" (negro rebels). The merchants had also suffered economic losses, due to a disastrous earthquake and several hurricanes. The Assembly further jeopardized the position of the Jewish merchants by prohibiting their holding indentured white servants despite the deficiency laws which required the employment of one white man for every ten negro slaves. Voting and office-holding were prohibited to Jews, and exception to the special tax was made only to the few Jewish planters. Not until 1738, and only after the governor prorogued the Assembly, was the special tax revoked.

The many petitions by Jews for relief finally bore fruit in the Parliamentary Act of 1740 which provided for the naturalization of foreigners in all the British colonies. In one of the Jewish petitions in 1700 it is recorded that while the Jewish population amounted to only eighty, they carried the bulk of the taxes. By 1755, of the 189 Jewish names listed as naturalized in the American colonies, 151 resided in Jamaica. Their economic importance grew, and after the Act of 1740, their political position was improved. Although, in 1787, a Montefiore was denied admission to the local Bar, in 1831, an Act of the Assembly abolished all Jewish disabilities. Four years later, Alexander Bravo became the first Jewish member of the Jamaican Assembly. Eighteen years later, the Assembly adjourned over Yom Kippur, because eight of its forty-seven members were Jews, including the speaker of the House, Dr. C. M. Morales. The emancipation of the Jews of Jamaica preceded that of the Jews of England by seven years, and F. H. Goldsmid, in England, pointed to the exemplary services which they had rendered within those few years as an argument in favor of full equality for the Jews in England.

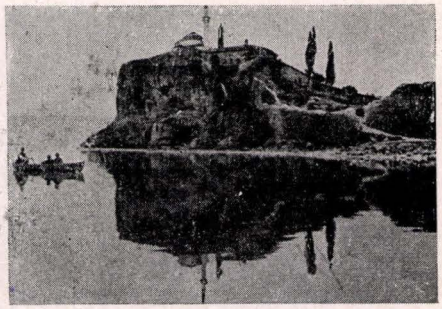
By the close of the 1830's, Jamaica reached its peak of prosperity. Economic decline began with the eman-

cipation of the slaves (1838; a Jew named Hart was the first Jamaican to free slaves) and the abolition of the British protective tariff, resulting in the depression of sugar prices. It was necessary to organize a Hebrew Benevolent Society in 1851. Numbers of Jews left the island, settling in England and elsewhere. However, Jews still were prominent in the economic and civic life of the island. In 1941 there were over a score of Jewish magistrates, one member of the Legislative Council, and several Members of the British Empire. In 1938, one Jamaican Jew was knighted by the king. In 1941, Sir Alfred Horace D'Costa (b. Jamaica, 1873) was still serving as a member of the Jamaica Privy Council; knighted in 1937, he had served as registrar in the Supreme Court of Jamaica, and in 1934 was appointed to his present post. Altamont Ernest Da Costa (b. Kingston, Jamaica, 1868; d. Kingston, 1936) was elected to the Legislative Council of Jamaica for Kingston in 1925 and 1930, and served three terms as mayor of Kingston. At his death he left a fund of £30,000 for the establishment of the Altamont Da Costa Endowment Fund for the use and benefit of the synagogue and Jewish home of the United Congregation of Israelites.

Although in 1941 there were still Jews resident in Spanish Town, Montego Bay, and Falmouth, 90 per cent (about 1,700) of the Jamaican Jews were, in that year, concentrated in Kingston, where there was located the sole synagogue, using a Conservative, Sephardic ritual, and led by the Reverend Henry P. Silverman. It is called the United Congregation of Israelites, so named because it is the result of a final merger in 1921 of several Sephardic and Ashkenazic congregations. There was a synagogue in Spanish Town as early as 1684, one in Kingston in 1750—which was destroyed by fire in 1882—and a German synagogue established in 1789. One of the latter's rabbis, M. Nathan, edited a short-lived Jewish monthly, *First Fruits of the West* (1845). Prominent Jamaican rabbis were B. Carillon, A. Pereira Mendes, and George Jacobs. The first rabbi on the island, Josiah Pardo, arrived from Curaçao in 1683. Of the three rabbis who, Ezra Stiles said, resided in America in 1773, one was a Rabbi Karigal of Jamaica. The popular poet, author of a Spanish poetic version of *Psalms,* Daniel Israel Lopez Laguna, fled to Jamaica from the Inquisition. There are families today in England and the United States which originated in the important Jewish community of Jamaica. A forward-looking step was taken with the dedication of a new building in February, 1939, called the Jewish Institute.

HENRY E. KAGAN.

Lit.: Calendar of British State Papers, Colonial Series, Public Record Office (London); *Publications of the American Jewish Historical Society,* No. 1 (1892) 108; No. 2 (1894) 94-99, 165; No. 3 (1895) 3, 19, 110; No. 5 (1897) 45, 111-16; No. 6 (1897) 9; No. 8 (1900) x; No. 9 (1901) xiv, 45, 73, 81; No. 10 (1902) 31, 58, 63; No. 12 (1904) 164; No. 18 (1909) 149-77; No. 19 (1910) 129, 162-65; No. 23 (1915) 25 et seq.; No. 32 (1931) 55; Hill, Richard, *Eight Chapters in the History of Jamaica (1508-1680) illustrating the settlement of the Jews in the Island* (1868); *Jewish World* (London), Oct. 5, 1928; Kayserling, M., "The Jews in Jamaica and Daniel I. Lopez Laguna," *Jewish Quarterly Review,* July, 1900; Wolf, Lucien, *Cromwell's Jewish Intelligencers;* the histories of Jamaica by Charles Leslie (1739), P. Brown (1756), E. Long (1774) and J. Philippo (1843); Andrade, Jacob A. P. M., *A Record of the Jews in Jamaica from the English Conquest to the Present Time* (1941).



The fort at Janina, which houses also a synagogue

JAMNIA, *see* JABNEH.

JAMPEL, SIEGMUND, rabbi, author, and Biblical critic of the Conservative type, b. Tucholka, Galicia (then Austria), 1874. In 1910 he was appointed rabbi at Schwedt on Oder, Germany. Jampel sought in many ways to popularize in the Jewish and Hebrew press the discoveries in the field of Jewish archeology and inscriptional research. Among his works are: *Die Wiederherstellung Israels unter den Achämeniden* (1904); *Das Buch Esther auf seine Geschichtlichkeit kritisch geprüft* (1907); *Vom Kriegsschauplatz der israelitischen Religionswissenschaft* (1909); *Hagada aus Ägypten, auf Ägyptologischer Grundlage* (1910); *Vorgeschichte Israels und seiner Religion* (1914; 2nd ed., 1928).

JANAH, JONAH IBN, *see* IBN JANAH, JONAH.

JANINA, town in Greece, formerly the capital of the Turkish province of Albania. According to oral tradition, the Jewish community of Janina was in existence 800 years ago (early 12th cent.), when the town belonged to the Byzantine empire. The number of Spanish and Portuguese Jews seeking refuge in Janina was comparatively small. After the end of the 15th cent. Janina was under Turkish rule. The Turks treated the Jews well. On the occasion of a Greek conspiracy in 1611 the Jews proved themselves loyal to their Turkish masters. In the 17th cent. there existed two synagogues, an old one and a newer building; the boys were sent to the Talmud Torah at Salonika. Among the occupations of the Jews, goldsmithery attained a high degree of perfection. In the 19th cent. Ali Pasha, ruler of Albania, persecuted the Jews and taxed them heavily. From 1913 on Janina belonged to Greece. In 1930 about 4,000 Jews were said to be living in Janina. The Jews there speak a Greek mingled with some Turkish and Italian words.

Lit.: Rosanes, S. A., *Koroth Hayehudim Beturkiah,* vols. 4 and 5; Franco, M., *Essai sur l'histoire des Israélites de l'empire ottoman* (1897) 227.

JANKA, MAR, *see* NATRONAI.

JANNAI, Palestinian Amora of the first generation; he lived in the 2nd to 3rd centuries C. E., and was a disciple of Rabbi Judah Hanasi and of his chief follower Hiyya. He was reputed to be a descendant of Eli, the priest (*Yer. Taan.* 4:2). As regards the assumption that Jannai lived in Sepphoris, the pas-

sages adduced (*Yer. Ber.* iv, 6; iii, 1) are not adequate proof. On the other hand, it is certain that he founded an academy not far from Sepphoris in Akbara (south of Safed), which is often mentioned in both Talmuds under the designation "Debe Rabbi Jannai" or "Beth Rabbi Jannai," and seems to have been a school established on the basis of a kind of pious bequest made by the very wealthy founder (*B.B.* 14a). The disciples lived in this institution in a communal household, and also took communal care of the work in the fields, out of the profits of which the academy was probably maintained. The chief disciple of Jannai, to whom after his death the disciples of the academy were wont to turn in doubtful cases for information and advice, was Rabbi Johanan (*Yer. Kil.* viii, 1; *Yeb.* 92b; *Ber.* 30b). Besides him, Rabbi Simon ben Lakish (*Hul.* 82a; *Yer. Yoma* 3:10) also seems to have been one of the favorite disciples of Jannai.

Jannai was prominent not only in the field of the Halachah and Haggadah, but also in Biblical exegesis. With all due esteem for the Mishnah, he nevertheless defended his right to examine its decisions and to differ with its conclusions (*Sab.* 140a). In his own conclusions he was independent (*Sab.* 65a). Where the welfare of the whole community demanded it, he showed himself willing to make extensive mitigations of the regulations, although he inclined toward severity in his decisions concerning private persons.

The following sayings of Jannai are characteristic of him: "Woe to the man who, before he gets a house, makes the door" (that is, to him in whom the fear of God does not take precedence over the study of the Torah; *Sab.* 31b); "A man should not deliver himself up to danger in hope of a miracle" (*Sab.* 32a). When Jannai once saw someone giving alms to a poor man in public he said, "It would have been better to give him nothing than to shame him" (*Hag.* 5a). "A student may pay his respects to his teacher only twice during the day, in the morning and in the evening, so that the veneration of the teacher may not exceed that of God." He advocated studying under more than one teacher (*A.Z.* 19a). His view of the Mishnah of Rabbi coincided with that of Hiyya, and he held the collections of Halachoth and Baraithoth of Hiyya and other disciples of Rabbi in high regard (*Yer. Yoma* 4:2).

It seems that Jannai reached a ripe old age. He had several sons, to whom he said upon his deathbed: "Bury me neither in white nor in black raiment; not in white, because I might be found guilty, and then I would stand like a bridegroom among mourners; not in black, because I might be found righteous, and then I would stand like a mourner among bridegrooms. Bury me in colored raiment, as it is imported from the lands beyond the sea" (*Sab.* 114a).

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 758 et seq.; Bacher, W., *Die Agada der palästinensischen Amoräer,* vol. 1 (1892) 35 et seq.

JANNAI, liturgical poet (Payetan) who lived in Palestine about 600 C.E. He is reputed to have been the teacher of Eleazar Kalir, the best known of the medieval liturgists. Anan, the founder of Karaism (about 760), made use of Jannai's poems as a source for his Halachah. Saadia Gaon (882-942) named him among the five oldest Payetanim, i.e. Jose ben Jose, Jannai, Eleazar Kalir, Joshua and Phinehas. A contemporary of Saadia called him "the celebrated Jannai." In the 10th, 11th and 12th centuries, Spanish and German scholars mentioned him, but thereafter his liturgical compositions fell into desuetude and were lost. It may be because his Piyutim were based on the sections of the Torah arranged in accordance with the triennial cycle which was in vogue in Palestine, or because the liturgies of his famous disciple Kalir became exceedingly popular and superseded his own.

Jannai's Piyutim are mostly in the form of Keroboth, (approaches), poetic selections grouped around the three benedictions of the morning Amidah, which became the model for all later liturgical poets. He is the first to employ rhyme and to introduce his name in acrostic. Many of his compositions are replete with allusions to Halachah and Midrash, thus introducing a didactic element in poetry. For in Jannai's time the study of Talmudic literature was suppressed by the Byzantine government, and, in order to familiarize the people with the Oral Law, certain extracts from Talmudic literature were incorporated into the Piyut. Yet his poems are simple in language and metaphor; there is rarely a difficult and unusual form in them. They resemble more the poems of his predecessor Jose ben Jose than those of his successor Kalir. Only about forty sections from his Keroboth have thus far been published. The poem in the Passover Haggadah with the refrain "And it came to pass at midnight" (*vayehi bahatzi halaylah*), recounting all the miracles performed on that night, has been identified as Jannai's. But in the treasure-trove of manuscripts at the Genizah at Cairo, Egypt, where in early times the Palestinian synagogue followed the triennial cycle of reading the Torah, there have now been identified about 800 of his Piyutim, comprising 150 Keroboth.

The contrast between the popularity of Kalir and the neglect of Jannai is perhaps the origin of the legend that Jannai, jealous of the reputation of his pupil, caused his death by "throwing a scorpion into his shoe"—apparently an oriental phrase used to express the idea of unpleasant relations between master and disciple.

Lit.: Davidson, I., *Mahzor Yannai* (1919); idem, *Genizah Studien,* vol. 3, pp. 1-24; Elbogen, Ismar, *Der jüdische Gottesdienst,* 309-10; Idelsohn, A. Z., *Jewish Liturgy* (1932) 35-36, 185; Kober, *Zum Machsor Jannai* (1929); Zulay, *Piyyute Yannai* (1933); idem, in *Hatekufah,* vol. 28 (1935) 378-87.

JANNAI, ALEXANDER, *see* ALEXANDER JANNAEUS.

JANNES AND JAMBRES, the names assigned by later tradition to those Egyptian magicians who opposed and were vanquished by Moses and Aaron (*Ex.* 8 and 9). There are various spellings of the names in Hebrew and Greek sources, including Johnai, Mamre and Jotape. The earliest reference to these Egyptian magicians in post-Biblical Jewish literature is in the Zadokite work discovered by Schechter (*Fragments of a Zadokite Work,* 1910, pp. 5, 17 et seq.); Pliny mentions them together with Moses in his *Naturalis Historia* (book 30, section 11). Jewish ac-

counts found in the Talmud (*Men.* 85a) and the Targums stress the hostility of Jannes and Jambres to Moses, but some of these narratives say that they were the sons of Balaam, predicted the ruin of Egypt through Moses, and later became proselytes to Judaism. According to Christian sources, there was an apocryphal book dealing with Jannes and Jambres, but this is no longer extant.

JANOWSKI, DAVID, chessmaster, b. Volkovysk, Russian Poland, 1868; d. Hyères, France, 1927. In 1886, when he moved to Paris, he achieved local success in the game of chess; soon he was considered one of the best players of France. The decade from 1895 to 1905 saw him at the height of his powers; in 1902 he succeeded S. Rosenthal as chess editor of *Le Monde Illustre,* and successfully represented France at the international tournaments held in Monte Carlo (1901) and Hannover (1902). Janowski was defeated by Emanuel Lasker in 1910 in a contest for the world championship, but won several tournaments in Germany, Austria and England, and appeared also in the United States. In 1921 he won the Atlantic City masters' tournament.

JANOWSKY, OSCAR ISAIAH, historian, b. Russia, 1900. He came to the United States as a child and was educated at the College of the City of New York and at Columbia University, where he received his Ph.D. degree in 1933. From 1922 to 1924 he was principal of the Hebrew School of the Young Men's Hebrew Association in the Bronx, New York city, and taught Hebrew at Jewish high schools during the following two years. From 1925 to 1932 he was an instructor at the Hebrew Union College School for Teachers. He tutored in history at the College of the City of New York from 1924 to 1928. Starting in 1928, he held the post of instructor for six years. In 1935 he was appointed assistant professor of history. Janowsky wrote *The Jews and Minority Rights* (1933), *International Aspects of German Racial Policies* (with Melvin Fagen, 1937), and *People at Bay: The Jewish Problem in East-Central Europe* (1938).

JAPAN, an island empire in the north Pacific Ocean off the coast of China. In 1942 its population was estimated at 73,000,000, including about 1,000 Jews. A theory has been advanced that the Japanese are descendants of the Lost Ten Tribes of Israel. First to expound this idea was N. McLeod in his *Epitome of the Ancient History of Japan,* published in Tokio in the 1870's. Because the first known king of Japan was named Osee and because he ruled about 730 B.C.E., McLeod identified him with the last king of Israel,

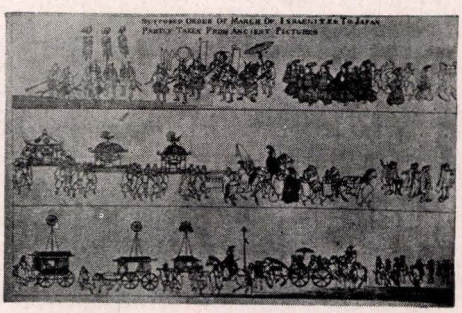


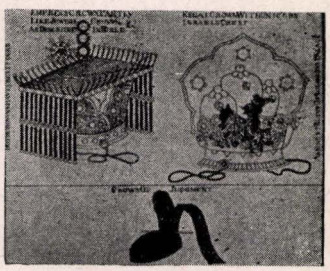
David Janowski

Hoshea, who died in 722 B.C.E. The same author sought to link ancient Israel with Japan by citing a similarity between Japanese customs and those of Israel, such as the existence of a holy place and a most holy place in the Shinto temples.

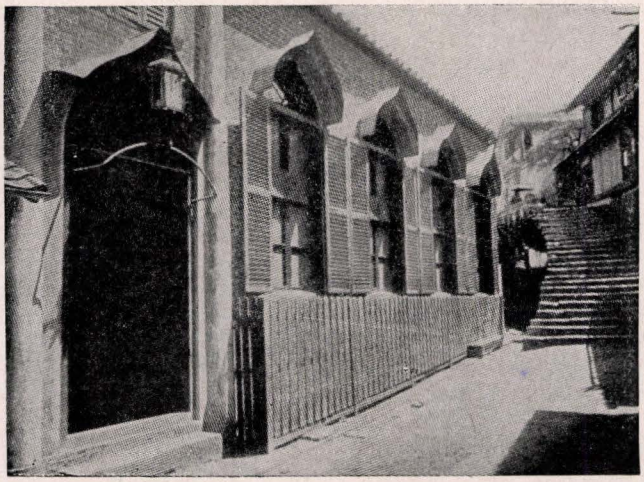
Occidental travellers have found in the Yamato district of Japan two villages named Goshen and Manasseh, which cannot be explained etymologically from the Japanese. The legend is that these villages are the remains of a settlement by an unknown tribe that came to Japan in the third century of the Christian era. In the vicinity of the two villages there is still a temple known as David's Shrine. In the city of Usumasa there is a well, built some fifteen centuries ago on a spot which belonged to an elder of this tribe. Engraved on the well is the word "Israel."

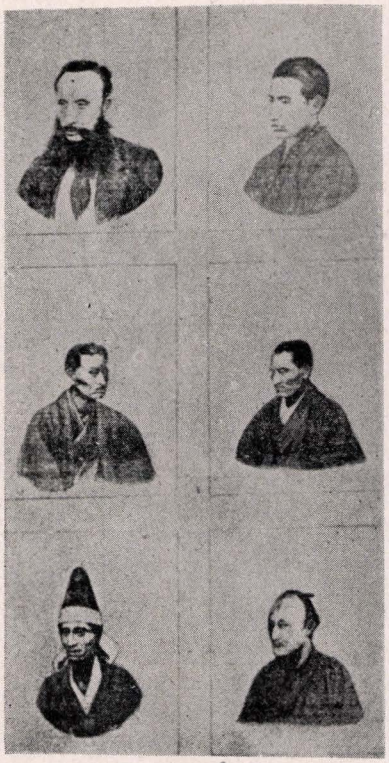
About the year 1930 a Japanese scholar who graduated from Yale Divinity School, Dr. Jenchiro Oyabe, published a volume entitled *Origin of Japan and the Japanese,* in which he endeavored to show that the Mikado was a descendant of the tribe of Gad, through one of the scions of Gad who was known as Jippon, similar in sound to the old name for Japan, Nippon. Also supporting the theory of an Israelitish origin of the Japanese is the tradition among the Samurai, a





(left) The supposed order of march of the Israelites to Japan, taken partly from ancient pictures; (right) representation of the three crowns of Israel, "as described in the Bible"





The synagogue (above) at Nagasaki, Japan; (right) Japanese-Jewish types

Japanese sect, that their ancestors came to Japan from Western Asia about 660 B.C.E. The name Samurai recalls ancient Samaria, whence the Israelites were exiled. Carvings preserved by the Samurai show early immigrants clothed very much like the ancient Assyrians. The Samurai also observe a number of rites like those observed by Jews, such as the redemption of the first-born, and the wearing of a "tonkin" by Japanese priests, which is compared to the phylacteries. The six-pointed Star of David is also very common in Japan, being worn by children on their hats and used as a decorative motif.

Apart from these historical speculations, it is a fact that as early as the 9th century of the Christian era Jewish merchants from Western Europe had found their way to Japan. The Portuguese explorers of the 15th cent. and the Dutch traders of the 16th, who made their way to Nagasaki, numbered Jews among them. In the wake of the American Commodore Matthew C. Perry, who opened Japan to western civilization in 1854, came Jewish traders and merchants from England, France, Germany, Syria, India and Iraq.

The first Minyan in Japan dates from 1889. After the Sino-Japanese war of the 1890's, the first Russian Jewish immigrants built a synagogue at Nagasaki, but during the Russo-Japanese war of 1905 this community was dispersed. However, they left their Sefer Torah with the Jews in Kobe, who up to the year 1920 were mostly Sephardim. Yokohama had a small but flourishing Jewish colony until the 1923 earthquake. This city had been the stopping off place for Russian Jews bound for the United States during and after the World War. In providing for their care, the representative of HIAS also inspired the creation of a semblance of communal life. There was even a Jewish paper called the *Universal Review* published in Yokohama in 1922. Tokio has never had many Jews, most of them being commercial representatives of foreign companies.

The Kobe community, largest in the country, numbered some 200 permanent residents in 1942. It has its own synagogue but no religious leadership. There was a community organization called Kedo, a refugee aid committee, a Jewish club, and a Zionist society, which dates from 1920. Japan, one of the first countries to endorse the Balfour Declaration and to ratify the Palestine Mandate, has established commercial relations with Palestine, to which it sent a trade mission. A few Jews also live in Formosa, an important island, and in Seoul, capital city of Korea.

Anti-Semitism was no problem to the Jews of Japan, most of whom are merchants and professional men, until Japan signed its anti-Soviet pact with Germany in 1936. This treaty was followed by Tokio's first anti-Jewish meeting, with a retired general exhorting a mob to attack the Jews. Although this action was quickly repudiated by the government, certain sections of the Japanese press began publishing violent anti-Jewish articles in 1937. In the same year, Zionist fund-raising collections were banned.

The rising tide of anti-Jewish sentiment prompted Japanese diplomats abroad to issue reassuring statements. In 1938, the commander in chief of the Japanese Manchukuo forces gave assurances of Japanese friendship for the Jews in an address before the first conference of representatives of the Jewish communities of Japan, north China and Manchukuo. The 1939 meeting of the same conference resolved to aid Japan's "holy task" in the Far East.

Nevertheless anti-Jewish feeling grew under the impetus of the Axis pact and Nazi propaganda. Japan was represented at the 1939 international congress on anti-Semitism at Nuremberg. In the same year Japan had its own anti-Semitic organization, the Kokusai Seikei Gakkai, which sponsored anti-Jewish meetings and circulated anti-Semitic leaflets. In 1939 the position of the Jews in the country was discussed in parliament when Foreign Minister Arita promised that Japan would not discriminate against Jews already within its borders

and would treat Jewish refugees on a par with all other immigrants. Despite this assurance, the Tokio newspaper *Kokumin Shimbun* demanded the adoption of anti-Jewish measures in 1940. A year later Japan's press was linking attacks on the United States, China, England and Russia with abuse against the Jews. In 1941 Japan had a series of anti-Jewish demonstrations sponsored by the Anti-Espionage League.

Japan's attitude toward Jewish refugees was also affected by her relations with Germany. From 1933 to 1936 Japan welcomed German Jewish scientists, educators, musicians and technicians. In 1934 it was even reported that Japan was considering settling 50,000 refugees in Manchukuo. Shortly after the signing of the German-Japanese cultural pact, however, refugee musicians at the Kobe conservatory had their contracts annulled. Other refugees employed in technical capacities by Japanese firms or as governesses in private homes were dismissed. At the same time the nationalist press began urging the government to exclude all Jewish refugees.

Most refugees who reached Japan were transients. Before the Russo-German war in 1941, many refugees from Greater Germany escaped by crossing Europe to Vladivostok and thence to Japan. From there they embarked for North and South America. This emigration was only a trickle until 1940, but in that year Polish and Lithuanian Jews trapped between German and Soviet armies began arriving at Kobe. Bearing only transient visas, but lacking valid documents for countries of final destination, these refugees found themselves stranded in Japan.

Early in 1941 Japan suspended the issuance of further transit visas to all Jews from Europe because of the growing congestion in Kobe, where a local refugee aid committee was struggling to care for the immigrants with the help of funds from the Joint Distribution Committee and the HIAS. By May, 1941, over 4,500 such refugees had been admitted to Japan. Half of them obtained visas for other countries but the rest ran into trouble when the Japanese authorities began deporting them to Shanghai. Toward the end of 1941 Japan was virtually closed to refugees. Those still in the country were reduced to a handful by deportation and departures. The tiny permanent community was also being decimated by emigration.

BERNARD POSTAL.

Lit.: Cohen, Israel, *The Journal of a Jewish Traveller;* idem, *The Jewish Chronicle Supplement,* Sept., 1922; Kreppel, *Juden und Judentum* (1925) 803-5; Adler, Cyrus, *Jacob H. Schiff, His Life and Letters* (1929); White, in *Jewish Exponent,* Sept. 19, 1930; Nathansen, in *American Hebrew,* Aug. 3, 1923, p. 243; *Jewish World,* March 9, 1933.

JAPHET, ISRAEL MEYER, grammarian and composer, b. Cassel, Germany, 1818; d. Frankfort, Germany, 1892. He served as choral director and religious teacher in Wolfhagen and Gudensberg, and in 1853 was elected to a similar position in Frankfort. Japhet composed several melodies for synagogal choirs, and translated the Siddur (daily prayer-book) and the Haggadah for Passover into German (with German translation and musical supplement, 1884). Other works of his are: *Shire Yeshurun* (2 parts, 1855 and 1860); *Methek Sefathayim* (Hebrew grammar; 1861); and *More Hakore* (on the accents of the Bible; 1896).

JAPHETH, one of the sons of Noah and, according to the Biblical tradition, the ancestor of the peoples north and west of Palestine (*Gen.* 10:2-4). Many authorities are of the opinion that the three sons of Noah represented a division of the inhabitants of Palestine, but the words of the blessing of Noah (*Gen.* 9:27), "God enlarge Japheth, and he shall dwell in the tents of Shem," would seem to imply a closer relationship than that of neighboring nations, one more resembling that of castes of tribes forming a single state like that of the Rammes of Rome or of the Brahmins of Hindustan. The rabbis interpreted *Gen.* 9:27 to mean that the culture of Japheth, particularly the Greek language, became familiar in Shem (i.e. in Israel). Other and more popular interpretations of the blessing of Noah were that Cyrus, king of Persia, would rebuild the Temple (Bar Kappara), or that the Jews would make use of a Greek translation of the Bible (*Midrash Gen.* 36; *Midrash Deut.* 1; *Meg.* 9b).

The text of *Genesis* offers no etymology for the name, but the etymology which has found the most favor with authorities is the Hebrew *yafah,* meaning "to be beautiful." The name Japheth has been compared to Iapetos, a Greek giant who appears in Homer (*Iliad* 8:479) and in Hesiod as the founder of the human race. Although the identification is etymologically possible, it is not certainly correct, since the Greek language offers a sufficiently good derivation of the name Iapetos (Ebeling, *Lexicon Homericum*) and the original import of the Biblical Japheth is not obviously connected with that of the giant. Many attempts have been made to identify the tribes derived from Japheth; some of those that have been identified are Media, Ionia, Citrium, Tarshish, Meshech and Tubal, which are best known. According to *Gen.* 8:16 and 10:1, Japheth was married before the flood, but his sons were born after the deluge.

JAPHETH BEN ALI HALEVI, *see* YEFETH BEN ALI HALEVI.

JAPHETH BEN DAVID IBN ZAGHIR, *see* YEFET BEN DAVID IBN ZAGHIR.

JÁRAY, SÁNDOR (ALEXANDER), sculptor, b. Temesvár, Roumania (then Hungary), 1870. He studied at the Academy of Vienna, and then went to Berlin, where he became an actor. In 1899 he won a subsidy with his statue *Somnambule,* and went to Rome. From that time he devoted himself entirely to sculpture. In 1901 he became a member of the German Association of Artists in Rome. In the same year he returned to Berlin. He exhibited groups and portrait busts in Berlin and in the Glaspalast of Munich. His portrait busts, executed in marble, bronze or wood, include those of the painter Adolf Menzel, the poet Friedrich Schiller, and the composers Pietro Mascagni and Franz Liszt. He also created the monument of the famous actor Joseph Kainz for the Meridian Park of Vienna, and designed a monument for Theodor Herzl.

JARCHO, JULIUS, obstetrician and gynecologist, b. Ukraine, Russia, 1882. He came to the United States in 1896, and at the age of twenty-two received his medical degree from the Columbia University College of Physicians and Surgeons. He continued his studies, however, in some of the leading universities, such as

those of Vienna, Berlin and Budapest, and upon his return to New York city established a private practice. Some years later he became connected with the Sydenham Hospital, in New York city, as attending obstetrician. Since 1920 he has been gynecologist for the Home of the Daughters of Abraham, and in 1933 he became consulting gynecologist for the Beth David Hospital.

Jarcho made many contributions to the field of gynecology and obstetrics. He invented an obstetrical table, an apparatus for the injection of iodized oil and the insufflation of gas, and a self-retaining clamp and uterine cannula. The contributor of many articles for the professional medical journals, he is also the author of *Gynecological Roentgenology* (1931), *The Pelvis in Obstetrics* (1933), and *Postures and Practices During Labor among Primitive Peoples* (1934). In 1920 he founded the Dr. Julius Jarcho Medical Library in Jerusalem, which subsequently expanded into six branches, one being in each of the following cities and towns of Palestine: Tel-Aviv, Haifa, Afule, Tiberias, Petah-Tikvah and Hedera.

JARETZKI, ALFRED, lawyer, b. New York city, 1861; d. New York city, 1925. He studied at the College of the City of New York (graduated 1878), at Harvard University (A.B., 1881), and at Columbia College Law School (LL.B., 1884). In 1884 he entered the law offices of Algernon Sidney Sullivan and William Nelson Cromwell as a clerk. He became a member of the firm in 1894, and was a partner for thirty-one years until his death.

The firm of Sullivan and Cromwell was among the leading law firms of the country, and Jaretzki was a factor in the organization and reorganization of railroads and large industrial companies. He was made a director in many national and international corporations, and was also the executor of several large estates. At the time of his death he was vice-president of the Association of the Bar of the City of New York.

Jaretzki was active in Jewish philanthropies. He was for many years a trustee of Mt. Sinai Hospital and a director of the Baron de Hirsch Fund and of the Jewish Agricultural and Industrial Aid Society (which in 1922 became the Jewish Agricultural Society).

Lit.: Marshall, Louis, "Alfred Jaretzki," *Publications of the American Jewish Historical Society,* No. 31 (1928) 266-68.

JAROSLAW, a town in Galicia, Poland. Its population in 1942 was about 22,000, of which some 9,000 were Jews. Jaroslaw was one of the spiritual centers of Jewish life in the Kingdom of Poland. The first mention of a Jewish community there is found in the rabbinical responsa of Meir ben Gedaliah of Lublin (Maharam Lublin) in his book *Manhir Ene Hachamim* (1608). But the Jewish community of Jaroslaw evidently predated this time considerably, because Maharam Lublin tells of having gone to Jaroslaw as a delegate to the Jewish-Polish Parliament known as the Vaad Arba Aratzoth (Council of the Four Lands).

This assemblage was for almost two centuries the outstanding central organization of Polish Jewry; between 1580 and 1764 the Vaad Arba Aratzoth met regularly in Lublin or Jaroslaw. After 1680 the meetings took place only in Jaroslaw, which therefore became the real center of the political and spiritual life of the Polish Jews, despite the fact that the township of Jaroslaw had been granted the so-called "privilegium de non tolerandis Iudaeis" at the beginning of the 16th cent. Moreover, the old Jewish community of Przemysl, which was founded in the 10th cent., was entitled to serve as the district capital for the Jews of Jaroslaw as well. The Jewish cemetery for the entire region was situated in Przemysl for many years.

During sessions of the Jewish Council the leading religious personalities of Polish Jewry came to Jaroslaw. The lectures of the rabbi of Lwów, Hagaon Jacob Ornstein, of Hagaon Aryeh Leib Lifschütz, of Reb Simon Maryles Yeryslever (Torath Shimon), and Menahem Zeb (Reb Mendel Hasid) were famous. Later Jaroslaw emancipated itself from the authority of Przemysl and became a separate Kehillah. In its own cemetery was buried Meir of Husakow, father of the famous Levi Isaac of Berdichev, author of *Kedushath Levi.*

Jaroslaw was invaded by the Tatars and Cossacks many times. In commemoration of having been saved in 1649, a special holiday known as the Jeryslever Yomtov was instituted two days after Shabuoth. On that day the Jews of Jaroslaw omit the prayer Tahanun. Many Jewish authors also came to Jaroslaw for the Council conclaves in order to have prefaces to their books written by the rabbis who attended the sessions. Hence many Jewish books of that period bear a Jaroslaw date line. In 1677 the Vaad Arba Aratzoth, for the first time in the history of the Polish Jews, sanctioned a translation of the Bible into Judeo-German, to be printed in Amsterdam.

The Vaad Arba Aratzoth, sitting in Jaroslaw in 1670, excommunicated the false Messiah Sabbatai Zevi. In 1753 it commissioned Eliakim ben Asher Selig of Jampol, a representative Polish Jew, to intervene at the Holy See in Rome on behalf of the Polish Jews, who were being persecuted by anti-Semitic church propaganda. Selig was successful in his mission, receiving a special papal bull in favor of the Polish Jews.

In the 19th cent. Jaroslaw was one of the centers of the Haskalah movement. Wolf Willer was a Talmudist and author of *Benjamin Zev Achron,* in three volumes. Jaroslaw was one of the major mercantile cities of Poland. Its fairs attracted thousands of merchants from Turkey, Persia, Armenia, and Arabia. During the 1914-18 war and during the war which began in 1939 Jaroslaw, and especially the Jewish population, suffered greatly. By the 20th cent. Jaroslaw had lost its importance as one of the centers of Jewish life in Poland. From 1939 until 1941 Jaroslaw was on the German-Russian frontier. JOSEPH THON.

Lit.: Steinberg, Mojzesz, *Zydzi w Jaroslawiu do polowy 19 wieku* (1933); Starczynski, Franciszek, *Wiadomość historyczna i statystytzna o m. Jaroslawiu;* Orlowicz, Mieczyslaw, *Jaroslaw, jego przeszlość i zabytki;* Wagner, A., *Handel dawnego Jaroslawia.*

JASHAR, BOOK OF (*Sefer Hayashar*), a work known only from references in the Bible, which states that the fragment of the song of Joshua (*Josh.* 10:13) and David's elegy over Saul and Jonathan (*II Sam.* 1:18-27) were extracts from it. Judging by these citations, the book must have been a collection of ballad poetry celebrating notable events in the history of the Israelites. The exact meaning of the name is uncertain,

as the later meaning of *yashar,* "upright," does not fit the presumed character of the book; probably the word, like *tzaddik,* was used in the sense of "victorious."

The name *Sefer Hayashar* was borne also by a number of writings of later Jewish literature, including a collection of the notes and responsa of Rabbenu Tam (Vienna, 1811). There is in particular a Midrashic work of the 12th cent. which covers the period from Adam to the Judges; it is written in Hebrew and derives much of its material from earlier Midrashim, though some passages are original. It was first published in Naples in 1552. In 1750 Thomas Ilive of London issued an English translation of the work, claiming that it was the Book of Jashar mentioned in the Bible. The same claim was raised in 1828 by the London *Courier* and a Jew of Liverpool named Samuel, as a result of which Leopold Zunz issued a statement as to the true nature of the book (*Berliner Nachrichten,* November 29, 1828). Another English translation was made by Mordecai Manuel Noah (*The Book of Yashar,* New York, 1840).

JASON (Greek form of the Aramaic of the name Joshua), the alleged son of the high priest Simon II, and a brother of Onias III. During the absence of his brother from Jerusalem, Jason joined the Hellenist party and conspired with the enemies of Onias for his overthrow. In 174 B.C.E., King Antiochus IV of Syria, in return for the many gifts which he received from Jason, deposed Onias III and elevated Jason to the high priestly office. Using Greek models in architecture, Jason, who was an ardent Hellenist, built a gymnasium and an ephebeum at Jerusalem, and contributed large sums of money as offerings to the Greek half-god Hercules (Herakles) in Tyre. He violated many other Jewish customs, with the result that the devout Jews rose against him. In 171 B.C.E., Antiochus IV deposed him, but in his stead he placed Menelaus, an even more extreme Hellenist. In 170 B.C.E., Jason attempted to regain the high priesthood by force, and was only temporarily successful. At the news of Jason's uprising Antiochus IV hastened to Jerusalem with an army and avenged himself ruthlessly on the population of the city. Jason fled to the land of the Ammonites and subsequently to other countries. His end is unknown.

JASON OF CYRENE, Jewish historian of the Maccabean uprising. The sole knowledge which we have of this figure is that obtained through *II Maccabees.* The author of this book declares (*II Macc.* 2:23) that his work is an abridgement of an earlier history in five volumes by Jason. For some time doubts existed as to the plausibility of this statement, and, accordingly, as to whether Jason ever really existed, for no other trace of him or of his work is known. The evidence in *II Maccabees,* however, points unmistakably to an underlying source corresponding to the author's description. There are numerous passages, for instance, which are clearly extracts inserted verbatim, and which are quite distinct from their context. Accordingly, the reality of Jason the historian is now generally conceded. The epitome of Jason's history as preserved in *II Maccabees* describes the events of the period from the end of the reign of Seleucus IV of Syria to the defeat of Nicanor (175 to 160 B.C.E.). It is clear that *II Maccabees* is not a systematic abridgement of Jason's history, and it probably includes material from other sources. Therefore it is difficult, if not impossible, to determine precisely to what extent *II Maccabees* retains the original wording or design of Jason.

Although he was a native of Cyrene, in Northern Africa (the modern Cyrenaica), Jason appears to have been more familiar with Syria than with Palestine. Both Jason and the epitomizer wrote in Greek. From what may be distinguished of his style, it appears that he was given to the use of the florid rhetoric popular with the Hellenistic writers of the period. Like those writers, he had less regard for the authenticity of his material than for its form; the history which he presents is confused and sometimes in contradiction with itself as well as with the more reliable *I Maccabees.* Among the passages attributed to Jason are some which indicate clearly that the sources upon which he drew were oral, the direct or indirect reports of participants in those events. This fact, together with the fact that his work extended to five volumes, indicates a desire to incorporate the chief versions as told by eyewitnesses, even though they varied.

The original work probably extended beyond the abrupt termination at the victory over Nicanor found in *II Maccabees.* The first-hand descriptions indicate that the work was composed at a date not distant from those events. On the other hand, from other internal evidence it appears that it could not have been written before 130 B.C.E. The same name, Jason of Cyrene, has been found inscribed in an Egyptian temple of Thothmes III, dating from the 3rd cent. B.C.E. (Sayce, in *Revue des études grecques,* 1894, p. 297). There is no means of determining whether or not this was inscribed by the author of the history, perhaps in the course of a journey. There are no contemporary references to Jason of Cyrene or to his work.

Lit.: Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 125-30; *Encyclopaedia Biblica,* vol. 3, cols. 2869-78; Hastings, James, edit., *Dictionary of the Bible,* vol. 3, pp. 190-91; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 2, vol. 3, pp. 211-13; Willrich, *Judaica* (1900) 131-76; idem, *Juden und Griechen* (1895) 64-77; Schlatter, in *Festschrift der Universität Greifswald* (1899).

JASSINOWSKY, PINCHOS, cantor and composer, b. Romanowke, Kiev, Russia, 1886. He sang in the choir of Phinehas Minkowsky in Kherson and upon recommendation by Cesar Cue, was admitted to the conservatory in St. Petersburg. There he studied under Alexander Glazunov and Nikolai Sokolow and graduated (1915) as "free artist." During the first World War, he left Russia and, after short stops in the Scandinavian countries, he settled in the United States. He held positions in St. Louis and Tulsa. From 1920 on he served the Jewish Center (West 86th St.) of New York city.

Jassinowsky was among the first to utilize modern Yiddish poetry for his compositions. Biblical passages as well as folk songs served as material for his many songs. His Biblical melodies are marked by majestic dignity and fine melody, while his Yiddish songs are permeated with poignant lyricism. The influence of liturgical music and synagogue motives are discernible

in most of his creations. He also composed children's songs and synagogue music for High Holy Day services.

Jassinowsky is also active as a writer and poet in Yiddish. A volume of his poetry and music, *Symphonische Gesangen,* was published in 1936 at New York, a portion of which is devoted to a poetic description of Beethoven's third, fifth, and seventh symphonies. Others of his compositions, including a chant for the dedication of the Hebrew University in Jerusalem, were published in 1925, 1926 and 1937. He was the first cantor to broadcast over the radio (1923), and had the distinction of broadcasting on a program (1937) with President Franklin D. Roosevelt. Jassinowsky also made records for leading phonograph companies, and served as instructor (1923-29) at the Teachers Seminary of the Yeshiva College.

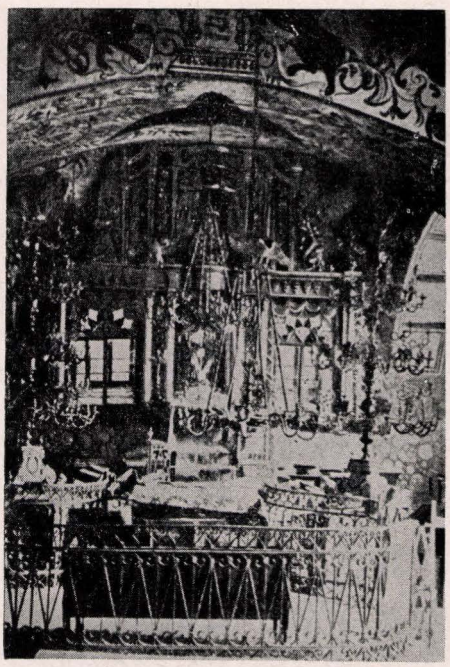
MAX WOHLBERG.

JASSY, a city and former capital of Moldavia, Roumania. Its population in 1941 was about 103,000, of whom some 45,000 were Jews. Early in the 15th cent. Jassy was only a small customs post on the trade route to Poland and the Tatar, Russian and Turkish domains. But because of its advantageous location, it developed rapidly and soon became an important center for the merchandise caravans. Jews, who were active in the transport and sale of merchandise, came to Jassy in great numbers from Poland and other countries. The tombstones in the Ciuci cemetery witness to the antiquity of the Jewish settlement there. Rabbi Joseph Solomon Delmedigo, Renaissance mathematician and philosopher, in his book *Elim* (Amsterdam, 1629), told of visiting Jassy in 1619 to 1620 and finding in the city Rabbi Joseph Solomon ben Aroyo, a famous Cabalist and savant, who had been living and officiating in Jassy for forty years.

But the Jewish community of Jassy does not owe its origin exclusively to the commercial opportunities which the city offered. As the capital of the principality of Moldavia, which it became early in the 17th cent., it continued to attract the Jews from the surrounding countries. The Chmielnicki outbreak in the Ukraine in 1648 sent many refugees to Jassy, and this influx made it one of the most important Jewish communities in Eastern Europe. Although plundered and burned by Chmielnicki in 1650, Jassy soon resumed its progressive development.

Even at this period, the Jewish community contained the traditional institutions of Eastern Jewish settlements, among which were Talmud Torahs, asylums for the poor, funds for the ransoming of Jews taken into slavery, synagogues, a rabbinate and a cemetery. The community was directed by an elected administrative body, headed by the rabbi, who was granted the judicial functions of the civil state. Revenue, derived from the sale of kosher meat and fowl, was divided between religious and charitable institutions, and the royal treasury. The Jews paid a larger revenue to the royal treasury than did any other residents of the country, and the reigning princes established in the Jewish community of Jassy an organization destined to assure them a substantial income.

This organization, which lasted for more than a century—from the beginning of the 18th cent. to 1834—was based on two institutions, religious and civil.



Interior of the old synagogue at Jassy, Roumania

The Hacham Bashi, or chief rabbi, was its head. He belonged to the family of Naphtali Cohen, who claimed to have received from the Sultan at Constantinople the right to the religious rule of the Jews in the two Roumanian principalities of Moldavia and Wallachia. All the Hacham Bashis of Jassy, with one exception, were chosen from this family. The posts of the civil administrators, called Staroste, were not hereditary. The Hacham Bashis and the Staroste, who were responsible to the reigning prince for the revenue, shared such fiscal privileges as the right to deduct percentages. Abuses were thus provoked, and for more than a century the Jewish population of Jassy fought against the privileges of the Hacham Bashis and the Staroste. In 1834 the institution and the privileges were abolished.

The Hacham Bashis, although they were the religious heads of the community, were never distinguished for their erudition. Other rabbis of the period were of greater consequence in Jewish literature and culture. The community, which reached a population of 40,000 early in the 19th cent., was known for the rigidity of its religious practices and for its attachment to tradition. At the appearance of Hasidism, the Jews of Jassy and of Moldavia became fanatical partisans of the movement. There were among them several families of Zaddikim, dynasties to whose representatives the people flocked. As a result, modern culture did not penetrate into the community until late.

At the beginning, the Jews of Jassy were hostile to modern ideas. The Yiddish theatre, of which Jassy was the cradle, could not have existed had not its creator, Abraham Goldfaden, understood his public and started by writing plays inspired by the family and religious traditions of the Jews. The first modern Jewish schools, established after 1860, had to be forced on the community by the Roumanian government. A Jewish élite, composed of intellectuals and wealthy men

of affairs who had left the ghetto, gradually came into being. They adopted assimilationist ideas, but the Jewish masses were completely indifferent to them.

The Jews of Jassy, both because of their number and because of their economic and intellectual role as merchants, bankers, journalists, poets and writers, were influential in the development of Roumania. At the end of the 19th cent., however, Jassy began to decline. Bucharest, which became the capital in 1859, was soon also the economic and cultural center of Roumania. Large business houses left Jassy for Bucharest. Many Jewish artisans also quit Jassy. In 1941, there were in Jassy, among 112 synagogues and many charitable institutions, a large number of Jews without occupation and employment, living in misery.

Jassy was also the cradle of Roumanian anti-Semitism. Persecution of the Jews started early in its history. Prince Mihai Racovitza, who was inimical to the Jews, fostered a ritual murder accusation in 1716, arrested many Jews and tortured them in order to extort money from them. In 1750 another ruler displayed cruelty. Several times the Jewish quarters of the city were destroyed and the Jews were killed. In 1803 a baptized Jew, the monk Neofit, published a slanderous pamphlet against the Jews. Modern anti-Semitism appeared in Jassy in 1830, and was at once adopted by the Roumanian economic and intellectual middle class. Neither the peasants nor the workers favored it. Beginning with 1830, the anti-Semitic school of Jassy led the ideological campaign against the Jews, as well as anti-Jewish agitation and pogroms. When, in June, 1941, the German-Soviet war began, the Jews of Jassy suffered pogroms and other persecutions. Hundreds were shot without trial on the charge of being Communist agents. SANIEL LABIN.

JASTREMSKI, LEON, soldier and civic official, b. France, 1843; d. Baton Rouge, La., 1911. His parents brought him to the United States in 1848 and settled in Lafayette Parish, La. When the Civil War began Jastremski, then only seventeen years old, volunteered in the Confederate Army, and subsequently rose to the rank of captain. During the restless Reconstruction era he earned his living as owner of a drug business located in Baton Rouge. However, he was an active member of the then pro-Southern Democratic party, and when the last of the "carpet-bagger" governments were ousted Jastremski was elected mayor of Baton Rouge in 1876, serving in that position for eight years. He was also state commissioner of agriculture, and secretary to Governor William Wright (1900-4) of Louisiana.

JASTROW, IGNATZ, sociologist and historian, b. Nakel, Posen, Germany, 1856; d. Berlin, 1937. He studied under Leopold von Ranke, whom he assisted in the final publication of his famous *Weltgeschichte.* In 1885 Jastrow's first important work, *Geschichte des deutschen Einheitstraumes,* won him the annual prize of the Allgemeiner Verein für deutsche Literatur. In the same year he became a lecturer at the University of Berlin; but he later turned to political economy, becoming rector of the Berlin Commercial High School (1906-9), and for several years serving as a member of the city council of Berlin-Charlottenburg. In 1919 he



Joseph Jastrow

was made professor of political science at the University.

Jastrow wrote more than fifty works on such subjects as German and world history, geography and economics, statistics, finance, law, trade, art, science, Bible and literature. His last work, the fruit of twenty years' labor, was his *Weltgeschichte in einem Band* (1932). He edited such periodicals as *Jahresberichte der Geschichtswissenschaft* (1881-94), *Soziale Praxis* (1894-97) and *Arbeitsmarkt* (1897-1913).

JASTROW, JOSEPH, psychologist, son of Marcus, b. Warsaw, Poland, 1863. He was brought to the United States by his father in 1866 and was educated at the University of Pennsylvania (A.B., 1882; A.M., 1885) and Johns Hopkins University (Ph.D., 1886). From 1888 to 1927 he was professor of psychology at the University of Wisconsin. He lectured at Columbia University in 1910 and at the New School for Social Research from 1927 to 1933.

Jastrow has not only made significant scholarly contributions to the field of psychology, but has devoted much time to bringing to the attention of the lay public the results of this science. He was director of the psychological exhibit at the Chicago World's Fair of 1893, and from 1928 to 1932 conducted a syndicated newspaper column entitled *Keeping Mentally Fit,* which was subsequently serialized over the radio (1935-38). A specialist in both child and abnormal psychology, Jastrow has published numerous articles in learned periodicals, and has written a number of books, including: *Time Relations of Mental Phenomena* (1890); *Fact and Fable in Psychology* (1900); *The Subconscious* (1906); *Character and Temperament* (1915); *Keeping Mentally Fit* (1928); *Piloting Your Life* (1930); *The House That Freud Built* (1932); *Wish and Wisdom* (1934); *Sanity First* (1935); *The Betrayal of Intelligence* (1938). He edited *The Story of Human Error* (1936).

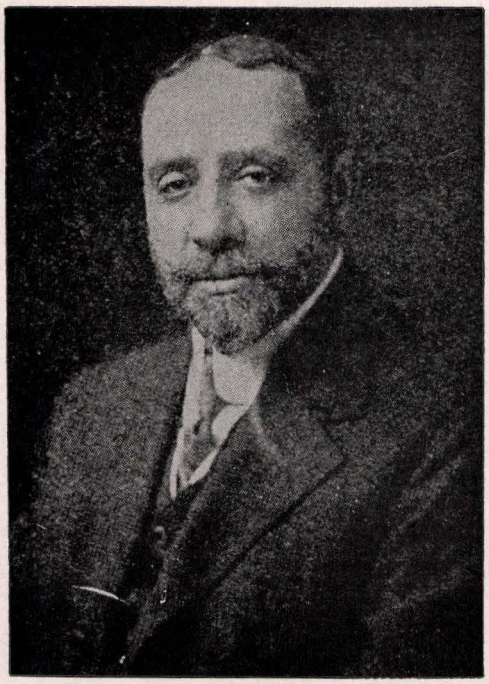
In 1928 the University of Wittenberg awarded him the LL.D. degree.

JASTROW, MARCUS, rabbi and scholar, b. Rogasen, Posen, 1829; d. Germantown, Pa., 1903. He received his early training in his native city and in Posen, and then studied at the Universities of Berlin and Halle, receiving his Ph.D. degree from the latter

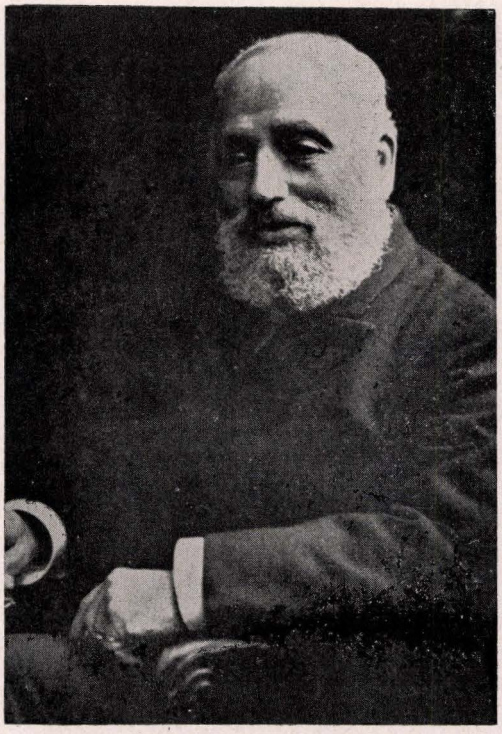
(1855). After serving in Berlin as a religious school teacher, he was called in 1858 to become preacher of the German congregation in Warsaw, where he introduced reforms. During the Polish demonstrations in 1861, he cooperated with Berush Meisels in enlisting the Jews for the Polish cause, was imprisoned for three months by the Russian government and was compelled to leave the country. Jastrow returned to Germany (the reports of his having returned to Warsaw for a time in 1862 are probably erroneous), and in 1864 accepted a call to Worms. There he published a series of historical lectures, *Vier Jahrhunderte aus der Geschichte der Juden* (Heidelberg, 1865).

In 1866 Jastrow came to Philadelphia to become rabbi of the Rodeph Shalom congregation, where he remained in active service until he became rabbi emeritus in 1892. Like Isaac Leeser, he followed a conservative policy in religious matters, resisting attempts at reform in the ritual. He was active in the organization of the United Hebrew Charities, the Jewish Foster Home, the Maimonides College, of which he was a professor, and the Young Men's Hebrew Association. He was vice-president of the American Zionist Federation, serving as president of a local branch, and a member of the central board of the Alliance Israélite Universelle.

Jastrow's chief scholarly work, to which he devoted more than twenty-five years of arduous labor, was his valuable *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (2 vols., London and New York, 1886-1903; 2nd ed., New York, 1926). From 1895 until his death he was editor of an English translation of the Bible projected by the Jewish Publication Society of America; about half of the Bible translation had been revised by him, but the project was later abandoned in favor of a subsequent translation. From 1900 to 1903 Jastrow was editor of



Morris Jastrow



Marcus Jastrow

the department of Talmud in the *Jewish Encyclopedia*. Among his other works were a book of private prayers in German and a translation into English of the German prayers in the prayer-book of Benjamin Szold of Baltimore (1871); and several writings in German and Polish dealing with the events in Poland in 1861 to 1863. In 1900 the University of Pennsylvania gave Jastrow an honorary Litt.D. degree.

JASTROW, MORRIS, JR., Semitic scholar, b. Poland, 1861; d. Philadelphia, 1921. He was brought to Philadelphia in 1866 by his father, Rabbi Marcus Jastrow. After he graduated from the University of Pennsylvania, he proceeded to Germany to study for the rabbinate at the rabbinical seminary at Breslau; he also studied oriental languages at the university there. In 1884 he received the Ph.D. degree from the University of Leipzig. On his return to the United States he became lecturer to his father's congregation, Rodeph Shalom, but a year later left the rabbinate. In 1892 he was elected to the chair of Semitic languages of the University of Pennsylvania; in 1898 he was appointed librarian of the University, and later served as research professor of Assyriology.

Jastrow was recognized as an authority on the Bible and the Near East. He wrote many authoritative works, including: *Religion of Babylonia and Assyria* (1898); *The Study of Religion* (1901); *Hebrew and Babylonian Traditions* (1914); *The Gentle Cynic: Being the Book of Ecclesiastes* (1919); *Zionism and the Future of Palestine* (1919); *The Book of Job* (1920); *The Song of Songs* (1921). He edited numerous works, such as *Selected Essays of James Darmesteter*, which were translated from the French by himself and his wife, Helen Bachman Jastrow (d. 1940). He edited for a time the department of Bible for the

Jewish Encyclopedia, was on the board of the *International Encyclopedia,* and wrote articles for Hastings' *Dictionary of the Bible* and the *Encyclopaedia Biblica,* as well as in many reference works and learned periodicals.

JÁSZI, OSCAR, professor of political sciences, b. Nagykároly, Hungary, 1875. His father embraced Christianity when the son was a young child. Oscar Jászi received his Ph.D. degree from the University of Budapest in 1896. In 1898 he became an official in the Hungarian ministry of agriculture. In 1900 the review *Huszadik Század* (Twentieth Century) was founded to promote in Hungary cultivation of the social sciences and social responsibilities. The editor was Gustav Gratz, a young man of twenty-five, later Hungarian foreign minister; and Oscar Jászi, then also twenty-five, became a leading editorial influence. In 1906 Jászi assumed full editorship, espousing the cause of the Hungarian masses in their struggle for universal and secret suffrage. He pointed out as a major source of evil the subservience to Austria of the governing political party in Hungary. He demanded that the government carry out the spirit of existing equitable minority legislation. Jászi also contended that the Marxian theory of society was not applicable to Hungary, and conceived the welfare of the Hungarian people as resting upon a literate and prosperous peasantry. His authority grew apace. In 1912 he became assistant professor of political science at the University of Kolozsvár, and in 1913 vice-president of the Society of Sociology of Budapest, sponsor of *Huszadik Század.*

Hungary, however, delayed social and suffrage reforms, and had not instituted them when the first World War broke out (1914). For the post-War period, Jászi conceived a Central Europe which was to be a nucleus for an ultimate confederation of the European States. In 1917 he participated in the peace conference of Bern, Switzerland. There, convinced that the entry of the United States into the War spelled disaster for the Central European Powers, he urged that Hungary make peace, either jointly with Germany or separately. When the Hungarian people, disappointed by failure to achieve universal suffrage and stripped of every possession by four years of war, were seething with discontent, Jászi collaborated on a memorandum submitted to King Charles IV (October, 1918), informing him of the situation inside Hungary and urging immediate reforms. The memorandum went unheeded, and toward the end of October the Austro-Hungarian monarchy collapsed when its national minorities declared their independence. Hungary proper, too, was swept along by the general upheaval which demanded new leadership. Among these, Jászi was made minister for national minorities—unfortunately too late, as the minorities had the victorious Allies to protect their self-made independence. Jászi, however, remained a member and adviser of the cabinet. The good intentions of the republican government, which might have borne fruit in normal times, were of no avail in the cataclysm.

Jászi was among the first in Hungary to advocate open discussion of the Jewish question in order to enlighten the public as to the truth concerning the Jews.

Disillusioned by the instability and destructive effects of rapidly shifting post-War governments, Jászi left Hungary in 1919. In exile in Germany he wrote a history of the revolution and counter-revolution in Hungary, *Magyariens Schuld, Ungarns Sühne* (Munich, 1923), which in 1924 was published in London, with an introduction by Seton-Watson, under the title *Revolution and Counter Revolution in Hungary.* In 1925 he accepted an invitation to Oberlin College (U.S.A.), where he distinguished himself (1941) as professor of political science. He was contributor also to *The Nation, The Yale Review, Social Research,* and the *Encyclopedia of Social Sciences,* as well as to leading foreign journals of opinion.

His principal published works are: *A történelmi materializmus államfilozófiája* (The State Philosophy of Historical Materialism; 1903); *Müvészet és erkölcs* (Art and Morality; 1904); *La Hongrie contemporaine* (1909); *Evolution of the Nation-States* (1912); *Der Zusammenbruch des Dualismus* (1918); *The Dissolution of the Hapsburg Monarchy* (1929).

LAJOS UJLAKI.

JAURÈS, JEAN, French non-Jewish political leader, b. Castres, France, 1859; d. Paris, 1914. He was a brilliant student, and was made professor of philosophy at the University of Toulouse in 1881. Four years later, when he was only twenty-six years old, Jaurès was elected to the Chamber of Deputies. He became one of the most remarkable men of his period, and played an important international role during the twenty-five or thirty years preceding the first World War (1914-18). By his action, his labors and his genius, he had considerable influence on the events of his time.

Throughout his whole life, Jaurès directed himself against the parties of reaction—against obscurantism and racial hatred—and championed the cause of social democracy. He was one of those who, in the period before the first World War, contributed most to the consolidation of democratic ideas and institutions in France and in Europe, and thereby also to the security of the political and economic rights of the Jews. The furious fight which he carried on during the Dreyfus affair (1894-97) contributed immeasurably to the defeat of anti-Semitism in France and in a great part of Europe.

The parties of the extreme Right in France, supported by the army, by the clerical anti-Republicans and by a section of the press, were resolved not to permit a review of the trial of Alfred Dreyfus, convicted of treason although innocent. The struggle which Jaurès and others carried on for the acquittal of Dreyfus was passionate and violent. France was divided into Dreyfusards and anti-Dreyfusards. The opposing groups tore at one another, and the country was close to civil war. The coalition of the Right wielded enormous power, and the Dreyfusards were in great danger. But Jaurès and those who, with him—Clemenceau, Zola and others—fought for a review of the trial, were not intimidated. Jaurès knew that the parties of the Right wanted to utilize the Dreyfus affair and its Jewish significance as a means of coming to power and destroying the Republic. "Dreyfus," he wrote, "is no longer anything but humanity itself and the highest degree of misery and despair that one can imagine."

Owing to the persistence of Jaurès and his friends, the

parties of the Right were defeated and the innocence of Dreyfus was established. His opponents vowed mortal hatred for Jaurès. They never forgave him for the defeat which they suffered in the Dreyfus affair. One of the young nationalist fanatics inflicted a mortal bullet wound on him on the night of July 31, 1914, just a few days before the outbreak of the War.

Among the published work of Jaurès were his *L'armée nouvelle,* in which he showed himself to be a French patriot and partisan of national defense, and which created a great stir; *Études socialistes* (1902); *La guerre franco-allemande* (1908); and the eight-volume *Histoire socialiste de la révolution française* (1922-24). Most of his other books were included in the comprehensive five-volume *Oeuvres* (1931-33).

Lit.: Jaurès, Jean, *L'Affaire Dreyfus* (1898); Blum, Léon, *Jean Jaurès* (1934).

JAVAL, a French Jewish family of physicians and authors.

JACQUES JAVAL (b. Mulhouse, France, 1786; d. Paris, 1858) was its first known member. He established a textile factory in Saint Denis in 1819. He was also a banker. From 1824 to 1829 he was president of the Paris consistory of Jews.

LEOPOLD JAVAL (b. Mulhouse, 1804; d. Paris, 1872) was the son of Jacques Javal. After serving as a volunteer in the 1830 expedition to Algiers, he returned to Paris and assumed control over his father's banking house. Javal was one of the group of men who installed the first omnibus line in Paris, and he was influential in the development of railroads in Alsace. In 1857 he was elected deputy for the region of l'Yonne, and was reelected twice, serving until 1869. After the proclamation of the Republic, Javal was chosen to represent l'Yonne at the National Assembly of 1871. He was known for his communal activities in l'Yonne, and established a farm school there. Among his Jewish activities was his vice-presidency (1868-70) of the Alliance Israélite Universelle.

LOUIS ÉMILE JAVAL (b. Paris, 1839; d. Paris, 1907) was the eldest son of Leopold Javal. After having graduated as a civil engineer in 1864, he decided to study medicine, and took his degree in 1868. His choice of ophthalmology as a specialty led him finally to a position as one of the leading ophthalmologists of his period. A singular misfortune brought blindness to him in 1900 and elicited an unusual study of the technique of adaptation to a dark world, *On Becoming Blind* (1905). Javal was made head of the eye clinic of the Sorbonne in 1878; he retained this post until his own blindness came upon him. From 1885 to 1889 he was a member of the Chamber of Deputies, where he devoted himself to child care and social welfare. Among his publications before he lost his sight were several studies on astigmatism; he was the translator of Helmholtz' *Handbuch der physiologischen Optik* and the inventor of an optometrical binocular. Javal also wrote a treatise on the physiology of writing, and he was a collector of Japanese paintings and books.

ERNEST JAVAL (b. Paris, 1843; d. Paris, 1897), the brother of Louis Émile Javal, was a French government official, serving as prefect and inspector in various departments. In 1885 he was made director of the Institution Nationale des Sourds-Muets; after a visit to the United States, he brought to the institution many changes and improvements in the treatment of deaf-mutes.

JEAN JAVAL (b. Paris, 1871; d. Paris, 1915), the son of Louis Émile Javal, was a member of the Chamber of Deputies.

LILY JAVAL, his wife, was an author who wrote two novels of Jewish interest, *Noémie* and *L'Inquiète.* She was also the author of *Vers le soleil de minuit* (1928) and of *Sous le charme du Portugal* (1931), in which a long section is devoted to the Marranos of Portugal.

Two members of the Javal family who were still alive in 1940 were ADOLPHE JAVAL (b. 1873), a physician who published studies of Bright's disease and specialized in biological chemistry, and HENRI JAVAL, an attorney, the author of *La crise a assez duré* (1936).

LIBBY BENEDICT.

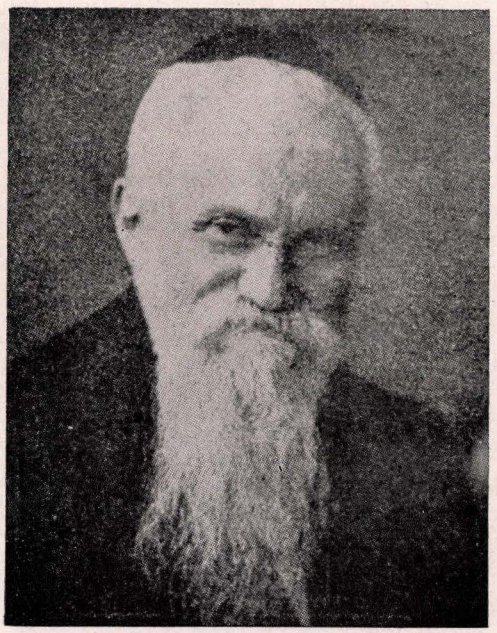
JAVAN (plural Jevanim; equivalent to the Greek Ionic or Iaon, together with the original digamma), the Ionians, who were the Asiatic branch of the Greeks. In the Bible Javan is the son of Japheth (*Gen.* 10:2). Nevertheless, although other Biblical passages mention Javan or the Jevanim (*Ezek.* 27:13; *Isa.* 66:19; *Joel* 4:6; *Zech.* 9:13), this people was comparatively unknown to the Israelites. Not until the time of the Maccabees (*Dan.* 8:21; 10:20, where Javan stands for the Macedonian and Syrian empire) was this people spoken of out of definite knowledge. Prior to that time it is uncertain whether Javan refers to the Greeks in general or to the Ionians alone. Stade believes that in the pre-Persian passages of the Bible Javan refers to the Ionians of Asia Minor.

In Talmudic literature Javan usually means Greece, and *lashon yevanith* is the designation for the Greek language; sometimes, however, Javan refers also to Rome or to the enemies of Israel. The term Javan also designates Russia in the later Hebrew literature, because the Russians were members of the Greek Catholic Church. In the 18th and 19th centuries Javan or Yavan became a technical expression for Cossacks (cf. the *Yeven Metzulah* of Nathan ben Moses Hannover, containing the description of the persecutions of the Jews by the Cossacks in Poland and Russia at the time of the Chmielnicki uprisings). In 1670 to 1672 it was applied as a Hebrew term for the Cossacks, and subsequently it was applied to all the soldiers in the Russian army under the czars. In Yiddish literature and in the vernacular of the Russian Jews "Javan," then pronounced "Yuven," meant soldier.

Lit.: Stade, *De Populo Javan* (1880); Krauss, S., "Die Griechen und Römer," *Monumenta Talmudica,* vol. 5.

JAVID BEY, MAHMAD, Turkish statesman, b. Salonika, Turkey (now Greece), 1876; d. Istanbul, Turkey, 1926. Javid was born into a Dönmeh family—descended from Jews who were converted to Mohammedanism during the Messianic movement instituted by Sabbatai Zevi (1665). Javid was educated in Istanbul and joined the Young Turk movement. After the establishment of a constitutional government in Turkey in 1908, he was made minister of finance (1909). Mainly through his efforts, a $30,000,000 loan was arranged with the Deutsche Bank.

Although Javid resigned from his post in 1910, he was returned to it before the outbreak of the first World



Zeeb Wolf Jawitz

War in 1914. He was against the entry of Turkey into the War, and resigned when it became inevitable. In 1917 Javid was again made minister of finance, and during the last years of the war and the peace negotiations, he was responsible for keeping Turkey from involvement in war debts. In 1922 political disagreements forced him to flee, but later, as Turkish representative to the Public Debts Council, he averted French financial control over his country. Javid remained a Young Turk, however, and in 1926 he was arrested as an accomplice in an alleged plot to kill Mustapha Kemal. Evidence of his innocence was provided, but he was executed.

JAWETZ, JOSEPH BEN HAYIM, philosopher and preacher, b. Portugal, at the end of the 15th cent. He settled in Mantua, Italy, after the expulsion of the Jews in 1492. In a book *Hasde Adonai* (Constantinople, 1533), Jawetz, in contrast with Maimonides and Crescas, reduced all the commandments of the Jewish religion to the three articles of faith that God is one, that He is the governor of the world, and that at some future time all human beings will acknowledge Him. In a special treatise on the unity of God (*Maamar Haahduth,* Ferrara, 1554) he directed a polemic against the study of philosophy, and advanced the opinion that the grave sufferings of the Jews in Spain and Sicily were only the result of the decadence of religion and the spread of rationalism. This part of his book was also separately published under the title of *Or Hahayim* by the likeminded representatives of Orthodoxy in modern times (Shklov, 1796; Zólkiew, 1848).

JAWITZ, ZEEB WOLF, Hebrew author and historian, b. Kolno, province of Lomza, Poland, 1848; d. London, 1924. He was a representative of the Orthodox tendency in modern Hebrew literature and in the Zionist movement, and was one of the champions of the Hibbath Zion movement. He began his literary activity in 1882, and one of his first writings, the essay "Migdal Hameah" (The Tower of the Century; *Keneseth Yisrael,* vol. 1, 1887), on the occasion of the hundredth anniversary of the death of Moses Mendelssohn, aroused especial attention. It was a severe and one-sided criticism of the era of Enlightenment and of its assimilatory tendencies.

In 1888 Jawitz emigrated to Palestine, where he first taught at Jehudieh, near Petach Tikvah, and later became rabbi at Zichron Yaakov; he had to resign, however, because of his opposition to the anti-nationalist educational methods favored by the Rothschild administration of the colony. He then went to Jerusalem, where he published a periodical which appeared under various names and, together with his brother-in-law, the Hebrew writer Jehiel Michael Pines, he worked for the renaissance of the Hebrew language and culture. He advocated the creation of a new community life in Palestine which was to go hand in hand with a regeneration of religion on the basis of tradition.

In 1898 Jawitz left Palestine and came to Vilna where, together with others, he formed the Mizrahi (Orthodox) wing of Zionism and was for a time editor of its organ, *Hamizrah.* From that time on he lived intermittently in Berlin, Vilna, Antwerp, or London, and devoted his time chiefly to studies in history and the completion of his life-work, *Sefer Toledoth Yisrael,* an account of Jewish history. He began this work in 1871, and completed it shortly before his death. His concept of history was a purely theological one, and was based entirely on tradition. Ten volumes appeared during his lifetime, an eleventh subsequently, and the twelfth and thirteenth, covering the period from Maimonides (12th cent.) to Moses Mendelssohn, were published at Tel-Aviv (1935 and 1937).

Among his other writings were readers and textbooks for children, such as *Tal Yalduth* and *Hamoriah;* Talmudic legends in verse; a liturgical work, *Mekor Hatefilloth Vehaberachoth* (Berlin, 1910); scientific essays on history and the Hebrew language; and stories and descriptions of life in Palestine.

Lit.: Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 3 (1930) 40-46; Klausner, J., *Yotzerim Ubonim* (1929) 52-61.

JAWOROW, a town in eastern Galicia, Poland, near Lwow. In 1942 it had a population of approximately 11,000, of which some 3,500 were Jews. The Jewish community of Jaworow dates from 1538, and the city was known for its Jewish merchants, traders and vintners. Wine-making was a rare occupation, not only among Polish Jews but also among the population as a whole. Sobieski (John III) of Poland had personal connections with Jaworow, and during his reign (1674-96) he preferred it to the other small cities in Poland where he had castles. Sobieski was responsible for the construction of a splendid synagogue, built of wood, in Jaworow; it was the pride of Polish Jewry. Not until 1905 was this wooden structure demolished and replaced by a brick synagogue. Jaworow was occupied by the Russians in September, 1939, and conquered by the Germans in June, 1941.

JAZKAN, SAMUEL JACOB, publisher and journalist, b. Wobolniki, Lithuania, 1874; d. Paris, 1937. He received an Orthodox Jewish education, attended Yeshiva and became a rabbi. Jazkan's first articles were

published in the *Hamelitz* in 1902, under the pen name of Avi David. Later he wrote for the Hebrew daily *Hatzefirah* and the illustrated comic weekly *Die Bien.*

In 1906 Jazkan, with Noah Finkelstein, founded a Yiddish daily in Warsaw, the *Yiddishes Tageblatt:* it was the first popular Yiddish daily in the country. With Hillel Cejklin, Jazkan also published the *Yiddishes Vochenblatt* in Warsaw. The Yiddish daily *Haint,* which had the largest circulation (100,000) of any Yiddish daily in Europe, was established by Jazkan, Noah Finkelstein and Nehemiah Finkelstein in 1908. Jazkan had a genius for attracting the best writers of his time, such as David Frischmann, Judah Leib Peretz, Sholom Asch and H. D. Nomberg. After the Uganda conflict, Jazkan became a territorialist. In 1920 he merged *Haint* with the Zionist daily *Dos Yiddishe Folk,* after which *Haint* became the chief organ of the Zionist and national movement among Polish Jews, which it remained until the German invasion of 1939.

Toward the end of his life Jazkan published a Yiddish daily in Paris, *Pariser Haint.* He was author of *Rabbenu Eliyahu Mivilna* (1900) and *Michtabim Geluyim* (1909).

J.C.A., *see* JEWISH COLONIZATION ASSOCIATION.

JEALOUSY (Hebrew, *kin'ah,* with the additional meanings of "envy" and "zeal"). The term jealousy is found in the Bible in the following three meanings or usages:

1. The "jealousy" (or "zeal") of God for His worship and for the obeying of His moral laws. God is portrayed in a number of Biblical passages as being "jealous of" (i.e. displeased and grieved at) the worship of idols, and as forbidding idolatry under threat of punishment extending to the third and fourth generations (i.e. to great-great-grandchildren). In the Ten Commandments (*Ex.* 20:5; *Deut.* 5:9) and in *Ex.* 34:14; *Deut.* 4:24; 6:15 God is called *'el kanna,* "the jealous God," in this sense. In *Ezek.* 8:3, 5 there is mentioned as the object of idolatry an "image of jealousy" (*semel hakin'ah*), a figure (perhaps the statue of Astarte) which was worshipped by the people and aroused the wrath of God, being especially offensive to him. In all these expressions concerning the jealousy of God, human emotions are ascribed to Him, since the human mind could represent Him in no other way than in terms of human emotions and ideals.

Jealousy in the sense of zeal is associated closely with the worship of the One God and with hatred of idolatry and immorality. Thus, in *Num.* 25:11-13 Phinehas is described as showing the same zeal in the service of the Lord as God would have shown against immorality. In *I Kings* 19:10 Elijah was zealous for God, and similar zeal was shown by Jehu (*II Kings* 10:16). Other passages in which this type of jealousy or zeal is mentioned are *Isa.* 9:6-7; *Ps.* 69:9; according to *Rom.* 10:2, the Jews possess zeal for the maintenance of the law and for the worship of God as ordained by Moses.

2. The jealousy of lovers or of married couples (*Song of Songs* 8:6; *Prov.* 6:34; 27:4). Such jealousy is described as being "as cruel as the grave." In these passages mention is made of the jealousy displayed by a husband for a wife under suspicion of betraying him. Of especial importance in this connection is the "waters of jealousy" ceremony described in *Num.* 5:11-31 (called in the Bible *me hamarim hame'arerim,* "the water of bitterness that causeth the curse," and in the Talmud *me sotah,* "the water of the wife suspected of faithlessness"), employed when a husband suspects his wife of disloyalty to him without having any witnesses, proof or evidence to confirm his suspicions. In all such cases the husband had to bring a "meal-offering of jealousy" (*minhath kena'oth*).

3. Jealousy or envy of the material or social success or of the prosperity of one's neighbors or of one's fellow men. Such jealousy is considered in numerous Biblical, Apocryphal and Talmudic passages as an evil affection of the heart, as a bad trait of character which often has a deleterious effect upon the body, and may lead to crime, violence or injustice. Therefore the Bible and Talmud issue frequent warnings to men to strive to conquer such jealousy. Passages describing the fact of or the warning against jealousy of this type include *Gen.* 30:1; 37:11; *Ps.* 37:1; 73:3; *Job* 5:2; *Prov.* 14:30; *Eccl.* 4:4; 9:6. Jealousy is pictured as being "rottenness of the bones," as killing fools, and as turning the petitions of the envious into curses against themselves. *Prov.* 24:1, 19, warns one not to be envious of the evildoer, and *Prov.* 3:31 and 23:17 give the admonition not to be envious of persons of violence or of sinners. Apocryphal passages cautioning against jealousy include *Sirach* 9:11; 14:3, 8; 18:18; 30:24 ("envy and wrath shorten a man's days"); 37:10-11; 40:5.

According to *Aboth* 2:16, "the evil eye" (i.e. envy or jealousy) is one of the three major traits of character which "put a man out of the world" (i.e. destroy his character and his relations with his fellow men). In *Aboth* 4:28 envy is grouped with cupidity and excessive ambition as destructive of human character. *Arach.* 16a enumerates envy among the seven causes of plagues, others being slander, bloodshed, robbery and unchastity. One of the rabbis of the Talmudic period used to recite daily, at the conclusion of the regular services, a special prayer that no envy of any man enter his heart or that of the Jews, and that no envy of him or of the Jews enter the hearts of other persons.

See also: JEALOUSY, WATER OF.

ABRAHAM I. SHINEDLING.

JEALOUSY, WATER OF (in the Bible, *me hamarim hame'arerim,* "the bitter waters which bring the curse"; in the Talmud, *me sotah,* "the waters of adultery"), the water employed in the trial by ordeal of the woman suspected by her husband of adultery, but of which act there were no witnesses (*Num.* 5:11-31).

The institution of trial by ordeal in general had its origin in the earliest period of Israel's cultural evolution and was regularly employed in cases where a crime was suspected, but where the testimony of witnesses and all other evidence were lacking (cf. *Ex.* 22:8). In this particular case the purpose of the rite was to determine the guilt or innocence of the woman. She was accordingly brought by her husband to the sanctuary, where first a sacrifice was offered in her behalf. Then the priest took sacred water in a clay vessel, and put into it dust from the floor of the sanctuary. Holding this before her, he solemnly adjured the woman: "If no man has lain with thee, and if thou hast not committed



King David purchases the site of the Temple from Araunah, the Jebusite

adultery away from thy husband, then be not affected by these bitter waters which bring the curse. But if thou hast committed adultery away from thy husband and hast defiled thyself——then let these waters which bring the curse enter into thy loins to cause thy womb to swell up and thy thigh to fall." To this the woman had to reply, "Amen! Amen!" Thereupon the priest wrote the words of this curse, just pronounced, upon a scroll and dipped it into the bitter water and thus blotted it out. In this way the curse was believed to have actually been put into the water. The woman was then required to drink the water. In this manner, it was thought, the curse actually entered into the body of the woman. If she were guilty, it was confidently expected that the effects of the imprecation would speedily manifest themselves in the most literal manner, and would both prove her guilt and visit divine punishment upon her. But if she were not guilty, and her husband's suspicions were unfounded, the water would have no effect, and thus her innocence would be established. In such case her husband would, of course, take her back, and, it was further confidently expected, as the divine reward of her innocence and of her having successfully withstood the terrible ordeal and disproved the false suspicions of her husband, she would be blessed with offspring by him.

Manifestly this ceremony and the principle of trial by ordeal underlying it are of great antiquity. The ceremony, like many rites of trial by ordeal, was largely magical in character and in no way related to the true worship of Yahveh. It seems, however, to have been one of many ancient non-Yahvistic rites which were so deeply rooted in the superstitious belief and practice of Israel that it was altogether impossible to eradicate them. Accordingly, so it seems, the priestly authorities of the early post-Exilic period met the situation by a practical compromise. They provided that the ceremony should be performed in the sanctuary, the priest of Yahveh should be the officiant, and a sacrifice to Yahveh on behalf of the suspected woman should be incorporated into the ceremony. In this way the ancient magical rite was modified and integrated with the Yahveh worship and received official sanction.

JULIAN MORGENSTERN.

Lit.: Morgenstern, Julian, "Trial by Ordeal among the Semites and in Ancient Israel," *Hebrew Union College Jubilee Volume* (1925) 113-44.

JEB, *see* ELEPHANTINE.

JEBUS, JEBUSITES (*Judges* 19:11), the ancient name for the city of Jerusalem and its original inhabitants. However, the name Urusalim as a royal city is found in the Tell el-Amarna letters, written about 1400 B.C.E., in pre-Israelite times. The Jebusites were perhaps the least important of the seven Canaanite peoples so often mentioned in the Bible. In those narratives which strive to preserve an archaic flavor, such as those written by the Deuteronomist school, they are therefore usually mentioned last; *Gen.* 10:16 and *Num.* 13:29 are the only verses which place them between the Hittites and the Amorites. They were probably restricted to Jerusalem and the immediate neighborhood (*II Sam.* 5:6).

According to *Josh.* 10:3-27, their king Adoni-zedek was defeated by Joshua in the battle near Gibeon and afterwards killed; according to *Judges* 1:8, the city it-



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self was taken by the tribe of Judah. If these reports are historically accurate (see also *Judges* 1:21; *Josh.* 15:63), the occupation can have been only a temporary one; at the time spoken of in *Judges* 19:10-12 no Israelites were living in Jebus.

The city was so well fortified and so amply protected by nature that it was considered impregnable (cf. *II Sam.* 5:6). David finally succeeded in capturing the citadel of Jebus and made the city his capital. He spared the lives of the inhabitants, and they intermingled with the tribes of Judah and Benjamin (*Jer.* 6:1). Thus some years later the Temple area belonged to the Jebusite Araunah or Ornan (*II Sam.* 24:16-24; *I Chron.* 21:18-25). Solomon is reported by a later account (*I Kings* 9:21) to have compelled the Jebusites, as well as all the other original inhabitants of Canaan, to do forced labor.

Where Jebus or Jebusites is mentioned elsewhere in the Bible, as in *Zech.* 9:7 and *Ezra* 9:1, this is an attempt at archaism, and has no historical value, since the original inhabitants were no longer distinguished from the Israelites after the Exile (586 B.C.E.) at least.

JECONIAH, *see* JEHOIACHIN.

JEDIDIAH ("beloved of God"), name given by Nathan to Solomon, the second son of David and Bath-sheba, perhaps in sign of the divine forgiveness (*II Sam.* 12:25). Later it was used as a Hebrew equivalent of the Greek name Philo, and in modern times it was a favorite with Cabalist families.

JEFFERSON, THOMAS, third president of the United States (1801-9), b. Shadwell, Va., 1743; d. Monticello, Va., 1826. As the author of the statute of Virginia for religious liberty he was not only largely responsible for the tradition of religious tolerance in America but gave impetus to the movement for Jewish emancipation in Europe. This statute, which called for the complete separation of Church and State, was introduced by Jefferson into the Virginia legislature in 1779. It met with a vested opposition, however, and was not finally adopted until 1785. During the debates on this bill an effort was also made to insert the name "Jesus Christ" in such a context as to exclude all non-Christian denominations. Jefferson successfully led a large opposition against the inclusion of such limitations. It was also at his devoted insistence that the first amendment to the Federal Constitution was passed. That amendment, in addition to other guarantees, prohibits Congress from passing legislation which would deny religious freedom.

Thomas Jefferson was America's leading pioneer for liberty and equality; his spirit and significance are embodied in the nation's Bill of Rights. When Jefferson became president in 1801 he refused to follow the precedent established by his forerunners in the issuance of sectarian Thanksgiving Day proclamations, maintaining that such acts were contradictory to America's revolutionary principles. In 1819 he founded the University of Virginia, insisting that it be strictly nonsectarian and that the then customary compulsory Christian theological courses be made optional.

This same liberal and human spirit was characteristic of Jefferson's personal life. One of his closest friends and leading admirers was Commodore Uriah P. Levy (1792-1862). Upon the death of the president in 1826, the Levy family became the owners of his Monticello estate and home, and thus preserved it as a constant memorial to a great man and a great tradition. In 1838 Uriah P. Levy presented a statue of Jefferson, done by the French sculptor David d'Angers, as a personal gift to Congress. Some years later the famous Jewish sculptor Moses Jacob Ezekiel (1844-1917) executed a statue in honor of Jefferson, called *Religious Liberty* (1876), which was placed in Fairmount Park, Philadelphia. A similar work done by the same artist was unveiled in 1901, as a tribute of the Jewish people's admiration for the genius and liberalism of Jefferson.

Among the Jews with whom Jefferson had friendly relations was Colonel David S. Franks (1720-93), the Revolutionary patriot. Franks was appointed vice-consul to Marseille in 1785, when Jefferson was beginning his duties as United States Minister to France. Many letters passed between these two men.

Other Jewish countrymen with whom the president maintained close and cordial relationships were Joseph Marx, a Richmond merchant, and Moses Myers, superintendent of the Bank of Richmond and a representative of the French government. In 1801, as president, Jefferson appointed Reuben Etting (1762-1848), a Jewish soldier of the Revolution, United States Marshal for Maryland.

Jefferson's liberal attitude toward Jews and Judaism is further revealed in his numerous letters, particularly those addressed to Isaac Harby (1788-1828), an early leader of Reform Judaism in America, and Mordecai M. Noah (1785-1851), a diplomat and journalist. "The prejudice," Jefferson maintained in a note to Noah, "still scowling on your section of our religion, although the elder one, cannot be unfelt by yourselves; it is to be hoped that individual dispositions will at length mold themselves to the model of the law, and consider the moral basis, on which all our religions rest, as the rallying point which unites them in a common interest; while the peculiar dogmas branching from it are the exclusive concern of the respective sects embracing them. . . ."

Invariably Jefferson honored the communications sent to him by Jewish religious organizations, and replied with benevolent sympathy and warm good will. Although he was admittedly but little acquainted with Jewish traditions, or modes of worship, he nevertheless aggressively supported the Jewish right to liberty. And despite the slander of bigots, Jefferson remained loyal to his principles until his dying day. That is why Jefferson has become a symbol of freedom to Americans. FABIAN LINDEN.

Lit.: Publications of the American Jewish Historical Society, No. 20 (1911) 11-30; Humphrey, E. F., *Nationalism and Religion in America, 1774-1789* (1924).

JEHALEL, *see* LEWIN, JEHUDAH LÖB.

JEHIEL BEN JOSEPH OF PARIS (French name, Sir Vives), Talmudist, b. Meaux, France, toward the end of the 12th cent.; d. Palestine, 1268. He was known also as Jehiel "the holy," "the pious" and "the elder." His teacher was Judah ben Isaac (Sir Leon), whom he succeeded in 1225 as head of the Paris academy whose pupils became the most prominent rabbis of the 13th cent. Like the rest of his coreligionists in France, Jehiel suffered severely from the persecutions during the Crusades, the ritual murder accusations, and the confiscations of Hebrew books. In 1240 he participated in a religious disputation, heading the Jewish delegation which defended the Talmud against the attacks of the apostate Nicholas Donin. Despite the skillful pleading of Jehiel, the decision went against him, and in 1242 twenty-four wagonloads of Talmuds were burnt.

Despite this loss of essential literature, Jehiel continued to teach until about 1260, when continued persecutions, and in particular the arbitrary arrest and imprisonment of his son, led to his migration to Palestine. He was buried at the foot of Mt. Carmel.

Jehiel wrote Tosafoth to most of the tractates of the Talmud; these are no longer extant, but are frequently cited in the later Tosafoth. His ritual decisions are preserved in the writings of such men as Mordecai ben Hillel, Meir of Rothenburg and Aaron ben Jacob of Lunel. There are various legends of Jehiel's relations with non-Jews and of miraculous acts said to have been performed by him.

Lit.: Kahn, Z., in *Revue des études juives,* vol. 1, p. 232.

JEHIEL MICHAL (MAI) OF ZLOCZÓW, Hasidic leader of the Polish Jews, d. about 1780. He was active in Zloczów, Poland, after 1770. When the Hasidim were persecuted in Brody, the writings of Jacob Joseph Hakohen, noted Hasidic leader, were burned before his house. Jehiel had to endure much persecution from his opponents. He left no writings, but extracts from his sermons and many of his sayings were handed down in the writings of his pupils and auditors. It was Jehiel who raised the ethical teachings of Hasidism to an unusual height. Thus, he declared, every man has an especial task to perform which no other person can do. The criterion for judging whether an action is right or wrong is to see if love is increased or diminished by it. The existence of evil is necessary, since if there were no evil, there could be no real good. He taught also that one should pray for one's enemies. He is said to have been the first to introduce song into the Hasidic ritual, and the well-known melodies of Shneor Zalman are traced to him. His five sons were called "the living Pentateuch"; the most famous of them was Wolf of Zbaraz.

Lit.: Dubnow, S., in *Voskhod,* vol. 10 (1890) 11-15; Buber, Martin, *Das verborgene Licht.*

JEHOAHAZ (or **Joahaz;** "God hath grasped"), 1. ninth king of Israel, son of Jehu, who ruled from 815 to 798 B.C.E. (*II Kings* 10:35; 13:1-9). In the eyes of the compiler of the book of *Kings,* he was a wicked and sinful ruler, who reverted to the Asherah worship of Ahab. During his reign the Syrians (Arameans), under Hazael of Damascus and his son Benhadad III, were able to extend their power to the west of the Jordan and to reduce the Israelite army to fifty horsemen, ten chariots and 10,000 infantry. In the latter part of his reign, Ben-hadad's defeat at the hands of the Assyrians released the pressure on Israel, and Jehoahaz was freed from the fear of war.

2. seventeenth king of Judah, third son of Josiah (*II Kings* 23:30-34; *II Chron.* 36:1-4). He was the popular choice for the throne after the death of his father at the battle of Megiddo in 608 B.C.E., probably because of his anti-Egyptian views. Upon his accession to the throne, his original name of Shallum (*Jer.* 22:11; *I Chron.* 3:15) was changed to Jehoahaz. His brief reign of three months was terminated by Pharaohnecoh, who deposed him in favor of his older brother Eliakim (later known by the name of Jehoiakim when he became king), imprisoned him in Riblah and then exiled him to Egypt, where he died. The compiler of the book of *Kings* condemns Jehoahaz as having done evil (*II Kings* 23:32). The prophet Jeremiah, however, sympathizes with his fate (*Jer.* 22:10-12); the lament in *Ezek.* 19:2-4 may refer to the fate of Jehoahaz.

Lit.: Kittel, R., *Geschichte des Volkes Israel,* 6th ed., vol. 2 (1925) 259-61, 419-20; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 181, 297; Graetz, H., *History of the Jews,* vol. 1 (1927) 221, 298-99.

JEHOASH (or **Joash),** tenth king of Israel, son of Jehoahaz, who reigned from about 798 to 782 B.C.E. (*II Kings* 13:9-13). Assured by the prophet Elisha that he would succeed in inflicting three defeats on the Syrians (Arameans) at Aphek (*II Kings* 13:14-19), Jehoash ventured to rise against them, defeated Benhadad III, and recaptured the cities which had been taken from his father by Hazael. These and similar victories over the Moabites secured for Israel a brief period of comparative peace. Toward the end of his reign, however, Jehoash became involved in a war with Amaziah, king of Judah, and on this occasion is reported to have related the famous fable of the thistle and the cedar (*II Kings* 14:9-11; *II Chron.* 25:18-20). Jehoash defeated Amaziah in the battle at Beth-shemesh, advanced upon Jerusalem, and, having broken through the wall, carried away the treasures from the Temple and the palace, as well as a large number of hostages. He died soon after the victory, and was buried in Samaria (*II Kings* 14:16); his energetic and capable son Jeroboam II succeeded him on the throne of Israel.

Lit.: Kittel, R., *Geschichte des Volkes Israel,* 6th ed., vol. 2 (1925) 271-72; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 1 (1925) 181-82; Graetz, H., *History of the Jews,* vol. 1 (1927) 221-25.

JEHOASH (pseudonym), *see* BLOOMGARDEN, SOLOMON.

JEHOIACHIN ("May God establish"), the nineteenth king of Judah, son of and successor to Jehoiakim (*II Kings* 24:6-17; *II Chron.* 36:8-10). His original name was Coniah (cf. *I Chron.* 3:17; *Jer.* 29:2, Jeconiah; *Jer.* 22:24-30), which he changed to Jehoiachin upon his succession to the throne. He succeeded his father in 597 B.C.E., at the age of eighteen. He had been reigning for scarcely three months when the Chaldean forces which had been ravaging the territory of Judah were joined by Nebuchadrezzar, king of Babylonia, and closed in around Jerusalem. The Babylonian king led Jehoiachin, his mother Nehushta, and about 10,000 other captives back to Babylonia after having ransacked and looted the palace and the Temple treasures. From the prominent position given to the queen-mother Nehushta in *II Kings* 24:8; *Jer.* 13:18; 22:30; 29:2, it is reasonable to infer that she exercised more than ordinary influence over the king, and it was possibly at her suggestion that Jehoiachin capitulated. In *Ezek.* 19:5-9 the life of Jehoiakim and his son are fused into one ideal picture, and justly so, since Jehoiachin had no distinct political existence. In *Jer.* 22:24-30 the prophet predicted that Jehoiachin would fall into the hands of Nebuchadrezzar and would be taken captive to Babylonia; Jeremiah asserted that Jehoiachin was no worse than the rest of the nation of Judah, and that he might as well be called childless since none of his descendants would ever sit upon the throne.

According to *I Chron.* 3:17, of the Revised Version text, Jehoiachin was imprisoned for thirty-seven years. After Nebuchadrezzar's death, his son, Evil-merodach, not only released the former king of Judah, who was now fifty years of age, but also gave him an honorable seat at his own table (*II Kings* 25:27-30; *Jer.* 52:31-34). The writers of the above passages regarded Jehoiachin as the legitimate king even in exile. Ezekiel agreed with them, as he dated the Exile from the fall of Jerusalem in 597 B.C.E. (*Ezek.* 1:2).

JEHOIADA ("God knows"), high priest in the Temple at Jerusalem at the time of the death of Ahaziah, king of Judah (842 B.C.E.) (*II Chron.* 22:11). He was the husband of the princess Jehosheba (Jehoshabeath), Ahaziah's sister. Jehosheba saved Ahaziah's one-year-old son Jehoash (Joash) from the massacre instituted by Athaliah, thus preserving the Davidic line from extinction, and kept him hidden for six years in a remote chamber of the Temple. In the seventh year of Athaliah's reign, Jehoiada organized a conspiracy and, with the help of the palace guard (*II Kings* 11:4-20), had Athaliah assassinated and Jehoash proclaimed king. The accession of the seven-year-old king was marked by a solemn covenant and was followed by the eradication of the Baal worship and the renewal of services in the Temple (*II Kings* 11:17-18). Jehoiada, who exercised a virtual regency during the minority of the king, played a leading role in these and other reforms, among them the reparation of the Temple (*II Kings* 12:7-17). He died at an advanced age, and was buried in the sepulchre of the kings of Judah (*II Chron.* 24:15-16).

JEHOIAKIM ("may God raise up"), the eighteenth king of Judah and the eldest son of Josiah. Jehoiakim ruled from 608 to 598 B.C.E. (*II Kings* 23:34 to 24:6; *II Chron.* 36:4-8). He was placed on the throne by Pharaoh-necoh, king of Egypt, who had deposed and exiled his younger brother Jehoahaz, the popular choice for the throne after the death of Josiah at the battle of Megiddo, and his name was changed from Eliakim to Jehoiakim. Pharaoh-necoh laid a heavy tribute on Judah, which Jehoiakim exacted from the people through taxation. The power of Egypt was broken at the battle of Carchemish (605 B.C.E.), and Judah came under the sway of Babylonia. After three years, Jehoiakim refused to pay any more tribute to Babylonia and revolted, most probably at the instigation of Egypt. When guerilla bands of Chaldeans, Syrians, Moabites and Ammonites failed to bring Judah to terms, Nebuchadrezzar, the Babylonian king, himself invaded the country, in 597 B.C.E., with an army of regular troops. Jehoiakim died before Nebuchadrezzar completed the siege of Jerusalem, and the surrender of the city was left to his son and successor, Jehoiachin.

The prophet Jeremiah sternly censured Jehoiakim for his extravagance, tyranny and covetousness (*Jer.* 22:13-19). Jehoiakim's selfishness and indifference to the needs of the people are indicated by his squandering of large sums on luxurious palaces for himself at a time when the land was impoverished as a result of the heavy tribute imposed upon the country by Egypt and later by Babylonia (*Jer.* 22:14-15). His reign was marked by active persecution of the prophetic party, the persecution of the prophet Jeremiah, who had predicted the destruction of the Temple (*Jer.* 7; cf. *Jer.* 26) and misfortune to the king, the murder of the prophet Uriah (*Jer.* 26:20-23), and the burning of Jeremiah's book of prophecies (*Jer.* 36:9-23). Jeremiah himself escaped Uriah's fate only through the intercession of powerful friends at court (*Jer.* 26:24; 36:19).

In the Talmud, Jehoiakim is regarded as the most wicked of the "seven godless kings of Judah" (*M.K.* 30b), but, peculiarly enough, not as one of the kings who have no share in the future world (*Sanh.* 103b).

Lit.: Kittel, R., *Geschichte des Volkes Israel,* 6th ed., vol. 2 (1925) 419-21; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 297-308; Graetz, H., *History of the Jews,* vol. 1 (1927) 299-306; *Cambridge Ancient History,* vol. 3 (1925) 397-99.

JEHONADAB (also **Jonadab**; "God consecrates"), son of Rechab, and founder of the Rechabite movement (*II Kings* 10:15-16, 23). Jehonadab was repelled by the defects of civilization in the Northern Kingdom (Israel) in the 9th cent. B.C.E., under the Omrides, and for this reason joined with King Jehu and Elisha the prophet in the struggle against the agricultural god Baal. He also founded the sect of the Rechabites, who, as their descendants later reported, rejected the settled life, agriculture and the use of wine, and favored the simpler nomadic life, which they were still leading as late as 600 B.C.E. (*Jer.* 35). Jeremiah promised that Jehonadab would always have a continuous line of inspired descendants (verse 19).

JEHORAM (or **Joram**; "God is exalted"), 1. seventeenth king of Israel, son of Ahab, and successor to

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his childless brother Ahaziah. He ruled from 852 to 842 B.C.E. (*II Kings* 3:1 to 9:26; the synchronism in 1:17 is incorrect). Jehoram partly abolished the Baal worship introduced into the Northern Kingdom by his parents. In conjunction with Jehoshaphat, king of Judah, and with the latter's vassal, the king of Edom, he conquered Mesha of Moab, who had revolted in the reign of Ahaziah; however, Jehoram was not able to capture the Moabite capital. Jehoram also fought against the Syrian kings Ben-hadad and Hazael with alternating successes and failures. Once they besieged him in Samaria, and the city was saved when a sudden panic broke out, apparently without cause, in the Syrian army (*II Kings* 7:6). Later on he and his nephew Ahaziah of Judah pressed forward as far as Ramoth-gilead; but he was wounded in the siege of the city. Soon afterwards Jehoram was assassinated by Jehu near Jezreel, and his body was cast into the field of Naboth, thus fulfilling the curse uttered by the prophet Elijah against Ahab (*I Kings* 21:19; *II Kings* 9:25; *II Chron.* 22:6-7).

2. fifth king of Judah, son of Jehoshaphat, and son-in-law of Ahab of Israel (851-843 B.C.E.). In *II Kings* 8:16-24 very little is reported about him; *II Chron.* 21 contains somewhat more. It is uncertain whether what *Chronicles* reports about him (the murder of his brothers, who had inherited fortresses, idolatry committed for the love of his wife Athaliah, an incurable intestinal disease and dishonorable burial) is to be regarded as historical or not. It was in the reign of Jehoram that Edom won back its independence from Judah, and when Jehoram tried to recover it, he barely escaped capture. With the loss of Edom, Judah lost for all time any access to the Arabian Gulf. The Philistines again dared to attack Judah, and captured Libnah; according to *Chronicles,* they even sacked Jerusalem. Jehoram's sons were all killed, but not by the Philistines, as *Chronicles* says, but by Jehu (*II Kings* 10:13-14) after the death of both Jehoram and of his successor Ahaziah. Jehoram was one of the most unfortunate of the kings of Judah.

JEHOSHAPHAT ("God judges" or "God rules"), the fourth king of Judah, characterized in the Bible as especially "good.' He ruled from about 876 to 851 B.C.E. His history is found in *I Kings* 22 and *II Kings* 3; *II Chron.* 17 to 20 represents a considerable exaggeration. Jehoshaphat was the first king of Judah to maintain peaceful relations with the Northern Kingdom (Israel); he even married his son Jehoram to Athaliah, daughter of Ahab. Jehoshaphat accompanied Ahab in his wars against Aram, Moab and Assyria (in the battle of Karkar; cf. Gressmann, H., *Texte und Bilder,* vol. 1, p. 109 et seq.). It is conjectured by Bible scholars that in these campaigns Jehoshaphat participated under compulsion as the vassal of Ahab and of the far stronger Northern Kingdom. Jehoshaphat, however, reaped the main benefit from this alliance, since he obtained a free hand to the south, subdued Edom, and placed a governor there, later setting up a vassal king after the country had been pacified (*I Kings* 22:48; *II Kings* 3:9-27; Solomon had previously done the same thing, and such was the usual procedure in ancient times).

Jehoshaphat desired to expand the commerce of the Southern Kingdom, and for this reason built a fleet at Ezion-geber. However, this fleet suffered shipwreck on its outward journey, to the malicious joy of the kingdom of Israel, which he had been unwilling to have participate in the merchant expedition and in its profits. Evidently the Judeans knew little about shipbuilding and navigation.



Jewish pioneers excavating near the tomb of Jehoshaphat

As regards the domestic affairs of his kingdom, Jehoshaphat successfully completed his father's campaign against religious immorality. *Chronicles* tells that he improved the courts and the system of education; however, this is apparently merely inferred from his name. According to the Jewish tradition, Jehoshaphat was a pious king, yet *I Kings* 22, the passage from which his piety is generally deduced, does not reveal any special righteousness on his part. Jehoshaphat's question as to whether there was still any other prophet left who might give him a message (*I Kings* 22:7), after the large body of the prophets of the Lord, in verse 6, had already given him a favorable prediction regarding the proposed military campaign against the Arameans at Ramoth-gilead, was probably due merely to caution on the part of Jehoshaphat. His farsighted policy of peace resulted in a fortunate quarter-century for Judah.

JEHOSHEBA, *see* JEHOIADA.

JEHOVAH, an erroneous pronunciation of the Tetragrammaton, or four-lettered name of God, made up of the Hebrew letters Yod He Vav He (יהוה). According to Bible scholars, the proper pronunciation of this name was Jahveh. As early as Bible times, however, in obedience to the provision of the Third Commandment that forbids taking the name of God in vain, this name was never pronounced except once a year by the high priest on the Day of Atonement in the Temple at Jerusalem. The people, however, never

spoke the name at any time; the term Adonai (אֲדֹנָי), meaning "Lord," was consistently substituted for יְהוָה.

When vowels were later added to the Hebrew consonants in order to facilitate reading by the masses, the pronunciation of the letters Yod He Vav He was indicated by adding the vowels of the word Adonai to the four letters of the Tetragrammaton. יהוה was then written יְהוָה. Jews understood this indicated pronunciation; יְהוָה was, and is, always pronounced Adonai.

But in the Middle Ages certain Christian theologians (the first known is Raymond Martin in 1270), copying the voweled tetragrammaton in transliteration, spelled it out to read JeHoVaH. The word "Jehovah," therefore, is a misreading for which there is no warrant and which makes no sense in Hebrew. Jews have always avoided the word "Jehovah," translating the Tetragrammaton always as "Lord," which is the English for Adonai, or by using other Hebrew designations for God. ISAAC LANDMAN.

JEHU, 1. son of Nimshi, king of Israel from 842 to 815 B.C.E., and founder of a dynasty of five kings who ruled approximately 100 years. While he was one of the captains of the host of the army of Israel in the campaign around Ramoth-gilead, he was anointed king by the messenger of Elisha. This was in accordance with the plan of the prophetic party to make Jehu king in order to destroy the dynasty of Ahab and root out Baal worship (*I Kings* 19:16). Jehu's assumption of the kingship was approved by the army; he drove at a furious speed to Jezreel and murdered not only Jehoram, the ruling king of Israel, but also his nephew and guest, King Ahaziah of Judah; he then killed Jezebel and the priests of Baal, as well as all the members of both royal houses upon whom he could lay his hands. Although his action was in the nature of a religious reformation, the bloodthirstiness displayed by Jehu was long remembered, and a century later Hosea predicted that God would punish the dynasty for the sin of Jezreel (*Hosea* 1:4).

Jehu's revolution broke up the carefully planned series of alliances which Omri had constructed in order to hold Aram (Syria) in check. Both Phoenicia and Judah were now alienated, and Jehu, finding himself unable to maintain himself against Aram, sent a tribute to Shalmaneser of Assyria (who recorded this submission on his Black Obelisk) and entreated aid. The relief afforded was only temporary, for the Assyrians soon after abandoned their western march, and Israel was subjected to fearful raids in the last years of the reign of Jehu by Hazael of Aram.

2. son of Hanani, prophet who lived about 900 B.C.E. *I Kings* 16 reports that he predicted the downfall of Baasha, third king of Israel. According to *II Chron.* 19 and 20, he rebuked Jehoshaphat of Judah for his alliance with Ahab of Israel, and wrote a history of the former's reign.

JEHUDAH, *see* JUDAH.

JEHUDAH LÖW (LIWA) BEN BEZALEL, *see* LÖWE JUDAH BEN BEZALEL.

JEHUDAI BEN NAHMAN, Gaon of Sura from about 761 to 764. He was a member of the academy of Pumbeditha, where he distinguished himself through his scholarship and saintliness. When the head of the second, and older, academy at Sura died, the exilarch Solomon named Jehudai his successor. Jehudai made a systematic collection of Talmudic law, the *Halachoth Ketannoth* (called also *Halachoth Pesuḳoth, Halachoth Ketzuboth,* or *Halachoth Ketuoth*). This was the first attempt to give a practical summary of the Halachic material contained in the Talmud; it forms a basis for the *Halachoth Gedoloth.* The *Halachoth Ketannoth* was lost for a long time, after frequent citation by later scholars, but was discovered early in the 20th cent., in manuscript, parts of which were published, i.e. the *Halachoth Reu.* Ginzberg believes that Jehudai was the author also of the *Halachoth Gedoloth.*

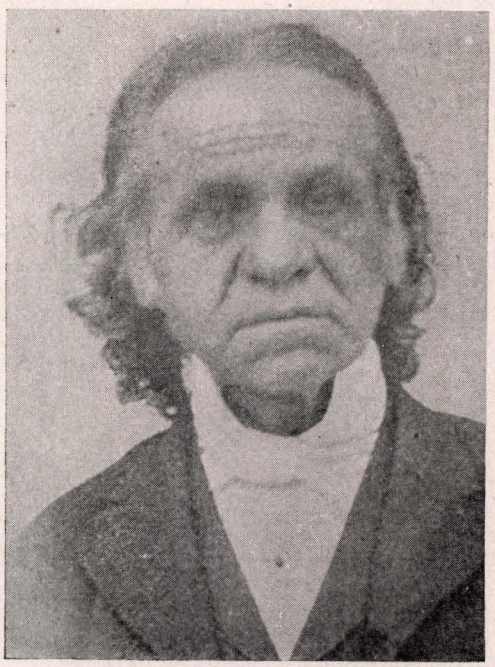
Lit.: Hagoren, vol. 3 (1902) 55, 59, 61, 68-69; Ginzberg, Louis, *Geonica,* vol. 1 (1909) 95 et seq.

JEHUDI BEN SHESHET, Jewish Arabian philologist of the 10th cent., a pupil of Dunash ibn Labrat. He is known only through his defense of his teacher against the attacks of the pupils of Menahem ben Saruk. Jehudi employed the same meter and rhyme as Dunash. His writing contains a lengthy metrical introduction and a prose part preceded by a prologue in rhymed prose. He answered only slightly more than about half of the fifty criticisms of Menahem's pupils. He places Dunash above Saadia. Jehudi defended the use of Arabic laws of prosody in Hebrew verse. His polemic is to be found in S. G. Stern's *Sefer Teshuboth: Liber Responsionum* (Vienna, 1870).

JEITTELES, a family of scholars, founded in Prague by JONAS JEITTELES (b. Prague, 1735; d. Prague, 1806). He took his medical degree at the University of Halle in 1755, and in the next year was granted permission to practise medicine among the Jews of Prague. In 1784, after he had been physician of the Jewish hospital for nineteen years, he won the official right to practise medicine without regard to the creed of his patients. Jeitteles was the author of *Observata quaedam medica* (1783).

BARUCH (BENEDICT) JEITTELES (b. Prague, 1762; d. Prague, 1813), the eldest son of Jonas Jeitteles, was a physician, writer and Talmudist. Although he became an adherent of Moses Mendelssohn, and therefore represented the Jews who were breaking away from strict Orthodoxy, Jeitteles remained, in his writings and his deeds, an exponent of the Hebrew culture. He established a Yeshiva in his own home. In addition to numerous treatises and commentaries on Talmudic subjects, Jeitteles wrote a commentary on Moses Belmonte's work on Maimonides, *Taam Hamelech* (1801). He published lyrical poems as well, and was co-editor of the periodical *Hameassef.* Jeitteles died as the result of hospital fever, contracted during his work as physician for the men who had been wounded in the battles of Kulm and Dresden (Napoleonic wars, 1813).

JUDAH JEITTELES (b. Prague, 1773; d. Vienna, 1838), second son of Jonas Jeitteles, studied with his brother Baruch in the Yeshiva and privately. He was an Orientalist of note and the first to write an Aramaic grammar in the Hebrew language (*Mabo Leshon Aramith,* 1813). Jeitteles edited and wrote the commen-



Adolf Jellinek

taries for many of the books for the fourth edition of Anton Schmidt's German translation of the Bible. Mordecai Manuel Noah's plan for a Jewish state in North America provoked Jeitteles to disagreement.

IGNAZ JEITTELES (b. Prague, 1783; d. Vienna, 1843) was the son of Baruch Jeitteles. He was a writer on esthetics and philosophy, although he had first studied law. The predicament of the Jews in Central Europe aroused Jeitteles to the production of several articles and pamphlets on Jewish history and Jewish emancipation. But the bulk of his work was in his chosen field of esthetics; his *Ästhetisches Lexikon* (2 vols., 1835-38) was his greatest accomplishment. He wrote a biography of his grandfather, Jonas Jeitteles (1806). *Eine Reise nach Rom* (1844) was published posthumously.

ANDREAS LUDWIG JEITTELES (b. Prague, 1799; d. Graz, Austria, 1878) was a son of Judah Jeitteles. He was a physician, and a writer known as Justus Frey. Converted to Catholicism in 1828, three years after taking his medical degree, he was appointed laboratory assistant in the anatomical department of the University of Vienna in 1829. From 1835 to 1869 he was professor of surgical therapeutics at the University of Olmütz. During the 1848 revolutionary period he represented the district of Olmütz in the Frankfort parliament, and edited the journal *Neue Zeit.*

Some of the poems written by Jeitteles were set to music by Beethoven. His *Gesammelte Dichtungen* were published by his son on the centenary of the author's birth. The pseudonym Justus Frey represented his wish to become identified with the cause of justice and freedom; part of this intellectual affiliation was the belief that Jews should—unlike himself—remain attached to their faith and seek emancipation with it. One of his poems, *Warnung,* phrased this appeal openly.

ALOIS JEITTELES (b. Prague, 1794; d. Brünn, Czechoslovakia, 1858) seems also to have been a grandson of Jonas Jeitteles. He was a physician and writer. In 1821, after a period of living in Vienna, Jeitteles moved to Brünn, where he was editor of several journals. In 1819 he and his cousin Ignaz Jeitteles issued a short-lived Jewish weekly, *Siona.* Jeitteles was also the author of plays and of poems, some of which were set to music by Beethoven (one of these was *An die entfernte Geliebte*). Toward the end of his life Jeitteles was editor of the *Brünner Zeitung.*

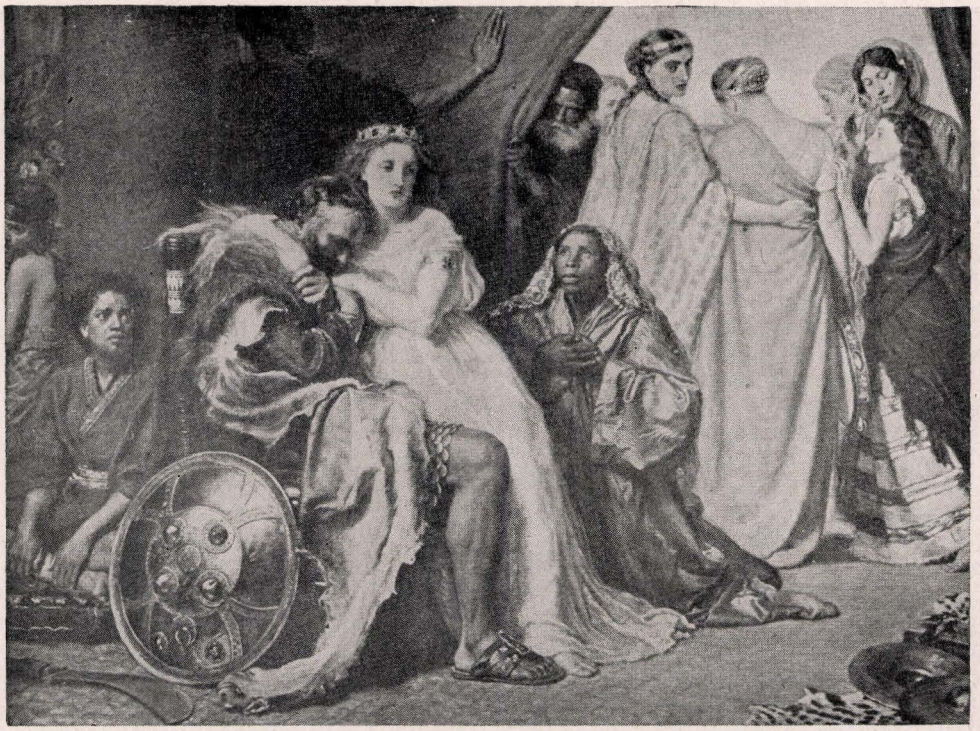
LIBBY BENEDICT.

JEKOPO, *see* YEKOPO.

JELLINEK, ADOLF, rabbi and scholar, b. Drslawich, Moravia, 1820 or 1821; d. Vienna, 1893. He studied at Prague and after 1841 at Leipzig, where he worked also with Fürth. He was rabbi at Leipzig from 1845 to 1856 and at Vienna from 1857 to his death. He was widely famous as a preacher, especially for his use of the Midrash and his defense of Judaism. His scholarly activities covered a number of fields. He translated Adolf Franck's *La Cabbale* into German, and wrote a number of works or edited noteworthy writings in the fields of Cabala and Jewish philosophy, including: *Moses ben Schem Tob de Leon* (Leipzig, 1851); *Auswahl kabbalistischer Mystik* (Leipzig, 1852); *Thomas von Aquino in der jüdischen Literatur* (1853); an edition of the *Maarich* of Menahem de Lonzano; a work on the *Hoboth Halebaboth* of Bahya ibn Pakuda (1846); another on Joseph ibn Zaddik (1854); *R. Salomon Alamis Sittenlehre* (1854). He published the apocalyptic book *Sefer Haoth,* by Abraham Abulafia, and demonstrated that the author of the *Zohar* was not Abulafia, as was thitherto supposed, but Moses de Leon.

Jellinek made ten important bibliographies ("Kontresim," 1877-84), dealing with the earlier commentators on the Talmud, Jewish proper names, hermeneutics, the 613 commandments, Maimonides, martyrologies and persecutions, and similar subjects. He gathered the Midrashic material in his six-volume *Beth Hamidrash* (vols. 1-4, Leipzig, 1853-57; vols. 5-6, Vienna, 1873-77; new edition, Jerusalem, 1938). He made studies of the significance of the Jewish people and Judaism in his *Der jüdische Stamm, Studien und Skizzen* (1869) and *Der jüdische Stamm in nichtjüdischen Sprichwörtern* (Vienna, 1884-85). More than 200 of his discourses were printed.

JELLINEK, GEORG, jurist, son of Adolf, b. Leipzig, Germany, 1851; d. Heidelberg, Germany, 1911. He was an authority on constitutional law, which he taught as an instructor at the University of Vienna (1879-83) and as professor of jurisprudence at the latter (1883-89) as well as at the Universities of Basel (1890-91) and Heidelberg (from 1891 on). As a strict adherent of the scientific method in civil law, he tried to rid it of the influence of philosophy and sociology. Jellinek edited the *Handbuch des öffentlichen Rechts der Gegenwart* and the *Staats- und Völkerrechtliche Abhandlungen,* and was the author of a number of works, including *System des subjektiven öffentlichen Rechts* (1892), *Die Erklärung der Menschen- und Bürgerrechte* (1895), *Allgemeine Staatslehre* (1900), *Das Recht des modernen Staates* (1900), and *Ausgewählte Schriften* (2 vols., 1911).



Jephthah's Daughter. From a painting by Sir Everett Millais

WALTER JELLINEK (b. Vienna, 1885), his son, was professor of constitutional law at the University of Heidelberg; he was compelled to retire in 1933.

Lit.: Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

JELLINEK, HERMANN, political writer, brother of Adolf, b. Drslawich, Moravia, 1822; d. Vienna, 1848. While studying philosophy in Leipzig he became involved in politics as a radical and was expelled from that city in 1847, as well as from Berlin, where he sought refuge. Despite this, he continued his fight against the Habsburg regime by attacking it bitterly in the Vienna newspapers *Allgemeine Österreichische Zeitung* and *Radikal*. These journalistic activities led to his execution as an agitator after the quelling of the revolution of 1848, in which he participated.

Lit.: Lehmann, "Hermann Jellinek," *Orient* (1848-49).

JELLINEK, MÓRIC, economist, b. Ungarisch-Brod, Moravia, 1823; d. Budapest, 1883. He was a brother of Adolf Jellinek and Hermann Jellinek. He studied law and economics at the Universities of Leipzig and Vienna, and under the influence of his brother Hermann engaged in the Austrian revolutionary movement of 1848, founding Liberal periodicals in Brünn and Krems. Soon after the revolution had failed he went to Budapest and established a trade in cereals. He was one of the founders of the Budapest stock exchange, president of the corn exchange, and organized the stock exchange tribunal. In 1864 he founded, and was president of, a private street car company which for sixty years operated alongside the city transportation system, and then was absorbed by it. He devoted himself to developing the commerce of his country, and published his suggestions for the organization of the cereals trade and his theory of prices in the periodical *Hon* and in the year books of the Academy for Arts and Sciences. His published volumes *Programm egy kombinált mezei gazdasági bizományüzlet iránt* (1861) and *Die niedrigen Getreidepreise* (1865) deal with the same questions.

HENRIK JELLINEK DE HARASZT (b. Budapest, 1853; d. Budapest, 1919), economist, was a son of Móric Jellinek. After his father's death in 1883, he became his successor as general director of the street car system founded by him. The expansion of this transportation service kept pace with the growth of Budapest, and Jellinek also organized a network of railways connecting the capital with its rapidly developing suburbs. For these services to his community he was made counselor of the court and knighted. He was a convert to Catholicism, and toward the end of the first World War supplied the funds for the founding of the weekly journal *Uj Nemzedék* (New Generation), which was to blame Liberalism and the Jews for the War. In the year of Jellinek's death (1919) this newspaper became a daily, and a champion of anti-Semitism; fifteen years later, however, it adopted a moderate and constitutional policy when anti-Semitism came of age in the form of Nazism and threatened to devour those who had engendered it.

JEMAL PASHA, AHMED, Turkish statesman and general, a non-Jew, b. 1875; d. Tiflis, Georgia (Transcaucasia), 1922. In 1909, together with Talaat Pasha and Enver Pasha, he formed the Young Turk triumvirate which controlled the fate of Turkey. From 1914 to 1917 Jemal Pasha commanded the fourth Turkish army in Syria and Palestine. During this period he used his power to combat Zionism, to which he had always been hostile as a Turkish nationalist. He banished the non-Ottomanized Palestinian Jews,

executed Jews suspected of disloyalty to Turkey, and destroyed Zionist institutions. He lost his power at the end of the first World War. In 1922 he was murdered in Tiflis.

JEPHTHAH (Hebrew, *Yiftah*), one of the great judges of Israel, notable for his victory over the invading Ammonites. His story, as told in *Judges* 11:1 to 12:7, shows the marks of later insertions. One of these is in the very beginning of the narrative, where he is described as being of inferior birth and as being driven out by his half-brothers; another section (*Judges* 11:12-28) contains messages to the Ammonites which must have been borrowed from a source originally referring to Moab. The original story is fairly discernible. Jephthah, who seems to have been a man of impulsive and quarrelsome disposition, had engaged in dispute with the elders of Gilead, to the east of the Jordan, and had been exiled to the land of Tob to the northeast. When, however, the eastern tribes were oppressed by the Ammonites, Jephthah was recalled and asked to lead the forces of the Israelites in a war of liberation. After some taunting of the elders, he consented.

Before Jephthah set out to fight, he made a vow to sacrifice to God whoever would first greet him if and when he returned victorious. He succeeded in defeating the Ammonites with great slaughter; but the vow resulted inauspiciously, as the sacrifice turned out to be his daughter and only child. (There is an exact parallel to this vow and its result in the Greek story of Agamemnon.) The sacrifice thus consummated is said, in the story, to have led to a four-day annual mourning period on the part of the women of Gilead.

Shortly after this the tribe of Ephraim, which had enjoyed leadership in the nation, sent an embassy to Jephthah, demanding why he had not summoned their help—the same demand which they had made upon Gideon. Unlike the latter, however, Jephthah answered roughly, and the result was a civil war in which the Ephraimites were defeated; the defeat was all the more bloody because the fugitives were detected by their pronunciation of the word *shibboleth* as *sibboleth*.

Jephthah ruled as judge until his death, about six years later. As he had no children, he did not found a dynasty, and the tribes remained disunited. His chief achievement was the deliverance of the Israelites from an invasion that, if unchecked, would have destroyed their independence.

JERAHMEEL, a clan or minor tribe of the Israelites, which was located in the southern part of Canaan about 1025 B.C.E. (*I Sam.* 27:10; 30:29). According to *I Chron.* 2:9, 42, it traced back to an ancestor of that name, who was a great-grandson of the patriarch Judah and a brother of Caleb. This explanation is regarded by Bible scholars as an attempt to link up the Jerahmeelites with the tribe of Judah; it is more probable that they were an independent tribe, and that, together with the Calebites and the Kenites, were incorporated by David into Judah when he became king of the latter tribe (about 1017). T. K. Cheyne developed an elaborate theory of the Jerahmeelites as a powerful Arabian tribe at war with the Israelites, but his hypothesis has been universally rejected by Bible scholars.

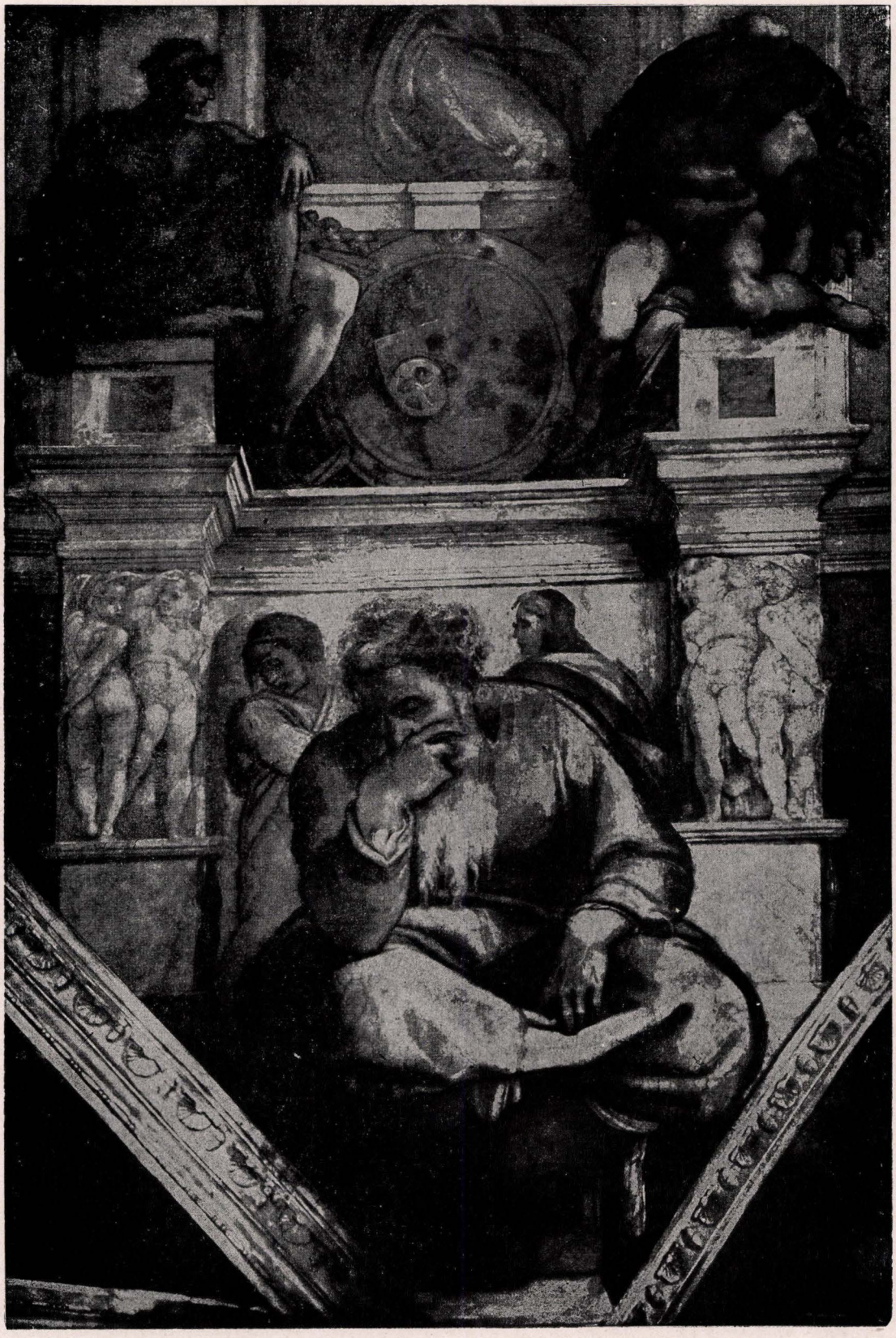
JERBA, an island in the Gulf of Gabes, off the coast of Tunisia. It is believed to be identical with the Isle of the Lotus-eaters mentioned by Homer (*Odyssey* 9:84), and with the Meninx of classical geographers (Strabo III, 157; XVII, 834). Inscriptional evidence dates the first Jewish settlement in the 10th cent., and it is in this period that the traditional chain of local rabbis begins. Two hundred years later, the community was considerably augmented by the arrival of refugees from Tripoli, and in 1163, Maimonides, then resident among them, was able, in a famous letter, to describe the Jews of Jerba as a well-established, if somewhat degenerate, colony. Expelled in 1560, when the island was conquered by the Spanish, the Jews were soon able to return when the Spaniards themselves were driven out by the Turks, with the aid of the corsair Draghut. Although Turkish suzerainty was recognized, the island was governed thenceforth by hereditary Jaludiyin sheiks, descendants of Musa ibn Jalud. In 1878 to 1880 the local Jewish population suffered severely as the result of Arab violence and agitation, but order was restored when Jerba came under French protectorate in the latter year. Jews were classed with the native population of Tunisia as subjects of the Bey. On December 4, 1940, however, by decree of that dignitary, the anti-Semitic statute promulgated by the Vichy government on October 18, 1940, was extended to all regions under his authority.

Apart from a small congregation in Humet-es-Suq, the Jews of Jerba are concentrated mainly in the two small market towns of Hara Kebira (the Greater Hara) and Hara Saghira (the Lesser Hara). The latter possesses an ancient synagogue called the Ghriba ("lonely sanctuary") or Dejet. Local tradition, preserved in a 16th cent. manuscript, ascribes its founding to Maimonides, adding that it contains four scrolls of the Law written in his hand. Another tradition, obviously of no historical authority, states that it was built by the priestly sons of Zadok, who constructed it around one of the doors of the Temple which they salvaged after the fall of Jerusalem in 598 B.C.E. The name Dejet is explained as a corruption of the Hebrew *deleth,* "door."

Jerban Jewry possesses two priestly families, the one being that of the Tanuji, said to have come from Tangiers in the Middle Ages, and the other that of the Zadoks, native to the island. On the other hand, the presence of Levites is not tolerated. This is explained by the legend that when Ezra the Scribe visited Jerba in order to gather the exiles from Jerusalem, the latter refused to return, whereupon he invoked upon them the curse that no Levite should ever set foot on their soil.

The Jews of Jerba are highly religious and extremely tenacious of tradition. Efforts on the part of the Alliance Israélite Universelle to introduce modern schools, as in Tunisia, were strenuously opposed by local leaders on the ground that this was a manifestation of assimilationist tendencies. In the 20th cent., a printing press, producing a large number of Hebrew and Judeo-Arabic works, was established on the island by one David Eidan, the fonts having apparently been imported from Leghorn.

Lit.: Slouschz, Nahum, *Travels in North Africa* (1927) 251-70; Gaster, Moses, "A Mahdi in Tripoli in the Year 1589," *Islamica,* vol. 2 (1936) 193-99.



Jeremiah. From a fresco, by Michelangelo Buonarotti, in the Sistine chapel of the Vatican

JEREMIAH, a prophet; also the Biblical book containing his prophecies, the second of the "major prophets."

1. Life. Jeremiah was born about the middle of the 7th cent. B.C.E. The son of Hilkiah, he came of a priestly family, who lived in the Judean village of Anathoth. Apparently their priestly prestige was enhanced by substantial wealth, and Jeremiah had a sheltered childhood. He remained, all his life, a withdrawn and sensitive person, who met with difficulty and pain the life of action and conflict into which he was drawn. His call to prophecy came early, when he still regarded himself as a child (*Jer.* 1:6-7); his activity continued for some forty years.

Jeremiah was probably roused to prophecy by the invasion of the wild Scythian nomads who swept over the Near East about 630 B.C.E. He felt that they were destined to punish the sins of Judah, the idolatry, the heathenish ways even of those who worshipped the God of Israel, and the moral and social shortcomings of the nation. In the tone of his predecessors, Amos, Hosea, and Isaiah, he predicted national doom.

Probably this Scythian invasion helped to stimulate the religious reforms undertaken under the sponsorship of the young king Josiah (621). This reform eliminated the open worship of foreign gods, purged the native cult of heathen elements, and restricted sacrificial worship, hitherto practised at local shrines throughout the country, to the Temple in Jerusalem. There are no utterances of Jeremiah from this period, and it is hazardous to infer from his silence what was his opinion of the Josian reform. Probably at the start he was in sympathy with it; we know that he had a deep respect for the character and motives of Josiah (*Jer.* 22:15-16). But the changes were chiefly of external form and ritual; the profound spiritual and ethical revolution which Jeremiah had sought was not achieved. The Scythian invasion by-passed Judah, and the invading hordes were eventually scattered. As a sense of security returned to the people, the zeal of the reformation spent itself. To Jeremiah's way of thinking, the nation had shown itself hypocritical in its profession of returning to God (*Jer.* 3:10).

In 608 Josiah was killed in battle against the Egyptians. To many persons this must have been evidence that God did not favor the religious policies of the "good king," and many of the abuses which he had abolished began to return. Josiah's second son, Jehoahaz, who was put on the throne by a popular movement, was not acceptable to the Egyptian conqueror; his older half-brother, Eliakim, who took the name of Jehoiakim, was made king after a few months. Jehoiakim was not only tolerant of foreign paganism, but indifferent to the social needs of the country. Despite the heavy tribute levied by the foreign powers and the impoverishment caused by war, he devoted himself to lavish living and encouraged his followers to do the same (22:13-19).

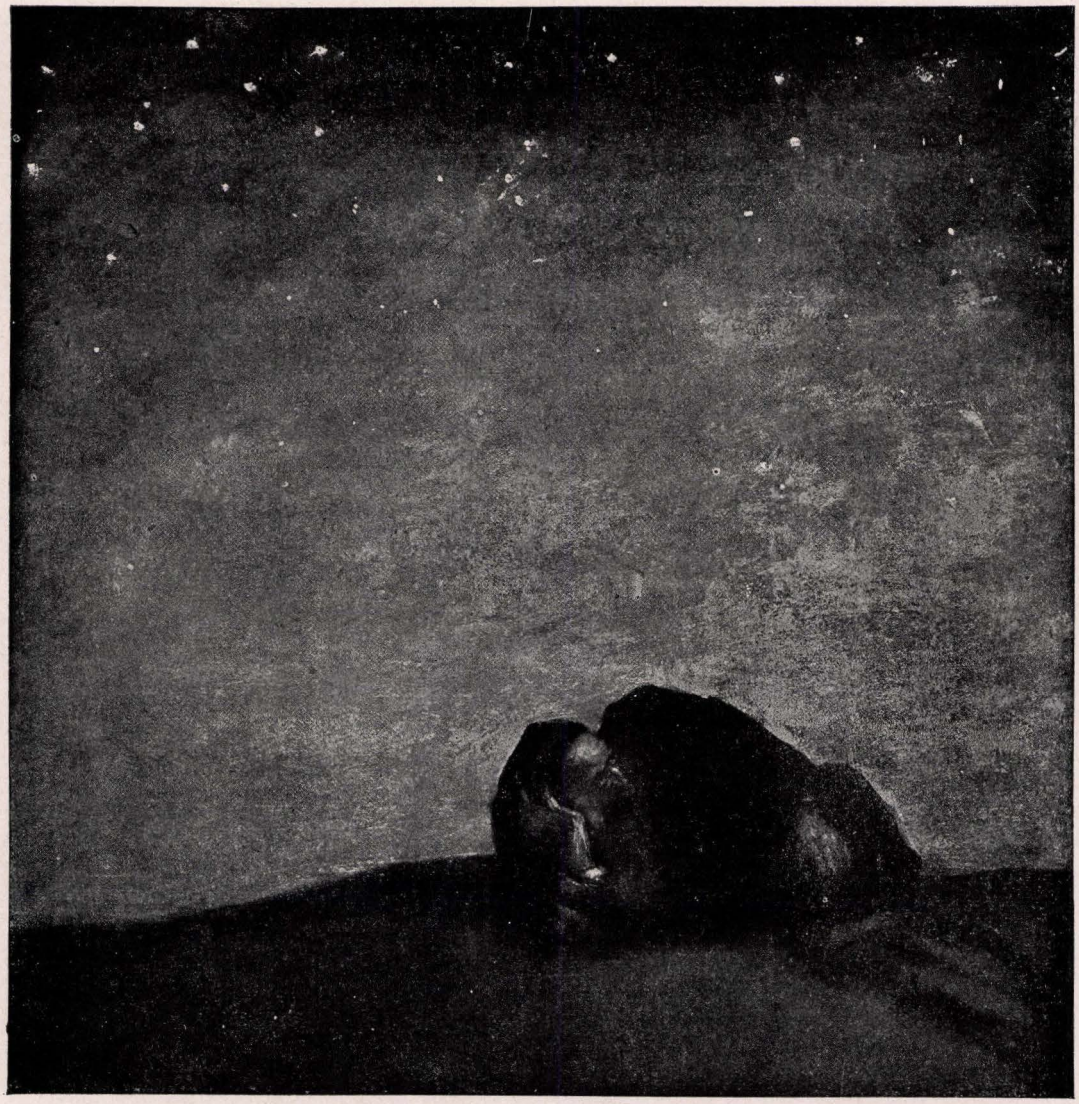
Jeremiah now came forward. Stationing himself at the gate of the Temple in Jerusalem on an important festival when a great crowd had assembled, he denounced the immorality of the nation and called for the restoration of social justice. Otherwise, he warned the people, the nation would be destroyed, and the Temple itself ("a den of robbers") razed (*Jer.* 7).

The address provoked a violent reaction. Since the miraculous deliverance of Jerusalem from the siege of Sennacherib, the belief had become deeply ingrained that God dwelt in the Temple, which was therefore inviolable, and that His presence made Jerusalem impregnable. For Jeremiah to foretell the destruction of the Temple (especially in the face of the piety which the people displayed by their support of the cult) was regarded by his auditors as blasphemy and treason. The crowd and the officials alike clamored for his death. Although the leaders to whom his case was referred could not find a legal basis for ordering his execution, he escaped only through the personal intervention of one Ahikam ben Shaphan (*Jer.* 26:24). Another prophet, Uriah ben Shemaiah, who prophesied in the same vein as Jeremiah, was actually put to death by Jehoiakim's order (*Jer.* 26:20-23). (A more radical, but highly plausible interpretation of the episode, by Professor Moses Buttenwieser, holds that Jeremiah was actually condemned to death by the court, and that Ahikam enabled him to escape. See *The Prophets of Israel,* p. 24 et seq.)

For a period of years, Jeremiah was compelled to remain in hiding, living in a cave. He had, meanwhile, acquired one faithful and selfless disciple, Baruch ben Neriah, who followed him into hiding. At the master's dictation, Baruch wrote down the Temple sermon (*Jer.* 7), as well as Jeremiah's earlier addresses. After four years, the prophet sent Baruch to read these addresses in the Temple. Again they created consternation. The Temple officials, after questioning Baruch, confiscated the scroll and advised him to go into hiding with his master. The scroll was read before Jehoiakim, who lost his temper after hearing a small portion of it, tore it into pieces and burned it. He then ordered the arrest of the prophet and his follower, but they escaped detection. Jeremiah now dictated his prophecies anew, with many additions; and this record of Baruch no doubt constitutes the nucleus of the present book of *Jeremiah* (*Jer.* 36).

Meantime, Jeremiah had come to the conclusion that the Chaldean (Neo-Babylonian) Empire was the instrument which God had selected for the chastisement of Israel, and his earlier prophecies appear to have been revised in the light of this conviction. Judah had indeed passed under Chaldean control a few years after the accession of Jehoiakim, when Nebuchadrezzar, the Chaldean conqueror, decisively defeated the armies of Pharaoh-Necoh at Carchemish (605). Nebuchadrezzar had allowed Jehoiakim (though an Egyptian appointee) to retain the throne of Judah. Egyptian influence remained strong at the court, however, and in 598, Jehoiakim rebelled against his master. The Chaldean armies invaded Judah the next year and quickly captured Jerusalem. Jehoiakim had died meanwhile, and his eighteen-year-old son, Jehoiachin, who succeeded him, was deposed; the young king, the queen mother, many nobles, priests, soldiers and skilled artisans were deported. Jehoiakim's brother, Mattaniah, was put on the throne, taking the name of Zedekiah.

Jeremiah appears to have come out of hiding after the death of his old enemy Jehoiakim. Once again he becomes active and vocal in Jerusalem. His customary appeals for repentance and moral reform are now supplemented by a political viewpoint; Judah can be saved



Jeremiah. From a painting (1897) by Lesser Ury

only by submission to the Chaldeans. This view, that the Chaldeans had been chosen by God to rule, was perhaps strengthened by the just and humane treatment (according to the standards of that age) which Nebuchadrezzar accorded to conquered peoples. Also, Jeremiah was in touch with the group that had been exiled to Babylonia; in a famous letter to them he urges them to settle there and become good citizens, "for in the peace thereof shall ye find peace." He denounced certain prophets among them, who were apparently inciting the exiles to revolt, although he also assured the deportees that God would ultimately bring them back to Palestine (*Jer.* 29).

The Egyptian party nevertheless kept up its intrigues, and eventually the weak-willed Zedekiah yielded to the pressure and began the revolt which ended in the destruction of the nation. Jeremiah maintained his uncompromising opposition to the war, insisting that only submission could save the people. The result was that he was vilified as a traitor, and made to pay bitterly for his candor. On one occasion he was set in the stocks (*Jer.* 20). Later on, Jeremiah left Jerusalem to go to his home in order to receive some property due him there. Thereupon his enemies had him arrested on the charge that he was planning to desert to the Chaldeans. After being imprisoned for some time, he was consulted by the king as to the future of the nation. Apparently Zedekiah was impressed by Jeremiah's opinion, although he lacked the courage to abide by it. The prophet maintained uncompromisingly his insistence that Nebuchadrezzar (whose armies had meanwhile invested Jerusalem) would destroy the city; but he persuaded the king to release him from the noisome prison in which he had been kept. Jeremiah thereafter was held in less rigid custody in the "court of the guard," where he continued to voice his opinions as stoutly as ever (*Jer.* 37).

Some of his enemies now insisted that he had to be done to death, lest he undermine the morale of the people. With the king's reluctant consent, Jeremiah was thrown into a pit, and nearly suffocated in the mud. But an Ethiopian eunuch, Ebed-melech, went in his

turn to the vacillating monarch, and got permission to rescue the prophet (*Jer.* 38).

As the siege of the city progressed, and the eventual triumph of the Chaldeans became more and more certain, the leaders of Judah cast about for ways of staving off disaster. They decided to put into force the old law (*Ex.* 21:1-6; *Deut.* 15:12-18) that a Hebrew slave should be kept in servitude for no more than six years, a law which had rarely, if ever, been enforced. A solemn covenant was made, and the Hebrew slaves were released. Shortly thereafter, the Babylonian armies raised the siege in order to meet an army that had been sent tardily by the Egyptians to aid Zedekiah. The slave owners, feeling that they were now safe from trouble, compelled the freedmen to return to servitude. In one of his most overpowering utterances, Jeremiah indicted them for their perfidy and predicted swift retribution (*Jer.* 34). The Egyptian army was repulsed by the Babylonians; the siege of Jerusalem was renewed and carried to its tragic conclusion.

As the doom became more imminent, Jeremiah began to speak in new terms. As if the national disaster, which no one any longer hoped to evade, were already complete, he took a longer view and voiced the hope that the people, purified and ennobled by suffering, would be restored to prosperity and power by God. As a concrete demonstration of his hope, he redeemed from a kinsman some family property then occupied by the Chaldean troops; and he made elaborate provision for the preservation of the deed (*Jer.* 32).

When the city fell, Jeremiah was treated with consideration by the conquerors, and given his choice as to whether he should go to Babylonia or remain in Palestine. He decided to remain in the country, of which Gedaliah, the son of his old friend Ahikam ben Shaphan, had been made governor. Perhaps he hoped that the chastened people left in Palestine would now listen to his teaching. But Gedaliah was murdered by political opponents, in conspiracy with the king of Ammon. The remaining leaders, headed by one Johanan, son of Kareah, disregarding Jeremiah's advice, insisted on fleeing to Egypt, and compelled the aged prophet and his disciple to go with them. The last record of the prophet represents him as attacking with undiminished vigor the idolatrous practices which the refugees in Egypt were determined to observe (*Jer.* 37 to 44).

2. Message and Importance. Jeremiah's prophetic message is marked by complete spontaneity. The prophet derives his teaching from direct personal experience; he has therefore no occasion to speak of his teachers, since God is his Teacher. Or rather, he is the emissary and spokesman of the message which God has entrusted to him. None of the Bible prophets refers to any predecessor by name, or acknowledges a debt to any previous prophet. Yet there must have been some kind of tradition by which prophets knew of the work and doctrine of their colleagues. Jeremiah continues and develops the teachings of Amos, Hosea, and Isaiah; not only their ideas and spirit, but also their tone and style are reflected in his utterances. His more vehement denunciations recall the sledgehammer oratory of Amos; but Jeremiah is more closely akin to the sensitive, tender and lyrical Hosea. Like the latter, he is at once the prophet of doom and of redemption.

The main theme of Jeremiah's preaching during his earlier years is not greatly different from that of his predecessors. He denounces social injustice and governmental corruption as did Amos; like Hosea, he is concerned also over sexual immorality, and over the worship of foreign deities. He is intolerant of sacrificial ritual, and flatly denies that God had commanded the institution of the cult at the time of the Exodus (*Jer.* 7:22). Since the people and leaders alike have failed to discern that God is to be served by righteousness, rather than by ritual, the nation must fall. Jeremiah makes more explicit than any of his predecessors the universal sway of God, His control of the forces of nature, and His concern for all humanity, who will one day recognize His rule.

The shift of emphasis in Jeremiah's later prophecies from doom to hope indicates no basic change in his thinking. The prophetic concept of God in history reveals different aspects as the circumstances of history change. As God's righteousness must be manifested through the destruction and punishment of the people that have disobeyed His law, so His holy purpose can be consummated only by the vindication of those who have been disciplined and purified by suffering.

The expectation of spiritual regeneration is expressed by Jeremiah in terms of the "new covenant," "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people" (31:32-33). To Jeremiah, then, religion is inward piety and goodness, which can not adequately be expressed in any written code.

In speaking of the restoration, Jeremiah explicitly refers to both Israel and Judah (31:31 and other passages), indicating that, like all the prophets, he regarded the two kingdoms as properly a unit. Several times he states that the redemption will come after seventy years —evidently using this as a round number to indicate a generation (cf. *Isa.* 23:15, "seventy years, according to the days of one king") or a lifetime. Later generations, however, regarded this figure as an accurate and specific prediction—and thereby were involved in difficulties in trying to reconcile prediction and later history.

Like the other prophets, Jeremiah utilized concrete symbols to drive home his message. On one occasion, he climaxed a prophecy of doom by smashing a potter's earthen vessel to show how complete would be the destruction (*Jer.* 19). For several years he went about wearing a yoke on his neck, as a sign of the enslavement which resistance to Chaldea would entail. One of the popular prophets, Hananiah, son of Azzur, finally removed the bar from Jeremiah's neck and broke it, uttering promises of victory for Israel. Jeremiah responded with scathing bitterness, and warned that while the yoke of wood had been broken, one of iron would be substituted in its place (*Jer.* 28). To illustrate the providence of God over nations, Jeremiah advised his audience to watch the potter's control over the clay (*Jer.* 18), introducing this impressive symbol into religious thought.



Jeremiah's arrest after he preached in the Temple. From Fuerst's "Pracht-Bibel"

Jeremiah speaks often of his predecessors, "My servants the prophets," who had warned the people to be faithful to God and obey the moral law. But among the prophets of his own day, he found no sympathetic spirit. (The Uriah who met his death for speaking in the same terms as Jeremiah is not mentioned by the prophet himself, nor is there any reference to his contemporary, Zephaniah). These self-styled prophets who went about preaching a nationalist doctrine and encouraging the people to hope for military success against Babylonia seemed to Jeremiah to be utterly false and venal. No doubt many of them were honest in their convictions; but since they failed to discern those truths which swayed Jeremiah by their elemental power, he could only regard their claim to speak in God's name as a shameless lie. The one utterance directed to the faithful Baruch contains no hint of comradeship, but is a grim warning of further trials (45:1-5).

The greatest importance of Jeremiah lies not in the specific doctrines which he taught, but in the unique personality through whom these were expressed. Jeremiah gives deeper insight into the workings of his heart than any of the other prophets, most of whom are completely submerged in their message. Even his public utterances reveal a considerable subjective element; but there remain a number of short personal documents, not meant for public delivery, in which Jeremiah pours out his soul before God. They have been aptly styled "confessions," and they are of inestimable value for understanding the inner life of the Hebrew prophet. Furthermore, there are more biographical data concerning Jeremiah than about any other prophet, so that many of his utterances can be coordinated with different events in his life.

Jeremiah was a sensitive, introspective individual, who lacked the enjoyment of a good fight which makes some men happy in controversy. He was endlessly vulnerable to the ill will and antagonism which his unpopular message constantly evoked, yet the courage generated by his faith never failed. It is probable that he began his prophetic activity in his native village of Anathoth; certainly some of his enemies were located there (11:21). At first he felt that the evils which he attacked were the result of rural dullness and urban poverty: and he records his terrible disillusionment on discovering the depravity of the wealthy, influential (and, presumably, educated) leaders (5:4 et seq.). His unhappiness was due, however, not only to the ill will which his message evoked, but to the effect of the message on himself. Loving his country and people, he grieved over the downfall which he himself was constrained to predict (14:17 et seq.).

There is thus some basis for the popular notion that Jeremiah was a prophet of gloom and sorrow, a notion perpetuated in the word "jeremiad." It has been, however, exaggerated by the traditional belief that Jeremiah was the author of the book of *Lamentations*. Nor was Jeremiah inherently a pessimist, as his wonderful prophecies of comfort eloquently demonstrate. It was the circumstances of his life which imposed upon him an intense loneliness, both physical and spiritual. He seems to have realized from the time of his call that he had to lead a life of isolation, and regarded himself as forbidden by God to marry and enjoy the contentment of normal family life (16:1).

The confessions reveal his spiritual struggle in many aspects. In one of unmitigated gloom, he curses the day he was born (20:14-18); on other occasions he



The king burns Jeremiah's prophecies

prays for the punishment of his persecutors (18:20-23). Most remarkable is the passage in which he reveals the overwhelming compulsion of his prophetic call. Since the utterance of his message brings upon him unendurable hatred and scorn, he is tempted to keep silence. "And if I say, 'I will not make mention of Him, nor speak any more in His name,' then there is in my heart as it were a burning fire, shut up in my bones, and I weary myself to hold it in, but cannot" (20:9). In this there is no indication of any pathological mental state, no trance or seizure, such as is recorded both of earlier and later prophets, but a sense of inescapable moral obligation which leaves him no peace until it is discharged. The same state of mind is revealed more briefly in hints given by the other prophets.

Driven in upon himself by the combination of outward circumstance and natural temperament, Jeremiah finds consolation and strength in his sense of nearness to God. It may be truthfully said that personal religion, as it is generally understood—the quest of the individual soul for a direct experience of God's love—begins with Jeremiah. "But Thou, O Lord," he exclaims, "knowest me, Thou seest me, and triest my heart toward Thee" (12:3). Again, "Thy words were unto me a joy and the rejoicing of my heart; because Thy name was called on me, O Lord God of Hosts" (15:16). At other times his mood is pleading and submissive: "O Lord, I know that man's way is not his own; it is not in man to direct his steps as he walketh. O Lord, correct me, but in measure; not in Thine anger, lest



The king orders Jeremiah's removal from the pit

Thou diminish me" (10:23-24). "Heal me, O Lord, and I shall be healed; save me and I shall be saved; for Thou art my praise" (17:14).

In these intimate communings, Jeremiah is led to raise the question of divine justice. "Wherefore doth the way of the wicked prosper? Wherefore are all they secure that deal very treacherously?" The problem of reward and punishment was not so troublesome as long as religion was considered in terms of tribal or national solidarity. To Jeremiah, however, religion had become a personal experience; and since he himself had so greatly suffered in the service of God, the problem of retribution became acute. The answer which Jeremiah finds to his own question is that God's presence, the supreme blessing, is denied the wicked and vouchsafed only to the pure in heart (12:2-3).

The confessions pass without transition from the plaint of the prophet to the response which he receives from God. "If Thou return, and I bring Thee back, thou shalt stand before Me; and if thou bring forth the precious out of the vile, thou shalt be as My mouth; Let them (the people) return unto thee, but thou shalt not return unto them" (15:19). "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am the Lord who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, saith the Lord" (9:22-23).

With Jeremiah, the individual rather than the group —local, tribal or national—becomes the primary religious unity. The call for social righteousness is supplemented by the emergence of personal piety. The *Psalms* and all the spiritual fruit which they have engendered were made possible by the knowledge of God which Jeremiah distilled from his own bitter experience.

3. **The Book of Jeremiah.** It has already been noted that the collection of Jeremiah's prophecies was begun by Baruch under the direction of the prophet himself; but even Baruch's second collection in its original form is no longer extant. The present book of Jeremiah contains various later additions, besides the biographical narratives which speak of the prophet in the third person. It is probable that many of these narratives were written by Baruch himself, on the basis of personal observation or of reports given him by Jeremiah.

The book is somewhat disordered, although the confusion is not so serious as in some other Biblical works. After the opening chapter, containing the call of the prophet, there are chiefly the prophecies of his earlier years, most of them in poetic form. Interspersed are a number of the personal utterances, the so-called confessions. In the first nineteen chapters, there are few passages the authenticity of which can be challenged

with any strong argument. Some of the universalistic utterances in chap. 10 have been regarded as post-Exilic by the critics; but it is quite possible that Jeremiah himself had arrived at these views, which are implicit in his general message (10:11, which is in Aramaic, is no doubt a later interpolation). Chap. 17, from verse 19 to the end, is generally recognized as not by Jeremiah. It is an appeal for strict Sabbath observance, a matter in which Jeremiah nowhere else shows the slightest interest; it is to be assigned to the period of Nehemiah (see *Neh.* 13:15-22).

Beginning with chap. 20, the proportion of narrative interspersed with the prophecies becomes greater. These stories are not in chronological sequence, and perhaps not all of them are completely historical. But it is noteworthy that no miraculous tales are told of Jeremiah. Chaps. 30 and 31 constitute a lyrical interlude, containing prophecies of hope. In them Jeremiah returns to the more poetic and tender style of his earlier prophecies. Chaps. 32 to 44 continue the narrative of the end of the nation and the last days of Jeremiah, together with the prophecies (all in prose) which he is reported to have delivered during these events. Chap. 45 contains a brief personal address to Baruch.

Chaps. 46 to 51 are a series of maledictions directed against the various nations who were enemies of Israel. It is unlikely that they include much, if any, of the genuine work of Jeremiah. They are animated by a spirit of militant nationalism, utterly remote from the tone of Jeremiah's other prophecies. On the other hand, they are closely related to oracles against the nations found in other prophetic books. The prophecy against Moab (48) is a reworking of *Isa.* 15 and 16, and the prophecy against Edom (49:7-13) quotes whole verses from *Obadiah.* Chap. 52 is an excerpt from *II Kings* 24 and 25.

In the Greek translation of the Bible, the oracles against the nations appear (in a different order) after 25:13 which, as the text now stands, is a logical introduction to them.

The style of Jeremiah is tender and emotional, in this respect reminding us of Hosea, although without the obscurities of the latter. It contains many forceful phrases, which have become part of the treasury of English speech, such as "For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water" (2:13); "the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride" (7:34); "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil" (13:23); "Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (23:29); "Rachel weeping for her children; she refuseth to be comforted for her children, because they are not" (31:15).

4. Jeremiah in Jewish Tradition. Although he failed to influence the people of his own day, Jeremiah's personality made a deep impression on succeeding generations. It is probable that the record of his tragic life contributed to the concept of the suffering Servant of the Lord (*Isa.* 53). At an early date the belief arose that Jeremiah was the author of *Lamentations,* which therefore follows *Jeremiah* in the Greek version and other Bible translations dependent thereon. (In the Hebrew Bible, *Lamentations* is placed in the Hagiographa, as one of the five Megilloth.) As a matter of fact, the style of the book may be influenced by some of the mournful passages of the prophet.

Daniel, written during the Maccabean period, contains a chapter dealing with Jeremiah's prophecy that Israel would be restored after seventy years. The seer, finding this promise to be unfulfilled, is vouchsafed a vision in which he is told that each of the years in the old prophecy is to be understood as a "week of years," i.e. seven years (*Dan.* 9). Later apocalyptic speculation continued to reinterpret the prophecy so as to place the redemption still farther in the future.

The *Second Book of Maccabees,* written a generation or two after *Daniel,* tells that Jeremiah appeared in a vision to Judas Maccabeus and presented him with a golden sword (15:13-16). One of the prefatory documents to the same book relates that Jeremiah, when the Temple was to be destroyed, entrusted the sacred fire of the altar to some of the exiles, and himself hid the Tabernacle, incense altar and Ark in a cave on Mount Nebo (2:1 et seq.).

The Apocrypha also contains a short "Epistle of Jeremy," an attack on idol worship, written originally in Hebrew, perhaps in the 4th cent. B.C.E.

Rabbinic tradition elaborates in many ways upon the story of Jeremiah. The prophet began to speak as soon as he was born, bewailing the coming downfall of Zion (*Pesikta Rabbathi* 26; edit. Friedmann, 129a). He accepted the call to prophecy under protest, regarding himself as a priest who must administer the ordeal of the "bitter waters" to a woman suspected of adultery, and discovers that the woman in question is his own mother (*ibid.,* 129b). So great was his merit that Jerusalem could not be destroyed as long as the prophet was present in it (*Pesikta de Rab Kahana* 13, near the end; *Apocalypse of Baruch* 2). God, therefore, sent him to Anathoth to take possession of some property, and during his absence an angel broke down the wall of the city and permitted the enemy to rush in (*Pesikta Rabbathi, ibid.,* 131a). On his return, the prophet broke into bitter lamentations. He went to the Cave of Machpelah and summoned the patriarchs to arise and intercede with God for the people; he also called on Moses. But none of these ancient worthies could dissuade God from His purpose of destruction. Finally, Rachel, awakened by Jeremiah, wrung from God the promise that her children would ultimately be redeemed (*Midrash Lam.,* proem 24).

Nebuchadnezzar had instructed his general, Nebuzaradan, to treat Jeremiah with all consideration and kindness. But, according to another tradition, the prophet, to his embarrassment, insisted on sharing the hardships and tortures that were inflicted on his people. Indeed, he marched with the exiles as far as the banks of the Euphrates, but there God finally prevailed upon him to return (*Pesikta de Rab Kahana ibid.,* 115b-116a).

As he approached the ruins of Jerusalem, he beheld a woman in mourning, and accosted her. She told him that she was a widow who had lost her seven sons. Upon further inquiry, she proved to be a visionary personification of "our Mother Zion," and Jeremiah comforted her with the promise that God would rebuild



The walls of Jericho toppled as the priests of the Ark blew their trumpets. From an etching by P. Jounard

and restore her (*Pesikta Rabbathi, ibid.*, 131b-132a). A similar vision is recorded in the *Apocalypse of Esdras* (9:58 to 10:59), where, however, the visionary woman disappears and the seer beholds the rebuilt Jerusalem.

There are different accounts of Jeremiah's end. Some stories report that he suffered martyrdom in Egypt or in Palestine; another view is that he died in Babylonia. Still another legend holds that he entered Paradise alive (see Ginzberg, Louis, *Legends of the Jews*, vol. 5, p. 96; vol. 6, pp. 399-400).

Among more recent productions inspired by the life of Jeremiah are Stefan Zweig's poetic drama *Jeremiah* and Franz Werfel's novel *Hearken Unto the Voice*.

BERNARD BAMBERGER.

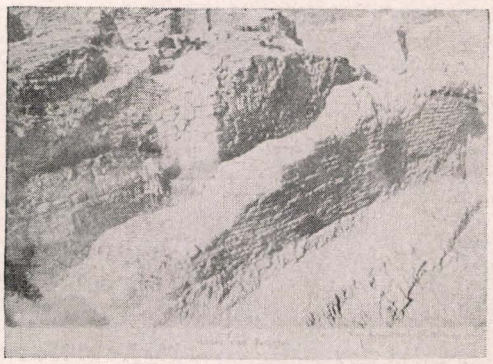
Lit.: The most helpful translation and commentary for readers and students is Driver, *The Book of the Prophet Jeremiah*. See also Cornill, *The Prophets of Israel;* Buttenwieser, Moses, *The Prophets of Israel;* Cohon, B., *The Hebrew Prophets*.

JEREMIAH, EPISTLE OF (sixth chapter of *Baruch*), *see* BARUCH.

JEREMIAH, LAMENTATIONS OF, *see* LAMENTATIONS.

JERICHO (perhaps "moon city"), city existing in Biblical times and situated northeast of Jerusalem in the Valley of the Jordan. The ancient city of Jericho was strongly fortified; it was captured and destroyed by the Israelites when they entered Canaan (*Josh.* 6). It was rebuilt in Ahab's time (*I Kings* 16:34), and is mentioned in the Elijah and Elisha stories. After the return from the Babylonian Exile, it was again inhabited by Jews, but was later destroyed. It was rebuilt in the Hasmonean period; in the Roman period it was made the chief city of a toparchy (district), and was beautified by Herod, who made it his winter residence. There were fine gardens in the environs. The Masorites speak of an archetype codex, "the Pentateuch of Jericho."

The city had a Jewish community again in the 7th cent. C.E., and the Jews who fled from Arabia in 625 found a refuge there. In 1908 to 1910 the German



The wall of Jericho as revealed by modern excavation

Orient Society conducted excavations at the ancient site of Jericho, Tell-es-Sultan (just west of Elisha's Fountain), under the direction of Sellin and Watzinger. Work here was resumed in 1930 by Garstang, on behalf of an English organization.

The history of Jericho has been found to trace back far into the third millennium B.C.E., if not earlier. The last Canaanite city on the site was defended by particularly massive fortifications, and was destroyed before 1400 B.C.E. After its destruction, the place remained unoccupied for several centuries, just as stated in *Joshua.* From the 9th cent. B.C.E. on there was a fairly continuous Jewish occupation of the old site down into the post-Exilic period.

Modern Jericho (er-Rîhah) is an Arab village situated on the important automobile road between Jerusalem and Amman, and is the goal of most of the Palestinian tourists who visit the Dead Sea. Jericho lies 820 feet below sea level in a fertile oasis in the middle of the wilderness, not far from Elisha's Fountain, as the spring Ain es-Sultan has been called ever since before the time of Josephus.

Lit.: Sellin and Watzinger, *Jericho* (1913); Baramki, D. C., "Excavations at Khirbet el Mefjer," *Quarterly of the Department of Antiquities in Palestine,* vol. 5 (1936) 132-38; vol. 6 (1937) 157-68.

JEROBOAM, 1. son of Nebat, from Zeredah in Ephraim, founder and first ruler over the kingdom of Israel, from about 937 to 915 B.C.E. His history is told in *I Kings* 11:26 to 14:20; the Septuagint version has many changes, as well as a second account of Jeroboam's revolt which differs in many particulars from the Masoretic text. Jeroboam began his public career under Solomon, serving as director of the Ephraimite corps of the labor battalion which Solomon had summoned to aid in fortifying Jerusalem. This forced labor aroused a protest, and one of the prophets, Ahijah of Shiloh, took the step of urging Jeroboam to revolt, symbolically giving him ten pieces out of the twelve into which he had divided his cloak, as an indication that he would rule over ten of the tribes of Israel. (According to the Septuagint, the name of the prophet was Shemaiah, and the scene took place after the death of Solomon.) Solomon became suspicious of Jeroboam and planned to arrest and kill him, but the latter escaped to Egypt.

His opportunity came a little later, when Solomon was succeeded by his son Rehoboam. When the latter came to Shechem to receive the submission of the tribes, Jeroboam headed a deputation that asked for relief from the heavy burden of taxation. Rehoboam answered harshly, and Jeroboam immediately raised the standard of revolt. The tax-gatherer of Rehoboam was stoned and ten of the tribes, comprising the northern and eastern districts of Palestine, made Jeroboam king. He made Shechem his capital, and set up golden calves at Dan and Beth-el. According to the Bible account, he changed the date of the harvest festival (*hag ha'asif,* which later became Sukkoth) from the seventh to the eighth month, and allowed laymen to serve as priests, instead of confining the office to the Levites. He ruled for twenty-two years, during which time he was constantly in a state of war with Rehoboam and his successor Abijah, though with probably few actual conflicts. In 925 both Israel and Judah were overrun by an Egyptian army under Sheshonk (Shishak) which plundered the country.

Later narratives, especially in rabbinic literature, painted Jeroboam in dark colors. He was regarded as an arch evil-doer, leading others into sin, and was denied a share in the world to come. Bible scholars, reviewing the narratives more critically, have put the actions of Jeroboam in a better light. They point out that the Bible narrative is written from the standpoint of a later day and by partisans of the Davidic dynasty. Actually, they say, Jeroboam represented a conservative tendency. He restored the leadership to the tribe of Ephraim; the observance of the harvest festival in the eighth month was better suited to the northern part of Palestine; and the lay priesthood was older than the Levitic priesthood. Even the golden calves were a survival from the older form of the religion of Israel. Even in the narratives that are hostile to him Jeroboam is depicted as patient, politic and purposeful; by the people of his own kingdom he must have been regarded, not as a rebel, but as a deliverer from the yoke of the house of David.

2. son of Jehoash, the last great king of Israel, who ruled from 782 to 741 B.C.E. His story is found in *II Kings* 14:23-29, and there are some interesting sidelights upon it in *Amos* and *Hosea.* He continued the triumphant campaigns of his father against Aram (Syria), which was weakened by the necessity of diverting part of its forces against a reviving Assyrian empire. Jeroboam was able to recover former Israelite territory as far as Hamath to the north and Lodebar and Karnaim (*Amos* 6:13, emendation of Graetz) to the east; whether he actually captured Damascus, as stated in the Bible, is uncertain. He further extended his sway over most of Moab, and the kingdom of Judah was his tributary, so that he practically ruled over the same territory as had Solomon. These conquests brought great wealth to the country; but, as is so frequently the case in periods of national expansion, morals disintegrated, the poorer classes were crushed, and great poverty existed side by side with great plenty. Amos and Hosea, who appeared in Jeroboam's reign, denounced these acts of corruption and predicted the fall of the nation. Jeroboam's conquests led to no permanent result; directly after his death civil disorders broke out, and in twenty years his kingdom came to an end.

A seal discovered by excavation at Megiddo bears the name of Shema, the servant of Jeroboam (it is re-

produced in vol. 1, p. 459). It is probably the signet of a high official in Jeroboam's court.

SIMON COHEN.

Lit.: The Biblical histories; Morgenstern, J., "Amos Studies," II, in *Hebrew Union College Annual,* vols. 12-13 (1937-38) 1-53.

JEROHAM BEN MESHULLAM, known as Rab-'enu Jeroham, codifier of the Jewish religious law, b. Provence, Southern France, at the end of the 13th cent. He was the pupil of Asher ben Jehiel (Rosh) of Toledo, Spain, where he had settled when the Jews were expelled from France in 1306. In 1334 he wrote *Sefer Mesharim,* dealing with Jewish civil law, and in 1340, *Toledoth Adam Vehavvah,* dealing with ritual laws and customs; they were published at Constantinople in 1516.

Lit.: Zacuto, A., *Yuhasin,* edit. Filipowski, 224; Conforte, D., *Kore Hadoroth* (1846) 25b.

JEROME, *see* CHURCH FATHERS.

JERSEY CITY, the second largest city in the state of New Jersey (exceeded in population only by Newark), opposite Manhattan Island and forming part of the port of New York. Its population in 1940 was 301,173, including about 21,000 Jews. This is twice the estimated Jewish population in 1907.

Although the first buildings on the present site of the city were erected in 1633, and the town of Paulus Hook was incorporated as Jersey City in 1820, it was not until 1858 that the records show the settlement of a Jew. He was Joseph Mayer, a tobacconist. The Jewish community remained small until about 1890, since many Jews who might have settled in Jersey City preferred to live in the neighboring metropolis of New York. Those who did live in Jersey City made their homes, for the most part, near the waterfront and the ferries to New York. Among the earliest to settle in Jersey City were Morris Brody, Harris Brody, Wolf Friedman, Harry Goldowsky, Abraham J. Goldstein, S. Gluckman, Jacob Jacobson, A. K. Jasper, Israel Lasker, Louis Levy, Doctor Berthold Steinbach Pollak, and S. Popkin.

The first Jewish congregation of Jersey City to be organized was the Ephraim Congregation, formed in 1874. Among the oldest now in existence are the Sons of Israel (originally called Bnai Israel), founded in 1882, and Temple Beth El, established in 1891. The Sons of Israel, the first Orthodox congregation, was organized in the home of Abraham J. Goldstein. Its first rabbi was Jacob Goodman. Among his successors were Judah Heschel Levenberg (1910-16) and Israel Rosenberg (1919-20). Isaac Siegal was rabbi in 1942. The first rabbi of Temple Beth El (Reform) was Abraham Konigsberg. Julius Silberfeld was rabbi from 1898 to 1901. Maurice Thorner became the fifth rabbi of Beth El in 1927. Afterwards, Samuel A. Berman was associated with him as rabbi (1942).

Other congregations are Oheb Sholem, organized in 1904; Agudath Sholem, organized in 1915; Tefereth Israel; Beth Hamedrash Hagodol; Five Corners Synagogue; and Warner Avenue Synagogue. All these are Orthodox. From 1923 on, Chaim Isaac Bloch was rabbi of Congregation Agudath Sholem, and in 1942 was still serving in that capacity. Solomon D. Posner was rabbi of Tefereth Israel for many years. Benjamin Plotkin was rabbi of Congregation Emanu-El (Conservative) in 1942. The synagogue of Mt. Sinai Congregation (Orthodox), organized in 1907, was dedicated in Jersey City Heights in 1910. Theodore L. Adams was rabbi of the congregation from 1938 on.

Jersey City has many Jewish communal organizations. The Jersey City Sick Benefit Association was organized in 1899, and the Young Men's Hebrew Association in the following year. The Clara de Hirsch Aid Society was organized in 1901, and the Jersey City Hebrew Free Loan Association in 1905. The Hebrew Home for Orphans and Aged of Hudson County is in Jersey City. The city has a Jewish Community Center for the Young Men's and Young Women's Hebrew Associations. There are also branches of the B'nai B'rith and the Arbeiter Ring. The Federation of American Zionists and the Mizrahi Organization of America have Jersey City districts.

In 1938 the Yeshiva of Jersey City, the only school of its kind in the state, was established to provide a religious, as well as a grammar school, education. It had 130 pupils in 1942.

Among the distinguished citizens of Jersey City in 1942 were Ben Schlossberg, Berthold Steinbach Pollak, Morris Everett Barison, Samuel and Meyer Pesin, Atwood Charles Wolf, Harry Goldowsky, Abraham J. Goldstein, and Hyman Yarnis. Schlossberg was president of the Jewish Community Center and chairman of the United Jewish Appeal. Pollak, phthisiologist of a number of New Jersey hospitals, was medical director of the Hudson County Tuberculosis Hospital and Sanitorium from 1907 on and, from 1917 on, head of the staff of the Jersey City Medical Center. Barison was a member of the New Jersey legislature as assemblyman from 1922 to 1928 and minority leader of the house from 1923 to 1928. He was an assistant corporation counsel of Jersey City from 1927 to 1929, Supreme Court commissioner in 1928, special master in chancery in 1929, judge of the Hudson County Traffic Court from 1929 to 1934, and judge of the Juvenile and Domestic Relations Court of Hudson County from 1934 on. From 1923 to 1925, he was president of the state federation of Young Men's and Young Women's Hebrew Associations. From 1933 on, he was president of the Jewish Community Center.

Samuel Pesin was professor of law at John Marshall College from 1931 on, and was still serving in that capacity in 1942. He was a member of the New Jersey legislature as assemblyman from 1933 to 1937, and then became an assistant corporation counsel of Jersey City. In 1922 he was president of the Young Men's Hebrew Association. Together with his brother, Meyer Pesin, also a lawyer, he succeeded in having the New Jersey Good Will Commission established by law in 1938. Consisting of representatives from the different racial and religious groups in New Jersey, the commission conducts a program of education in each county to foster mutual understanding and good will. Wolf was assistant prosecutor of the pleas for Hudson County from 1934 on. Goldowsky, one of the founders of Oheb Sholem, was president of the congregation for twenty-five years. He was, likewise, president of the Jewish Community Center, and, from 1935 on, president of the state federation of Young Men's and Young Women's Hebrew Associations.

Yarnis, who was a corporal in the 16th Infantry of the 1st Division of the American Expeditionary Force during the first World War, was awarded the Distinguished Service Cross, the Order of the Purple Heart with Oak Leaf Cluster, and the French Croix de Guerre.

The Jewish Standard, an Anglo-Jewish newspaper established in 1931, is published in Jersey City. Meyer Pesin was editor and Morris Janoff publisher and general manager in 1942.

MORRIS JANOFF; CHARLES M. BRODY.

JERUBBAAL, JERUBBESHETH, *see* GIDEON.

JERUSALEM. I. History. A. Name and Divisions of the Old City. The Hebrew name for Jerusalem is *Yerushalayim* (ירושלים, but the Bible nearly always has ירוּשָׁלַם). The Tell el-Amarna letters, written in cuneiform about 1400 B.C.E., give the name as Urusalim. The etymology of the name is uncertain, but its Semitic origin is still probable; the Midrash connects it with the Hebrew word *shalom* ("peace") or identifies it with Salem (*Gen.* 14:18; cf. *Ps.* 76:3).

It is certain that the city was in existence long before the Israelites entered Canaan. Excavations on the site have brought to light remains of the third millennium B.C.E., and the town appears to be mentioned in Egyptian inscriptions of about 2000 B.C.E. The pre-Israelite inhabitants were called Jebusites (cf. especially *Judges* 19:10; *II Sam.* 5:6-8), and its fortification Zion (more correctly, *Tziyyon*).

The whole district of the later Jewish city extended over several hills, which were separated from one another by valleys. Today these can hardly be distinguished on account of the rubbish which has accumulated in the course of the centuries. There are still visible traces of the "cheese-makers' valley" (the Tyropoeon of Josephus) which ran from north to south. Except in the north, where it was most vulnerable to attack, the city was separated from the surrounding mountains by deep ravines. The ravine to the southwest and south is the Valley of Hinnom (more correctly, the Valley of the Sons of Hinnom; Gehinnom); that to the east is the Valley of Kidron. The two unite southeast of the city. The Mount of Olives rises opposite the city on the east; to the north is Mount Zofim (Scopus), from the top of which one can survey the entire city. The Gihon spring gushes forth to the southeast; its waters are conducted to the south of the city by the Siloam tunnel. A second spring at the junction of the Hinnom and Kidron valleys is En-rogel (now called "Well of Job"). The "Tannin (dragon) Spring," mentioned in *Neh.* 2:13, may have arisen in the Tyropoeon, or in the Valley of Hinnom, but it has now disappeared. In addition to these, large reservoirs in which rain-water was collected supplied the city with water. Several of the old reservoirs (going back mostly to Roman times) are still to be seen and are used to some extent, thus the Pool of Hezekiah, not far from the Jaffa gate, Birket Isrein, northeast of the Temple area, the Pool of the Sultan in the Valley of Hinnom, and the Mamilla pool in the west. There are also remains of ancient conduits coming from the south, which conveyed water from the so-called Pools of Solomon, not far from Bethlehem.

The following individual districts of ancient Jerusalem may be mentioned: (1) the Jebusite Fortress of Zion, which modern researches (corroborated by excavation, contradicting the medieval Christian tradition) place on the southeastern hill, the so-called Ophel, above the Gihon spring. (2) the City of David. After David had captured the Jebusite fortress, he built this on and around it. The original inhabitants were perhaps forced to withdraw to the western side of the city; this may have given rise to (3) the Side (literally, Shoulder) of the Jebusites (*Josh.* 15:8). (4) the Millo (originally "filling," but later simply "fortress," "citadel") is often mentioned in the time of the Hebrew kings; today, however, its exact site on the southeastern hill is unknown. (5) Ophel, south of the Temple area, which gave its name to the entire district lying about it. In the 1920's important excavations were conducted here, which brought to light a number of antiquities from Biblical and post-Biblical times. A Greek inscription of Theodotos shows that a synagogue and an inn for foreign Jews stood here in the Roman period. The whole area of the city was surrounded with a wall. One of the gates in the northern wall of Jerusalem was called Ephraim Gate, probably because the road through this gate led to the territory of Ephraim. Solomon added a new district to the city through the erection of (6) the Temple and the royal palace, to the northeast of the city. This new district was surrounded by a separate wall. Two new districts arose under the kings: (7) Hamishneh ("Second District") and Hamachtesh ("The Mortar"); Hezekiah surrounded these with a wall.

B. Antiquity. In pre-Israelite times the city was occupied by a non-Semitic tribe, perhaps of Hittite origin, known as the Jebusites, from whose possession it passed to that of the tribe of Judah in the time of David. However, according to Tannaitic tradition, the portion in which the Temple was built belonged to the tribe of Benjamin (cf. *Sifre* to *Deut.* 33:12). From that time on the city enjoyed comparative quiet, although it was now and then captured by victorious foes (thus by Shishak, the Pharaoh of Egypt, in the reign of Rehoboam). It was blockaded by the Assyrians in the time of Hezekiah (*II Kings* 18 to 19; *Isa.* 36 to 37), but it escaped a formal siege through a pestilence which broke out in the Assyrian army. The city was sacked in the time of Jehoiachin, and it finally succumbed to starvation, after it had been besieged for a year and a half by the army of Nebuchadrezzar in the time of Zedekiah. This led to the destruction of the city and the Temple, the conquest of the entire country, and the exile of the remainder of the population in 586 B.C.E. (*II Kings* 24 to 25).

When the Jews returned from Babylonia after the Exile, they found their splendid city replaced by mighty heaps of ruins. Under the protection of the Persian kings they rebuilt the city and the Temple, after several interruptions (cf. *Ezra* 3 to 6); the surrounding wall was later repaired under the leadership of Nehemiah. Jerusalem passed under the control of Alexander the Great about 333 B.C.E.; after his death, however, it fell into the hands of the Ptolemies of Egypt. After the final defeat of the Ptolemies by the Seleucids of Syria (198 B.C.E.), the city came into the possession of the Syrians. It was plundered twice

by Antiochus Epiphanes (Antiochus IV), and a strong garrison was placed in the city of David, which was then called Akra. The Temple also was desecrated by the erection of an altar to Zeus, an act to which the Jewish Hellenists gave their aid (175 to 164 B.C.E.). After hard fighting the Maccabeans under Judas Maccabeus recaptured the city and reinstituted the Jewish rites (165 B.C.E.; this event gave rise to the festival of Hanukah). The high priest Simon the Just, who officiated in the 3rd cent. B.C.E. (and who at the same time was the political representative of the Jewish people), undertook several works of construction in the city and in the Temple, by means of which he provided also for the water supply of the city (*Sirach* 50:1 et seq.). The Hasmonean princes, who had now become independent, carried out a number of building projects, and repaired the city walls (164 to 135 B.C.E.). The fratricidal warfare of Hyrcanus and Aristobulus (67 to 65 B.C.E.) brought about the capture of the city by Pompey in 63 B.C.E. It was again stormed in 37 B.C.E. by Herod, whom the favor of the Romans had made king of the Jews. His powerful reign was of great significance for the building of the city.

The accounts of Josephus and Talmudic literature give approximately the following enumeration of the districts of the city at that time (1st and 2nd centuries C.E.): (1) the western hill (now erroneously called Zion) was called the "upper city." (2) The City of David, or Akra, was called the "lower city"; it was separated from the upper city by the valley of Tyropoeon. (3) The Temple district on the "Temple Mount"; the Temple was rebuilt by Herod in wonderful splendor and was surrounded by magnificent colonnades. (4) East and north of the upper city and the district surrounded by the wall of Nehemiah extended the "new city" called "Bezetha," likewise surrounded by a separate wall, which was built by Agrippa (the third wall) and the remains of which were uncovered in 1925 by E. L. Sukenik and L. A. Mayer, working under the auspices of the Hebrew University of Jerusalem and of the Palestine Jewish Exploration Society.

The following buildings erected by Herod may also be mentioned: the fortress Antonia northwest of the Temple Mount, built there so that an eye might be kept on those who assembled in the Temple; the royal palace to the northwest of the city, surrounded by a separate wall provided with strong towers. One of these towers, Hippicus, is now called "David's Tower"; its upper portion is of Turkish origin. Herod angered the Jewish people also by building a theatre and a stadium. The streets were paved and were kept clean, and the city presented an imposing appearance with its many important public and private buildings. The suburbs were richly adorned with orchards and gardens.

The New Testament mentions several places about Jerusalem that are not otherwise known. For instance, there was an oil-press "Gath-shemane" (Gethsemane) on the Mount of Olives; Aceldama (or Akeldama, "Field of Blood") in the vicinity of the Valley of Hinnom; Golgotha, probably a rock in the shape of a skull to the north of the city.

There are several groups of tombs in the immediate vicinity of ancient Jerusalem. The so-called "Tombs of the Kings" are really those of the family of Helena, the queen of Adiabene; they are to the north of the city. There are several tombs in the Valley of Kidron (the so-called Tomb of James, Tomb of Absalom and Tomb of Zechariah), but all are from the last two centuries of the Second Temple. Not much else has been left of the ruins made when the Romans destroyed the city in the year 70. The most famous memorial of the ancient glories of the city is the "Western Wall" of the Temple area, better known as the "Wailing Wall," a remnant of the Herodian wall around the Temple enclosure.

Nehemiah gives some account of the number of inhabitants in Jerusalem in post-Exilic times. The area of the city was too large for the inhabitants (*Neh.* 7:4); therefore an order was issued that one-tenth of the provincial population should move to Jerusalem (*Neh.* 11:1-2). As a result of this order, by the count of the numbers given in *Neh.* 11:6-18, a total of 3,044 men is obtained. If we multiply this by four, then the total number of the inhabitants of Jerusalem in the 5th cent. B.C.E. was about 12,000, a number which is confirmed by a report of Pseudo-Hecataeus (about the second half of the 3rd cent. B.C.E.). The population grew steadily in the Hasmonean period, chiefly as the result of the immigration or return of Jews from the Diaspora. On the basis of the area of the city about the end of the period of the Second Temple, the number of inhabitants may be estimated at between 50,000 and 100,000. At the time of the pilgrimage festivals, and on Passover in particular, the number of those Jews and non-Jews who came from the whole country and the Diaspora was many times as great. But the numbers mentioned in the Talmud (*Pes.* 64b) and Josephus (*Jewish War,* book 6, chap. 9, section 3) are exaggerations.

After the failure of the Bar Kochba revolt (132-35), Hadrian built a new Roman city, called Aelia Capitolina, on the site of the old Jerusalem, but with a smaller area. From this time on and for many centuries no Jew was allowed to enter the city limits, except on the Ninth of Ab (Tishah Beab), when they were permitted to recite their songs of lamentation opposite the site of the sanctuary. According to the report of a Christian source, Emperor Julian intended to rebuild the Temple (about 362); but his untimely death prevented his plan from being carried out. During the Byzantine period Jerusalem was a purely Christian city. An interesting picture of Byzantine Jerusalem surrounded by walls and containing a number of churches is furnished by the Madaba Mosaic (about the 6th cent.). Two main streets adorned with porticos are especially noticeable; they are the predecessors of the two main streets of the modern city.

C. Middle Ages. During the whole of the Middle Ages Jerusalem was the scene of many battles and destructions. The Persians captured it in 614; in 628 it was recovered by Emperor Heraclius; in 637 it fell into the possession of the Arabs who were then advancing victoriously. The latter called the city El-Kuds esh-Sherif ("The Holy, Exalted") and the Temple area El-Haram esh-Sherif. The most important point of the magnificent Temple area is the Dome of the Rock (erroneously called Mosque of Omar) erected by Caliph Abd el Malik over the "Eben Shethiyah" (foundation stone). This is the holiest place of the Mohammedans, after Mecca and Medina. The

dome (a superb, octagonal building with splendid mosaics and windows) is surrounded by a number of larger and smaller buildings; the whole area is surrounded by a separate wall standing on the site of the old Herodian wall, pierced by several gates. Maimonides rendered the decision that the law forbids a Jew to enter the Temple area, and this has been accepted as binding by most Jews; however, RABaD (Abraham ben David of Posquières) held the opposite view (cf. Maimonides, *Hilchoth Beth Habehirah* 6:4; *Magen Abraham* to *Orah Hayim* 561:2).

Jews returned to the city soon after the Arab conquest; some of them were Karaites. In the 10th and 11th centuries Jerusalem was the seat of the Palestinian Gaonate, the history of which has been revealed by the discoveries in the Genizah. During the existence of the Gaonate, Jerusalem was again the center of the Diaspora. The Egyptian and German Jews in particular regarded the Palestinian Geonim as their spiritual leaders. Thus in 960 the Rhenish Jews made inquiry of the Palestinian Gaonate in reference to the appearance of the Messiah (Kaufmann, *Gesammelte Schriften,* vol. 2, p. 201). These letters of inquiry were usually accompanied by contributions for the support of the members of the Yeshiva. After 969 the Egyptian Fatimides ruled over Jerusalem, and this strengthened the bond between the Egyptian Jews and the Palestinian Gaonate. The Crusaders captured the city in 1099 and burned Jews and Karaites in a synagogue. This explains why only a few Jews were to be found in Jerusalem in the two centuries following. Nevertheless, pious pilgrims, such as Judah Halevi, visited the city.

Benjamin of Tudela stayed there for some time in the last quarter of the 12th cent. He describes it as a small fortified city, inhabited mostly by Christians; the population was a mixed one, and "all languages" were to be heard there. There were some Jews there who were the lessees of a dye-house; their total number was about 200 (another reading speaks of only four Jews) and they lived in the vicinity of the tower of David. Benjamin mentions some of the buildings, including those of the Hospitallers and the Templars, and the Church of the Holy Sepulchre. He mentions four gates of the city: 1) the gate of Abraham (equal to the Jaffa gate); 2) the gate of David (equal to the Damascus gate); 3) the gate of Zion (to the south); 4) the gate of Jehoshaphat (in the east) in the vicinity of the Temple area (called "templum domini" by Benjamin). All these are still in use today. The Jews would come and pray in the fore-court (i.e. the open area) before the Western Wall. The so-called Stables of Solomon (really the substructure of the Temple area, originally built by Herod and repaired by the Crusaders) are also mentioned. Benjamin mourns the fact that the Christians were destroying the old Jewish tombstones, which still bore inscriptions and dates, and using them for their buildings. He expressly states that the location of the tombs of the Judean kings was unknown, and gives a legend in connection with this. A little later, Pethahiah of Regensburg (Ratisbon) was in Jerusalem. Maimonides and Judah Al-Harizi also visited the city; some information can be obtained from the account of the traveler Samuel ben Simon (1210), who came from France.

In 1187 Saladin captured the city. Since that time it changed masters several times, but from the middle of the 13th cent. on the Arabs generally held control over it. In 1267 Nahmanides visited Jerusalem and found it almost completely destroyed as the result of the invasion of the Mongols (1260). Through his energy he succeeded in reorganizing a small community and establishing a house of study. In the first half of the 14th cent. Estori Farhi visited the city; he gave noteworthy data about the antiquities in existence at that time. The city was erected on the top of many heaps of rubbish and the ruins of old buildings. The old walls still standing were not those of the Temple, but of the Temple area, in which he could still locate several of the gates mentioned in the Mishnah tractate *Middoth*. He found several Jewish scholars in Jerusalem.

SAMUEL KLEIN.

II. The Modern City. The Jerusalem of the 20th cent. is divided into the Old City and the New City. The former is surrounded by a stone wall built in the days of the Turkish Sultan Suleiman the Magnificent (1520-66 C.E.). The length of the wall is about four kilometers (two and one-half miles); seven gates in it afford passages from the Old City to the new one.

The New City, situated outside of the wall, greatly exceeds the old one in area and population. Founded about 1860, it now contains 92 per cent of Jerusalem's population.

According to a census taken by the Jewish Agency in September, 1939, the Jews of Jerusalem number 80,850 among a total population of 133,850. According to an estimate made at the same time by the government, the non-Jewish population of the city consists of 27,000 Moslems and 26,000 Christians. Thus (in 1939) the Jews formed 61 per cent of Jerusalem's total population.

Nearly all of Jerusalem's Moslems are Arabs, while the Christians also have several non-Arab communities, including English, Germans, Greeks, Armenians, Assyrians and Copts (Ethiopians). The total number of non-Arab Christians in Jerusalem is approximately 8,000. A sizeable number of them are connected with religious and missionary establishments supported by foreign contributions.

The Old City is divided into four "quarters": the Christian to the north, the Moslem to the east, the Jewish and Armenian to the southwest. The Christian quarter adjoins the Church of the Holy Sepulchre, at the end of the Via Dolorosa. The Moslem quarter is featured by the magnificent Mosque of Omar, which was built on the site of the ancient Jewish Temple, whose only remaining part, the Wailing Wall, greatly revered by the Jews, adjoins the mosque. The Jewish and Armenian quarters situated at the south and west of the Old City are devoid of historic monuments of note.

The erection of the New City began in 1860, when, on the initiative of Sir Moses Montefiore, the first Jewish suburb was built to the south of the city walls. This first suburb, Mishkenoth Shaananim, was designed for twenty families and built with funds provided for this purpose by Judah Touro, of New Orleans. A few years later another Jewish suburb, Yemin Mosheh, was built in the same vicinity. In 1869 the building activities switched to the north of Old Jerusalem, where a small quarter, Nachlath Shiv'ah, was erected by seven Jewish families with their own means.



Buildings covering the former site of the Temple in Jerusalem; the Mosque of Omar at the right

A much larger suburb, Meah Shearim, followed in 1875. There one hundred Jewish families settled simultaneously. From then on the erection of new suburbs proceeded without interruption. This building activity was strongly stimulated by a revolving fund established for the purpose by Sir Moses Montefiore. In 1895 the majority of Jerusalem's Jewish population, 15,000 out of a total of 28,000, lived outside of the walled city, and on the eve of the first World War only one-third of the Jews were living within the Old City.

Interrupted by the first World War and continuing on a smaller scale during the years following the peace, the upbuilding of New Jerusalem assumed a much larger scope after the "Wailing Wall" riots of August, 1929. The demand of Jews previously living in Arab-owned houses for more secure quarters stimulated the construction of several modern suburbs and of a commercial center where most of Jerusalem's banks, offices and larger commercial activities are situated. The Hebrew University, founded in 1925 on Mount Scopus, became the nucleus of a new and most promising development which extended the New Jerusalem much further to the north and east.

Recognized as a holy city by three of the most important religions of the world, Jerusalem possesses many architectural landmarks of great originality and of exceptional distinction. Erecting their religious, cultural and medical institutions in the holy city, foreign missions, frequently aided by their respective governments, transferred to the hills of Judea their own styles of architecture and their own ideas of beauty and dignity. The widely used, vividly colored granite from the

adjoining Judean hills gives to all these many-styled buildings an additional charm.

Old Russia is represented in the heart of the New City by a large compound of buildings, consisting of hostels, seminaries and dormitories, all grouped around a typical Byzantine-style church; after the Bolshevist Revolution severed the religious bonds of Orthodox Russia with the Holy Land, these buildings were occupied by various governmental departments. Other marks of Old Russia are a lofty church on the Mount of Olives and several monasteries in the vicinity.

The Germans are represented by the impressive Kaiserin Louise Victoria Stiftung on Mount Scopus, in the proximity of the Hebrew University, and several other monumental buildings, most of them erected before the first World War. Jerusalem possesses also a large German suburb, built about 1875 by the Templars of Württemberg who came to Palestine in quest of salvation.

The British missionary activities are mainly expressed by a number of hospitals and educational institutions.

The French possess a large number of monasteries, hostels and educational institutions, usually conducted by Franciscans, Jesuits, Carmelites and other Catholic orders.

An "American colony," originally founded by religious idealists from the New World and now presenting a more international aspect, testifies to the interest in the Holy City among the Protestants of the United States. More recently there was erected the magnificent building of the Y.M.C.A. on the new King George Avenue, in the vicinity of the modern Jewish suburb of Rehaviah. Another important American building of recent origin is the Rockefeller Archeological Museum, erected just outside of the old city wall.

The Italians, in addition to several monasteries scattered in the region of Jerusalem, sponsored a beautifully built hospital and a large school, frequented mainly by Christian Arab children.

In addition to the compound of the Greek patriarchate in the Old City, the Greeks maintain a number of monasteries, as well as a residential colony charmingly located on a hill near the railroad leading toward Jaffa.

The Armenians have a quarter of their own, with a number of thick-walled churches and seminaries.

Even the Ethiopians are represented in Jerusalem by a large church of original construction, and by a sizeable office building rented mainly to Jewish concerns.

An outstanding landmark of the New Jerusalem is the palace of the British High Commissioner, erected on a lofty hill to the south of the city. Another imposing government building is the new post office, on the Jaffa Road.

Before the first World War the Jewish community of Palestine, while including the majority of its inhabitants, did not contribute many notable buildings. Synagogues, Jewish hospitals and schools were built on a very modest scale, without any thought of splendor or of attracting the attention of tourists and visitors. Since 1925 this attitude has undergone a considerable change, and several of the public buildings recently erected by the Jews in Jerusalem are keeping pace with the finest achievements of other communities. To this category belong the buildings of the Hebrew University on Mount Scopus, the National Library and the Rothschild Hadassah Hospital, all overlooking the city from Mount Scopus, and the joint buildings of the Jewish central institutions (Jewish Agency, Jewish National Fund, Palestine Foundation Fund, and National Council) in the new suburb of Rehaviah.

Situated on hills and valleys with an average elevation of 2,200 feet above sea level, Jerusalem has an average temperature of 63 degrees Fahrenheit. The coolest month is January, with 44 degrees, and the hottest August, with 76 degrees. The annual precipitation is about twenty inches, and the average number of rainy days through the year is fifty-one, nearly all of which (forty-nine) occur in the six rainy months from November to April.

Once Jerusalem suffered from lack of fresh water. Most of the water for drinking and washing purposes was derived from stone cisterns, where the water from the rains was accumulated in the winter. This handicap was eliminated in 1936, when a modern water supply based on a thirty-eight-mile pipe line from the headwaters of the Yarkon river, in the maritime plain, was put into operation. The solution of Jerusalem's age-old water problem was the crowning step in the systematic campaign for the improvement of its sanitary conditions, a campaign in which the Jewish health organizations had an outstanding part. Beginning with the great effort of Hadassah at the end of the first World War, and continued with the establishment of the Nathan and Lina Straus Health Center, opened in 1929, the Jewish health activities helped to improve the sanitary conditions for the whole population of Jerusalem, including the members of all its creeds and races. In 1942 Jerusalem was one of the most healthful cities in the whole East.

Jerusalem is connected with the Mediterranean Sea by a sixty-mile-long railroad, terminating in Jaffa-Tel-Aviv. It is also a center of modern highways running in all directions.

Traditionally a center of religious learning and meditation, Jerusalem is rapidly becoming a modern city, where governmental positions, secular education, science and an increasing number of industries add to the formerly limited economic opportunities.

Jerusalem is governed by a municipal council consisting of twelve elected members—six Jews, four Moslems and two Christians—to whom the British High Commissioner adds two appointed councilmen, including the mayor. The city clerk, who has a considerable control of municipal affairs, is an Englishman, likewise appointed by the High Commissioner. This arrangement, obviously aimed at depriving Jews of the controlling influence due them in accordance with their numbers, resulted at one time in a prolonged abstention of the Jewish aldermen from the meetings of the municipal council, and in repeated threats of a Jewish tax-strike. Due, however, to general political conditions in the country, the problem of Jerusalem's municipality in 1942 was being held in abeyance till a more appropriate time.

More than any other Jewish community in the world, the Jewish community in Jerusalem reflects the sectarian, linguistic and cultural distinctions between Jews in different countries. While the existence of a community council representing all the Jews of Jerusalem helps to eliminate the political effect of these distinctions, they



The old Jewish quarter in Jerusalem

are still an important factor in the inner Jewish life of the Holy City.

According to the census of September, 1939, of the 80,850 Jews of Jerusalem 42,576 were Ashkenazim and 38,274 were of Oriental origin. The Ashkenazim form one single community, with the exception of the extremely Orthodox group, the Agudath Israel, who keep apart from the other Jews. However, there is a definite cultural distinction between the Ashkenazim born in Palestine or immigrated since 1890 from Yiddish-speaking communities of Eastern Europe and the considerable number of German Jews who came into Palestine after 1933. Another distinct group, much smaller in numbers, are the Jews originating from the British Empire and the United States.

The distinctions between the several Oriental Jewish communities are more pronounced. One group is the Sephardim, mainly originating in Palestine and the Balkan states, with a total number of 10,587. The others, in order of number, are the 5,706 Iranians, the 4,369 "Kurds," the 3,890 Iraquis, the 3,772 Yemenites, the 2,449 Moroccans, the 1,996 Syrians, the 1,533 Urfalians, the 1,972 Bokharians, the 1,038 Georgians, the 567 Afghans, and the 345 belonging to smaller groups. Among the latter there are nineteen Karaites who consider themselves a part of the Jewish people. Every Jewish community in the world, including the Falashas from Abyssinia and the "Black Jews" from India, is represented in Jerusalem by at least a few persons.

The distinction among the Jewish origin-groups is best illustrated by the small number of so-called "intermarriages." Of 9,181 married Ashkenazim, only 139 married Jewesses of the Oriental communities.

The religious affairs of the Jerusalem community are

conducted by a rabbinical council, which serves also as a religious court. It is headed by the two chief rabbis, an Ashkenazi and a Sephardi, recognized as religious leaders of their respective communities throughout Palestine. In addition to them, the Agudath Israel, which does not belong to the general community of Palestine (Keneseth Yisrael), is recognized by the government as a distinct religious group enjoying equal rights with the Ashkenazim and the Sephardim. Actually they are a "sub-community" of the Ashkenazim, distinguished by a stricter Orthodoxy.

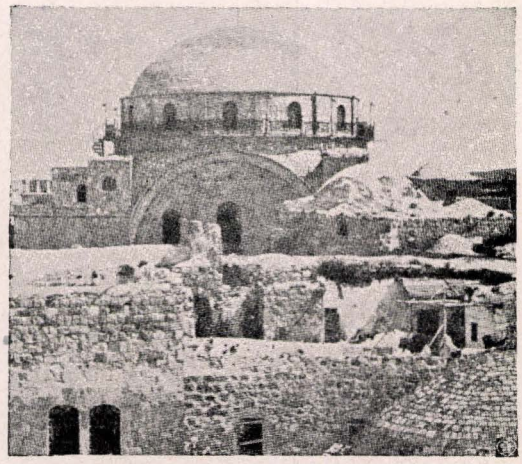
Up to about 1900 the Jews of Jerusalem, the Ashkenazim as well as the Orientals, were subdivided into distinct origin-groups called Kolelim. Each Kolel had its chest made up by contributions of the pious Jews in the "old country" who considered it their duty to support their countrymen in the Holy Land, where they devoted themselves to religious learning. The chests of the Kolelim were used for the maintenance of religious and charitable institutions and for a monthly subsidy (Halukkah) to their countrymen or their descendants in Jerusalem. As late as about 1910 this was the main source of existence for the majority of Jerusalem Jews.

After the first World War, however, the Kolelim lost most of their previous importance. Many of them went out of existence because of the Soviet Revolution in Russia, which disrupted Jewish community life there. Others lost most of their income because of currency inflation in their home-countries and the gradual impoverishment of the Jewish population there. At the same time, the Jerusalem Jewry greatly increased in numbers, and the influx of young, self-reliant people, resolved to support themselves by their own efforts without any outside assistance, gradually changed the whole aspect of the Jerusalem community. The sharp distinction between the "old Yishub" based on Halukkah and the new communities depending on their own labor gradually disappeared. In 1942 the overwhelming majority of the Jews in Jerusalem were working for their living just as diligently as the other Jews of Palestine.

Among the 75,150 Jews enumerated in the latest Jerusalem census (the other 5,700 refused to register because of religious views), not less than 27,194, or 36 per cent, were registered as "earners." The sources of their earnings were as follows:

Agriculture	263
Industry and trades	5,383
Building and Public Works	1,909
Communications and Transport	1,145
Finance and Investment	1,534
Commerce (owners and salesmen)	4,158
Professions, clerical occupations	7,602
Service	3,110
Miscellaneous	2,090
	27,194

Most of Jerusalem's industrial undertakings are small shops where the owner works with members of his family and an occasional hired helper. They usually cater to local requirements only. Notable exceptions are a few larger food shops, printing establishments, art shops (wood carving and filigree work), and a modern drug industry. These shops sell their products in other towns of Palestine, and are in some instances



The old synagogue in Jerusalem

(such as printing and the art industry) dependent on export to foreign countries. Jerusalem likewise profits in one way or another from the stream of tourists and pilgrims flocking thither from all corners of the world.

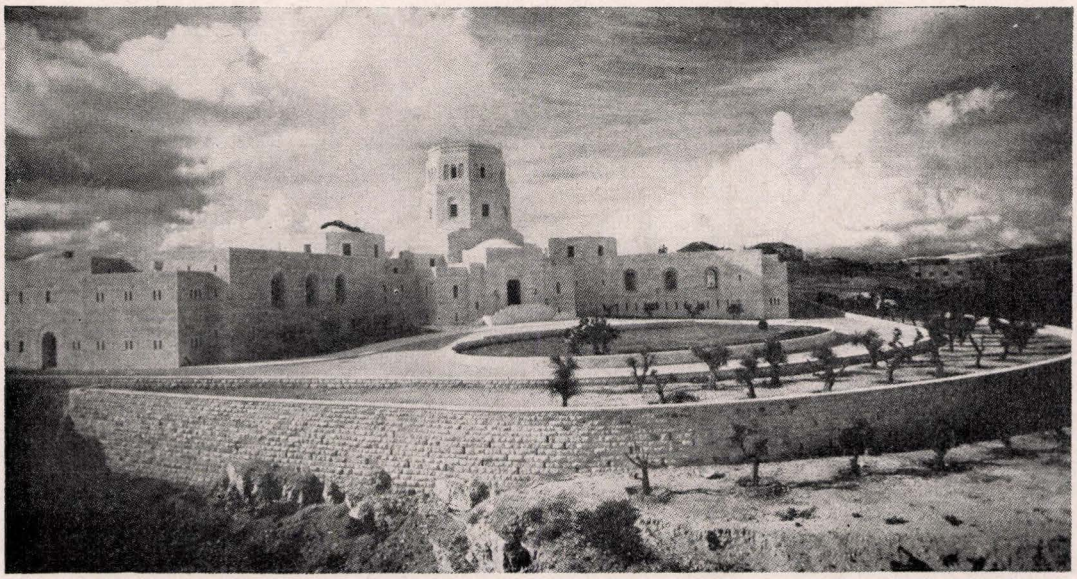
The large number of Jews engaged in professional and clerical occupations is explained by the fact that Jerusalem is the site of Palestine's government, and many persons are employed in its offices; the same applies to a smaller extent to employees of the Jewish funds and institutions which have their central offices in Jerusalem.

Most of the Jewish public schools of Jerusalem are under the supervision of the Vaad Haleumi (National Council of Palestine Jews), and the uniform education given there on the basis of the revived Hebrew language is the main factor in the gradual weakening of the cultural distinctions between various Jewish communities and origin-groups. The thirty-five schools of the Vaad Haleumi, with their 220 classes and 7,870 pupils (in the academic year 1938-39), are dependent for their existence on Jewish resources, and only a small part of their budget is covered by a government subsidy. They are attended by about 60 per cent of the Jewish pupils of Jerusalem. The others are being brought up in the strictly religious schools of the Agudath Israel, and in "Kutabs" of the Oriental community, similar to the traditional Heder of Eastern Europe. Jerusalem likewise has a number of schools founded by Western European philanthropists, who were interested in spreading not only Jewish education but also the language of their home country among the Palestinian Jews. Thus French became the basic language of the two Alliance Israélite Universelle schools, German that of the Lämel school, and English that of the Evelyn Rothschild School for Girls. With the rise of Hebrew as the vernacular among the Jews, however, these schools adopted Hebrew as the principal language of instruction.

The most important institution of higher learning is the Hebrew University, situated on Mount Scopus. Together with the National Library, a botanical museum, a museum of Jewish antiquities and several research institutes affiliated with it, the University is steadily enlarging its educational facilities.



An airplane view of modern Jerusalem



The Palestine Archeological Museum and Library, the edifice of which was the gift of John D. Rockefeller, Jr.



Suburban dwellings (top) built upon the rocky hills of Jerusalem; (bottom) cooperative homes in the city of Jerusalem

While more modest in its scope, the Bezalel Art Institute, established by the late Professor Boris Schatz in 1906, is an important contribution to Jerusalem's educational facilities; it did not limit itself to the teaching of painting, but had a profound influence also on the development of local artcrafts. Educational facilities are offered by two teachers' seminaries, one of which is supervised by the Mizrahi, two high schools and a number of commerce and trade schools.

Jerusalem is the home-town of the Palestine Orchestra, which ranks artistically with the best symphony orchestras of the world. Performances of the Habimah and other renowned Palestine theatres are offered there during most of the winter season.

Higher religious educational facilities are offered by a number of Yeshivas, of which the best known is the Hebron Yeshiva, in the Geulah quarter. A number of Yeshivas were recently transferred to Jerusalem from European regions occupied by the Nazis.

The health institutions of the Jerusalem community are headed by the large and ultra-modern Rothschild Hadassah Hospital. Another important institution is the Straus Health Center, which is concerned chiefly with the care of infants and pregnant women. Among the older Jewish hospitals of Jerusalem, Bikur Holim, on the Street of the Prophets, Shaare Zedek, on the Jaffa Road, and Misgab Ladach, in the Old City, are important in the health services of the city.

The charitable institutions include a large Jewish Home for the Aged and several orphan asylums, all conducted in a strictly Orthodox spirit. There is also an insane asylum, supported by a women's organization (Ezrath Nashim).

The increasing number of workers made Jerusalem one of the main centers of the Histadruth Haobedim, the Jewish Labor Federation of Palestine. Under its auspices two large workers' suburbs were erected, a number of ambulatories were opened, and several cooperative enterprises launched within the boundaries of the rapidly changing city. ABRAHAM REVUSKY.

III. In the Midrash. The Midrash derives the name Jerusalem from a combination of the names



A general view of Jews gathered at the Wailing Wall, Jerusalem, to protest against the Arab riots in 1929

"Yireh" and "Shalem." Abraham called the city Jireh (*Gen.* 22:14, Adonai-jireh), while Shem called it Salem (*Gen.* 14:18). To satisfy both, God named it Jerusalem (*Midrash Gen.* 56:10). Jerusalem, the city of the Temple, the kings and the prophets, and the proud center of Israel, became the subject of touching reminiscences and memories after its destruction in the year 70 C.E.

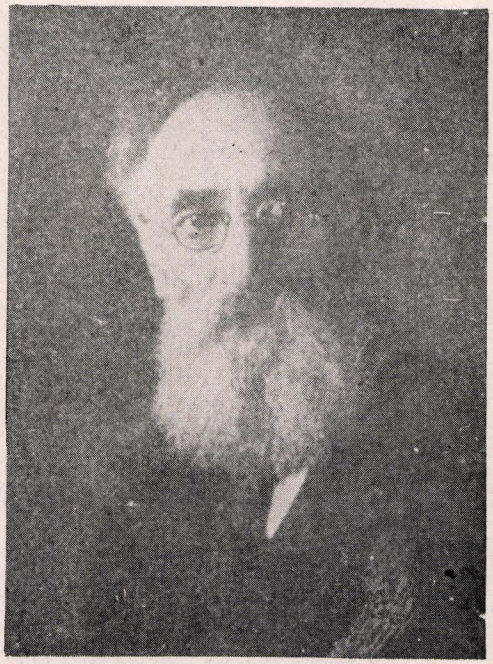
Jerusalem was regarded, in the Midrash, as the geographical and spiritual center of the world. It received great additional importance by reason of the fact that the Temple was situated there. The earliest historical events were said to have occurred in the city, and the earliest remembrances of Israel were associated with it. According to the Midrash, Jacob's ladder, which reached up to the very gate of heaven, stood in Jerusalem, on the site of the future sanctuary (*Midrash Gen.* 69:7). The Eben Shethiyah (foundation stone) was the first part of the world to be created. Because Zion was the first part of the world to be created, the world is destined to be destroyed in the same manner, and the future re-creation of the world will begin with Zion (*Yoma* 54b).

Both the Temple Mount and the city of Jerusalem itself are situated on a higher level than is the rest of the world (*Sifre Deut.* 17:8). Jerusalem was located on the boundary line between Judah and Benjamin, the two tribes which acquired rulership in Israel through David (*Meg.* 26a). The heavenly Jerusalem lies directly above the earthly Jerusalem, and corresponds to it in every respect (*Taan.* 5a). Of the ten measures of beauty which were said to have come into the world, Jerusalem received nine. Everything which might have been detrimental to the beauty of the city was forbidden (*B.K.* 82b). The streets were swept every day, and the markets received regular inspection (*B.M.* 26a; *Betz.* 5a). Ten miracles took place in the city (*Aboth de Rabbi Nathan* 35:1, p. 105).

Jerusalem was the delight of the entire world, and its inhabitants were renowned for their wisdom and scholarship. There were 480 houses of prayer and eighty schools there. Its chief distinction, however, was the fact that the city itself was a sanctuary, which continued even after the destruction of the Temple. To pray in Jerusalem was equivalent to standing before the throne of God (*Midrash Ps.* 91). The Midrash declares that Jerusalem was selected as the site for the Temple because it was the most worthy (*Midrash Lev.* 13:2).

According to the Midrash, the future of Jerusalem will far surpass the city's past glories. The Jerusalem of the future will be so large that all the peoples of the world will be able to lodge there, and it will become the capital of the entire world (*Midrash Song of Songs*). An old tradition holds that Jerusalem will not be rebuilt until Israel returns from all the lands to which it has been dispersed, and that it will be reunited there.

Certain customs peculiar to Jerusalem and regularly practised there are mentioned in the Midrash. On the 15th of Ab and on the Day of Atonement the maidens of the city went around in borrowed white garments and danced in the vineyards, saying to the young men: "Lift up thy eyes, and see whom thou wouldst choose" (*Taan.* 26b). A man approaching the city recited the verse, "Zion is become a wilderness, Jerusalem is a desolation" (*Isa.* 64:9), and made a rent in his garment (*M.K.* 26a). When one was invited to a meal, one turned up one sleeve as a sign of the receipt of the invitation.



Wilhelm Jerusalem

The rabbis held that the Western Wall, the Gate of the Priests, and the Hulda Gate would never be destroyed; that whether or not the Temple was standing, the Shekinah (Divine Presence) was in the city; that God would restore to the city of Jerusalem all its former joy; that whosoever mourned over Jerusalem would be able to rejoice when the city would be restored to prosperity; that Jerusalem belonged not only to those who had been born there, but also to those who cherished the hope of seeing it restored (*Keth.* 75a).

ALEXANDER KRISTIANPOLLER.

Lit.: Hirschensohn, *Sheba Hochmoth Shebatalmud* (1883) 128 et seq.; Brawer, A. J., *Palästina nach der Agada* (1920); Zisling, J. I., *Sefer Yalkut Yisrael* (1890); David ben Simon, *Shaar Hehatzer* (1862); Farhi, Estori, *Kaftor Vaferah;* Neubauer, Adolf, *Géographie du Talmud,* 134; *Encyclopaedia Judaica,* vol. 8 (1931) cols. 1187-98.

JERUSALEM TALMUD (TALMUD YERUSHALMI), *see* TALMUD.

JERUSALEM, WILHELM, philosopher, b. Drenic, Bohemia, 1854; d. Vienna, 1923. He studied at the University of Vienna, where he became professor of education in 1885. From 1894 to 1902 he taught also at the Israel Theological Seminary in Vienna.

Jerusalem's empirical philosophical viewpoint was rooted in ethical monotheism; on it he had superimposed the biological and social method of interpreting the human mind. He also emphasized the concentration of spiritual powers in the state as a necessity for a spiritually unified people. Jerusalem was particularly interested in the psychology of speech, and wrote a study of the education of Laura Bridgman, the blind deaf-mute. His efforts for the betterment of educational conditions for blind deaf-mutes made him devote him-

self, during his last years, to a plan for establishing a home for them. Helen Keller, the American blind deaf-mute, was one of the contributors to the testimonial volume issued on the occasion of Jerusalem's sixtieth anniversary, *Festschrift für Wilhelm Jerusalem* (1915).

Much of Jerusalem's writings were translated into other languages, including English and Hebrew. Among the translations into English were *Introduction to Philosophy* (1917) and *Problems of the Secondary Teacher* (1918). His other published works include: *Lehrbuch der Psychologie* (1902); *Gedanken und Denker* (1905); *Der Krieg im Lichte der Gesellschaftslehre* (1915); *Einführung in die Soziologie* (1926).

JERUSALEM-KOTANYI, ELSE, writer, b. Vienna, 1877. She graduated from the University of Vienna and began her literary career in 1900, with the publication of a volume of short stories, *Venus am Kreutz*. Several other works of minor importance followed, but her greatest success was *Der heilige Skarabäus* (1909). The novel depicts life in a brothel in a large city, and is built around the child of a prostitute, and her self-sacrificial triumph over her inherited surroundings, to the extent of establishing a home for children born into environments as miserable as hers had been. The book was published in the United States in 1932, as *The Red House*. Sometime after 1929, when her play *Steinungen in Sakya* was produced in Erfurt, she went to Buenos Aires with her husband, whose name was Widakowich. In 1941 she was living in Buenos Aires.

JESHUA BEN JOSEPH HALEVI, Talmudist who came from Tlemçen, Algeria, and lived in the 15th cent. In 1467 he was compelled to flee to Toledo, Spain, during a persecution of the Jews. There, at the suggestion of Nasi Don Vidal ben Labi, head of the local school, he wrote *Halichoth Olam,* an introduction to the Talmud, describing the arrangement and composition of the Mishnah, the methods of the Mishnah and Gemara, and the hermeneutical rules and methods followed in making Halachic decisions. The work was first issued in Lisbon in 1490 with no date or place of publication. The seventh edition appeared in Leyden in 1634, with a Latin translation by Constantin L'Empereur, under the title *Clavis Talmudica.* It was reprinted by the Christian Hebraist Heinrich Jacob Bashuysen in his *Clavis Talmudica Maxima* (Hanau, 1714).

JESHUAH BEN JUDAH (in Arabic, Abu al-Faraj Furkan ibn Asad), Karaite scholar who flourished in the middle of the 11th cent. A pupil of Joseph Haroeh (Yusuf al-Basir), he attained great renown for his learning and attracted many pupils from distant lands. He presumably lived in Jerusalem.

Jeshuah was the author of the following works: *Sefer Hayashar,* a code of precepts, of which only that on forbidden degrees of marriage has been preserved in a Hebrew translation from the Arabic. It is important also because of its quotations from older Karaite authorities. In this Jeshuah shows himself as an advocate of a considerable relaxation of the notorious catenary (*rikkub*) theory of blood-relationship. It was published by I. Markon, *Texte und Untersuchungen aus dem Gebiete des karäischen Ehegesetzes,* vol. 1 (St. Petersburg, 1908). *Teshubath Haikkar,* on the same subject, published as an appendix to Aaron ben Joseph's *Mibhar Yesharim* (Eupatoria, 1834). An Arabic translation of the Pentateuch with a commentary, the latter in two versions, one detailed and the other condensed. An Arabic commentary on the Decalogue, also in two versions. Arabic philosophical homilies on *Genesis. Meshibath Nefesh* and *Marpeh Laetzem,* two philosophical works, the authorship of which, however, is under suspicion.

Lit.: Poznanski, S., *The Karaite Literary Opponents of Saadiah Gaon* (1908) 48-53; Schreiner, M., *Studien über Jeschua ben Jehuda* (1900); Steinschneider, M., *Die arabische Literatur der Juden* (1902) 91-94.

JESHURUN, poetic name for Israel (*Deut.* 32:15; 33:5, 26; *Isa.* 44:2). The dictionaries of the Bible usually give its meaning as "the righteous one." However, many authorities reject this interpretation, stating that the name "Jeshurun" means more probably "the courageous one," "the valiant." They point to the book of Jashar (*sefer hayashar*), which is mentioned several times in the Bible (*Josh.* 10:12-13; *II Sam.* 1:18). All references to this book concern military achievements and personal acts of military valor, not of personal righteousness. In accordance with this view, Jashar originally meant "courageous," "a military hero," "brave man," and the meaning "righteousness" came later (cf. the analogy of Latin *vir,* "man," "hero," and its derivative *virtus,* which in early Roman classical literature always meant "bravery," "manhood," "military courage," but never "moral virtue" or "righteousness"). Hence the book of Jashar seems to have been a "Book of the Valiant," or "Book of the Military Heroes," a book in which all the military achievements and personal acts of military valor which occurred in a certain period of Hebrew history are recorded. Jeshurun thus originally seems to have been a personification of Israel in the sense of "the valiant one," "the courageous one."

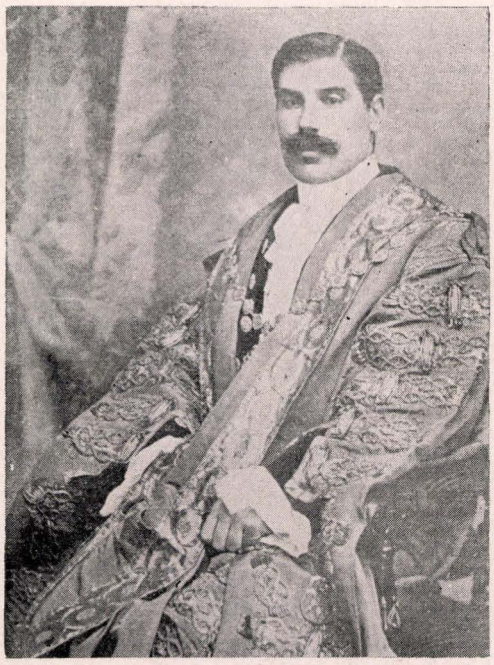
Lit.: Hastings, James, *Dictionary of the Bible;* Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament,* 449.

JESHURUN (family), *see* JESURUN.

JESI, SAMUEL, engraver, d. Florence, Italy, 1853. There is some disagreement about the time and place of his birth; both Correggio in 1788 and Milan in 1789 are given. After studying in Bologna and Milan, he was awarded the 1821 prize at the Milan Academy for his engraving *The Abandonment of Hagar,* after a painting by Guercino. Jesi settled in Florence in 1825; here the engravings which he made after paintings by Raphael and Fra Bartolomeo brought him international renown. Louis Philippe of France awarded him the cross of honor for his engraving of Pope Leo X and his cardinals. From 1840 to 1847 Jesi lived in Paris, where he was made a correspondent of the Paris Academy (1842). He was also made an honorary member of the academies at Florence (1843), St. Petersburg (1845) and Geneva (1849). His last work—an engraving of Perugino's *Coena Domini* in the church of San Onofrio, Florence—was left unfinished. Twenty-one engravings of Jesi are known, and he worked also on lithographs.

JESOFOWICZ, *see* ESOFOWICZ.

JESSE (Hebrew, *Yishai*), the father of David; ac-



Herbert Morton Jessel



Sir George Jessel

cording to the genealogy in *Ruth* 4:18-22, he was the grandson of Boaz and Ruth. He lived in Beth-lehem, in the territory of the tribe of Judah. According to *I Sam.* 16:10-11; 17:12, he had eight sons; according to *I Chron.* 2:13-15, seven. He had two daughters, both the mothers of noted warriors; Zeruiah was the mother of Abishai, Joab and Asahel, while Abigail was the mother of Amasa. The last reference to Jesse is *I Sam.* 22:3-4, where it is reported that David, during his conflict with Saul, sent his father and mother for safety to Moab. In later literature the expression "son of Jesse" was used as a synonym for David (*I Sam.* 22:7) and "stock of Jesse" for the Davidic line (*Isa.* 11:1).

JESSEL, SIR GEORGE, English jurist and master of the rolls, b. London, 1824; d. London, 1883. He was the son of a well-to-do merchant, and was educated at Mr. Neumegen's School for Jews at Kew. Both the B.A. degree, which was conferred on him at the University of London, in 1843, and the M.A. degree, which he won in 1844, were awarded to Jessel with multiple honors in many subjects. In 1842 he had been admitted as a student at Lincoln's Inn, and in 1847 he was called to the bar.

Immediate financial success greeted Jessel in his practice, which was mostly in conveyancing, or the transfer of title. He was made a Queen's Counsel in 1865, though he had applied for the silk five years before. Elected to Parliament in 1868, he attracted the attention of Prime Minister Gladstone by his maiden speech. In 1871 Jessel was appointed Solicitor-General, the first Jew to participate in the executive branch of the English government. The next year he was knighted; in 1873 he became master of the rolls and the same year he resigned from his Parliamentary post. When he was sworn in as privy councilor, simultaneously with his assumption of the judgeship in the Rolls Court, Jessel became the first Jewish member of the Council and also of the English judiciary.

Jessel was noted for the despatch and the correctness of his judgments. He never reserved a judgment, nor did he use notes in his delivery. Yet so precisely had he absorbed the evidence that his decisions were rarely reversed. Toward this proficiency, a powerful memory, a capacity for lucid argument, and a disciplined knowledge of Roman law and its derivatives contributed. Jessel was impatient with men who equalled him in experience but not in the rapidity of his mental processes; he was gentle, however, with the young men in the law courts.

From 1861 on, Jessel was a fellow of the University of London, and in 1880 he was made vice-chancellor. He was for a time vice-president of the Anglo-Jewish Association, and served on the Roumanian Committee, which undertook to put into action the disapprobation with which Roumanian outrages against the Jews were viewed. Lord Bryce, in *Studies in Contemporary Biography* (1903), suggested that Jessel's first success in the law was due to the support of Jewish solicitors. Jessel's son sent to Lord Bryce copies of Jessel's fee-books, showing that until he was already very successful, Jessel had no support from Jewish solicitors.

Lord Herbert Morton Jessel (b. Brighton, England, 1866), the youngest son of Sir George Jessel, was elected to Parliament in 1896 and served from 1896 to 1906 and again from 1910 to 1918. Prior to his election to the House of Commons, Jessel had served in India with the 17th Lancers. He rejoined the army in 1914 and was on duty until the end of the 1914-1918 World War, being twice mentioned in despatches. In 1919 he was retired from the army with the rank of colonel.

Both during his membership in the House of Commons and later, in the House of Lords (he was made a baronet in 1924), Jessel fostered successful bills marking progressive social and political legislation.

LIBBY BENEDICT.

Lit.: *Dictionary of National Biography,* vol. 10 (1930) 805-7; Alward, Silas, "A Great Master of the Rolls," *Cana-*



Leopold Jessner

dian Law Times, vol. 38 (1918) 410-21; Jessel, Sir Charles James, "An Eminent Victorian Lawyer," *Blackwood's Magazine,* vol. 219 (1926) 47-55.

JESSNER, LEOPOLD, theatrical manager, b. Königsberg, Germany, 1878. At first in the banking business and then an actor, he was for eleven years manager of the Thalia Theatre in Hamburg. During the first World War he directed the new playhouse in his native city. After the revolution which established the Second Reich, he was appointed manager of the State Theatre in Berlin. His productions of Shakespeare's *Richard III,* Wedekind's *Marquis von Keith* and Schiller's *Wilhelm Tell* marked the beginning of the expressionistic tendency in the German theatre. Jessner was the object of severe anti-Semitic attacks while in office, but his position remained unchallenged. He was a member of the executive committee of the Central-Verein, was actively interested in the rebuilding of Palestine, and was a promoter of the Habimah. After the rise of the Nazis to power in 1933, Jessner left Germany, eventually coming to the United States and settling in Los Angeles.

JESURUN, prominent Portuguese Jewish family which emigrated from Spain about the middle of the 16th cent. because of the Inquisition. The family moved to Amsterdam, Holland, and to Hamburg, Germany, where many of its members became distinguished in their respective communities. A number of them became preachers, scholars or poets.

DANIEL JESURUN attained to considerable renown as a preacher in the 16th cent.

ABRAHAM HAYIM JESURUN was a codifier of the ritual laws, and wrote a philosophical treatise in Portuguese, *Livro da Providencia Divina,* on the nature and results of divine providence.

DAVID JESURUN was a Spanish poet who died at the beginning of the 17th cent. in Amsterdam, whither he had fled from the Inquisition. Some of his poems were published by Daniel Levi de Barrios.

REUEL (also called ROHEL) JESURUN, known also as Pablo de Pina, was a Portuguese poet. He was born a Marrano in Lisbon, and died about 1630 in Amsterdam. In 1599, while traveling to Italy for the purpose of becoming a monk, he was reconverted to Judaism by the Jewish physician Elias Montalto. He then went to Amsterdam, where he became an active member of the Sephardic community. He wrote, in Portuguese, poems and prayers which were read every year on Shabuoth in the Amsterdam synagogue. His works included *Vikkuah Shibah Harim: Dialogo dos Montes* (Amsterdam, 1767).

ISAAC BEN ABRAHAM JESURUN (b. 1655) was Hacham of the Portuguese Jewish community in Hamburg. He wrote a Talmudic compendium, *Panim Hadashoth* (Venice, 1651), as well as a philosophical work, *Livro da Providencia Divina* (Amsterdam, 1663).

Lit.: Kayserling, M., *Sephardim;* Aaron Hakohen, *Maaseh Jeshurun,* supplement to *Shemen Hatob* (1657); de Barrios, *Maskil El Dal,* 142.

JESUS OF NAZARETH, first and greatest teacher of the Christian religion, and supreme figure in Christianity. He is regarded by the vast majority of Christians as the Messiah predicted in the Hebrew Bible (hence his surname Christ, the Greek translation of the Hebrew term *mashiah*) and as the Son of God, sent to be the Savior of mankind from sin. The only definite account of his life and teachings is contained in the four Gospels of the New Testament, *Matthew, Mark, Luke* and *John.* All other historical records of the time are silent about him. The brief mentions of Jesus in the writings of Josephus, Tacitus and Suetonius have been generally regarded as not genuine and as Christian interpolations; in Jewish writings there is no report about Jesus that has historical value. Some scholars have even gone so far as to hold that the entire Jesus story is a myth, and that he is only the personification of the ideas of a social and religious movement; yet the personality that emerges in the gospel stories is too definite and too coherent to be regarded as unreal, and great movements such as Christianity always trace back to a founder, although the life of the founder may be obscured by legends. The narratives of the Gospels represent such a combination of early history and later accretions and therefore disagree not only with one another, but even with themselves. Bible scholars trace back the first three, or Synoptic Gospels, to two main sources: a narrative of the life of Jesus, which furnished the basis for *Mark,* and which is often called for that reason Ur-Mark; and the Logia, or collections of the sayings of Jesus, which was circulated independently. However, each of these written sources, which took shape at least half a century and perhaps more after the death of Jesus, shows signs of development and change of ideas, so that students of the Gospels, both Christian and Jewish, have differed widely as to what parts of these books are genuine and which are later additions. However, the general picture that emerges from the work of modern, impartial scholars is this: Jesus of Nazareth was a Jew by birth, education and way of life. He had no intention of founding a new religion. He regarded himself as an adherent of Judaism, and

did not wish to abandon it but rather to develop it and to raise it to perfection.

1. Life of Jesus. According to *Matt.* 2 and *Luke* 2, Jesus was born in Bethlehem, in Judea, and it was only later that his family moved to Nazareth in Galilee; if, however, these narratives are regarded as an attempt to make his life conform to the reputed prophecy in *Micah* 5:1, it is probable that his real birthplace was Nazareth. The date of his birth is likewise uncertain, since *Matthew* places it some time before the death of Herod the Great (4 B.C.E.), while *Luke* connects it with the Roman census of Judea (6 C.E.). The parents of Jesus were Joseph, a carpenter, and Mary, that is, Miriam (according to other accounts in the Gospels, he was born of Mary without a human father). Joseph and Mary had many children; Jesus grew up with them in Nazareth and apparently became a carpenter, like his father. Like most of the Jews of his time, he had received no formal education but was acquainted with the Bible, with the popular interpretations and sayings of the Jewish sages, as well as with the religious customs of the Jews of Galilee, who were regarded by the more learned Jews of Jerusalem and Judea as Am Haaretz, that is, ignorant and unlearned.

Jesus began his career as preacher, miracle worker and popular leader when he was thirty years of age. He had been baptized in the Jordan a very short time before by the ascetic preacher of penitence, John the Baptist, who had proclaimed that all should repent, since the Kingdom of God was near at hand. According to the Gospels, Jesus at the time of his baptism underwent a spiritual experience which led him to believe that he was destined to a high mission. From the story of the temptation (*Matt.* 4:1-11; *Mark* 1:12-13; *Luke* 4:1-13) it would appear that at the beginning he still harbored doubt as to this calling. However, he overcame the doubt, appeared in Galilee as a preacher, and repeated the call of John the Baptist, "Repent, for the kingdom of heaven is at hand."

In his earliest teaching, Jesus made no claim to be the Messiah. He traveled over the land as a wandering preacher (*maggid*) and spoke in parables which were at the same time to conceal and reveal the future. He gathered about himself a small number of disciples, all of the humblest classes; they were fishermen, laborers, publicans (tax-collectors) and the like. The people streamed to him when it was reported that he had brought about miraculous cures, many of which were greatly similar to those reported of Elijah and Elisha and to those performed by the Essenes of his time. Power over demons—at that time reputed to be the cause of many diseases—was imputed to him. For at least a year he went about in the northern part of Palestine, both east and west of the Sea of Galilee and the Jordan river. He spoke to the people of the necessity of repentance and preparation for the coming Kingdom of Heaven, of charity, non-resistance to evil, and scrupulousness of conduct even beyond the letter of the Law. When he was asked the great commandments of the Law (*Matt.* 22:35-40 and parallels), he replied: The first is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (*Deut.* 6:4); the second, "Thou shalt love thy neighbour as thyself" (*Lev.* 19:18). To a request for a way to attain eternal life, he answered first, to keep the commandments, then to sell everything, give the proceeds to the poor, and become a disciple (*Matt.* 19:16-22 and parallels).

At the same time, according to the Gospels, Jesus was teaching his disciples a secret doctrine of far different tenor. This was his claim to be the Messiah and to participate in the coming judgment of humanity, in which the disciples would have a share. According to one story, he appeared to them in a transfigured form (*Mark* 9:1-13 and parallels); according to another, he led them to proclaim him as the Messiah at a secret meeting at Caesarea Philippi (*Mark* 8:27-33 and parallels). Whether the enmity of certain groups of the Jews can be traced back to this claim or only to the movement among the people which his appearance caused is in doubt. Nor is it by any means certain that the statement of the Gospels that his enemies were the Pharisees is correct; for the teachings of Jesus are closest to those of the Pharisees, of all the various groups in the Jewry of the 1st cent. C.E. At all events, Jesus made enemies because he attached himself to the lower classes as well as to the tax-collectors ("publicans") who were despised as servants of the Romans and were regarded as so corrupt and unreliable that their evidence was not accepted in Jewish courts. Now and then he or his disciples arrogated to themselves the right to accept or reject certain rules of the traditional law, and this, too, must have created opposition.

Finally, in the week before Passover, Jesus went to Jerusalem, where his appearance caused a great excitement. He drove the money-changers out of the Temple and taught there for several days, engaging in controversies with various groups of teachers. His conduct drew upon him the condemnation of the priests and the Sadducean party, and he was seized, arrested (according to the Gospels, by the connivance of Judas Iscariot, one of his disciples) and brought to trial. Before this (if this narrative is not merely a later cult legend) he had already departed from his disciples at the Last Supper as well as prayed to God in the Garden of Gethsemane that He might spare him from drinking the cup of sorrow.

It is doubtful whether, as the Gospels report, there was an actual trial of Jesus before the Sanhedrin, since this would have been in contradiction at many points with the Jewish legal procedure. According to the report, an attempt was made to condemn him for predicting the destruction of the Temple. The testimony of witnesses did not cover this. Then in answer to a direct question of the high priest whether he was the Son of God he made his Messianic claims in veiled fashion (*Matt.* 26:64) as well as unequivocally (*Mark* 14:62; see also *Luke* 22:70). His judges thereupon declared him guilty of blasphemy, for which the penalty was death. Since, however, the Jews did not have the power of executing a sentence of capital punishment, he was brought before the Roman governor Pontius Pilate, who condemned him to death as a political agitator. The Gospel statements that Pilate was hesitant to put Jesus to death and did so only because of the fear of the people are contradicted by the contemporary historians (Josephus and Philo), who agree in representing the Roman governor as a cruel, inconsiderate and inflexible ruler, who did not hesitate to launch his cohorts against an unarmed crowd or to mingle the

blood of the Galileans with their sacrifices (*Luke* 13:1), and by the account in Tacitus, which plainly states (*Annals* 15:44) that Jesus was executed *by* Pontius Pilate.

In accordance with the Roman mode of executing condemned rebels, Jesus was first scourged, then crucified together with two "thieves" (more probably, guerrilla leaders of a revolt); he was given a mock crown, made of thorns, and his cross bore the charge (*aitia; Mark* 15:26; *Matt.* 27:37) that he had claimed to be "King of the Jews." Before he died he was said to have cried out: "My God, my God, why hast Thou forsaken me?" (*Ps.* 22:1). The remainder of the Gospel narrative, with its varied stories of the resurrection of Jesus from the dead, his appearances to his followers, and his ascension to heaven, belongs to the realm of Christian belief.

2. The Teachings of Jesus. The Gospels furnish much more accurate information about the teachings of Jesus than about his life. They note that a frequent and emphatic theme in his appearance and words was that the end of the world ("the last days" or "the Kingdom of God") was approaching and that this would usher in a new era for humanity (*Matt.* 4:17; *Mark* 1:15). This hope for the coming of the reign of God upon earth had long been a basic element in the Jewish religion. The Biblical prophets had expressed the idea that God would some time send His "anointed one" (*mashiah,* Messiah) and that then there would be instituted the rule of God on earth by means of peace and righteousness among the nations. The idea of the kingdom of God was bound up with the concept of a future divine judgment. These thoughts were to some extent colored by national feeling: the savior was to bring back Israel from its exile, rebuild Jerusalem and the Temple, spread the rule of David over the earth, and shatter the empires which had enslaved Israel. At the same time, there was emphasis on the purest universalism; the belief in One God and His righteous law was to bring peace and goodwill to the entire earth. A transcendental formulation of this thought, in a form that is apparently influenced by Persian religious ideas, is found in *Daniel.* Instead of the scion of the house of David as the ruler, there is a heavenly being with whom begins another world, an eternal kingdom, to which all powers will be subservient (*Dan.* 7:13-27). With his appearance the dead will be resurrected (*Dan.* 12:2).

Such visions of the end of time, however, never became essential dogmas in Judaism, comparable to the belief in One God. In the period before the appearance of Jesus, however, they had spread in most diverse variations, as is shown by the Apocrypha and Pseudepigrapha, especially *Enoch, Psalms of Solomon,* the *Ezra* and *Baruch Apocalypses,* the writings of Philo and Josephus, the dialogue between Justin and Trypho, the Targum, the Tannaitic literature, and some of the oldest Jewish prayers. It is uncertain whether it was the general opinion in the 1st cent. that these visions were held to be soon to be fulfilled. But Jesus certainly did expect such fulfillment in a very brief time, and his words and actions can be understood only from this point of view. However, there is hardly a word which has been handed down as coming from Jesus which was not spoken or could not also have been spoken by Jewish teachers. The importance of Jesus lies not so much in the content of his sayings as in the tone in which he delivered them. The Gospels note that "he preached with power, and not as the scribes" (*Matt.* 7:29; more especially, *Luke* 4:32). What distinguished Jesus from the other Jewish teachers was his consciousness of his own especial mission, on the basis of which he even ventured to set himself up in opposition to tradition: "Ye have heard that it was said by them of old time . . . but I say unto you" is a formula that reechoes through the Sermon on the Mount (*Matt.* 5 to 7).

3. The Kingdom of God. According to the teachings of Jesus, the Kingdom of God will be ushered in by the resurrection of the dead (*Matt.* 24:14-42). Like some of the later rabbis, Jesus seems to have conceived of the hosts of the world to come (and perhaps himself as well) as preexistent, "prepared from the foundation of the world" (*Matt.* 25:34). The prophet Elijah will appear to herald the Kingdom (*Matt.* 17:11-12; *Mark* 9:11-13; cf. *Mal.* 3:23). According to the Gospels, Jesus regarded John the Baptist as Elijah, although there was nothing in the life of John, especially his tragic death, to suggest the traditional Elijah of Jewish legend. The beginning of the end of time will be marked by wars and revolts (*Matt.* 10:5 et seq.; cf. *Dan.* 12:1; *Midrash Gen.* 42; *Sanh.* 97ab; *Sotah* 9:15). The heathens will also have a part in the Kingdom of God (*Matt.* 8:10-11; 11:20-24 and other places); yet, of all mankind, "many are called, but few are chosen" (*Matt.* 20:16; 22:14; cf. *II Esdras* 8:3), because man has no claim upon God Who can at will be merciful or cast out (*Matt.* 20:1-16). The rite of baptism and of the communal meal (according to Schweitzer) were the sacraments by means of which Jesus sought to mark out his followers for salvation as participants in the Kingdom of God. These elements of predestination and sacrament in the religious views of Jesus constitute the point which separates him furthest from Judaism; at the same time they furnish important starting points for the teachings of Paul.

In general, Jesus avoided further elaboration of the eschatological picture. Only after he went to Jerusalem to die did the announcement of his own resurrection and return appear. His religious feeling was strongly particularistic. At first he declared that he was sent only to the "lost sheep of the house of Israel" (*Matt.* 10:6; 15:24), despite his disillusionment with the reception with which he met among the Jews (*Matt.* 8:10-11). His hopes for the future were directly connected with Israel—the entire twelve tribes of Israel (*Matt.* 19:28). It was only with reluctance that he healed non-Jews (*Matt.* 15:22-23); any sympathy with the Samaritans appears in one gospel alone (*Luke* 10:30-37; 17:11-19), while a contrary view is expressed elsewhere (*Matt.* 10:5).

4. The Ethics of Jesus. The ethics of Jesus are determined by his belief in the near approach of the Kingdom of God. For its sake he called men to repentance. Similarly, in rabbinic Judaism, repentance was regarded as the prerequisite for the Messianic salvation (*Yer. Taan.* ii, 63d; *Sanh.* 97b). Jesus felt that he had the power to forgive sins (*Matt.* 9:2; *Mark* 2:5; *Luke* 5:20; 7:47-48) at the time that he healed the sick (except in *Luke* 7:47-48), since he, like the rabbis,

held the view that on occasion sickness is a punishment for sin and that forgiveness must therefore precede the cure (*Ned.* 41a). In his ethical teachings, and particularly in the Sermon on the Mount, much is said about the expectation of reward in the hereafter (*Matt.* 5:12, 20; 6:14, 19 et seq.; 12:36).

5. Attitude Toward the Law. According to the Gospels, Jesus did not essentially oppose the Torah which, according to his own statement, he wanted to fulfill, that is, to complete (*Matt.* 5:17-20; *Luke* 16:17; cited as a quotation in *Sab.* 116b). He lived according to the Law, although in individual instances he deviated from the traditional Halachah, such as when he permitted his followers to pluck ears of corn on the Sabbath as they went through the fields (*Matt.* 12:1-8 and parallels). He healed on the Sabbath (*Matt.* 12:9-13 and other places), which in and of itself was no infraction of rabbinic law; for since the time of the Maccabees, in the 2nd cent. B.C.E. (*1 Macc.* 2:32 et seq.), the principle had been maintained that "danger to life suspends the Sabbath" (*Yoma* 84b and frequently); Jesus went further only in that he helped the sick who were in no pressing danger.

The famous statement, "The Son of man is lord also over the Sabbath" (*Mark* 2:28), is open to more than one interpretation. If by "son of man" Jesus meant himself, it was a claim of superior authority; if, however, it meant mankind in general, it is merely another version of the Talmudic statement that the Sabbath is given to man, and not man to the Sabbath. The fact that Jesus in his last directions to his disciples tells them to pray that their flight be not on the Sabbath (*Matt.* 24:20) shows that any idea of abolishing the Sabbath as such was far from his mind. Nor did he wish to abrogate the dietary laws, as was later done by the apostles. The statement, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (*Matt.* 15:11; *Mark* 7:15), was not directed against the dietary laws, but against the insistence upon washing the hands before the meal, a hygienic law which does not occur in the Bible, and which the Talmudic teachers regarded as more a matter of proper breeding than of strict law (*Sab.* 14b, 62b). Jesus merely contrasted with true righteousness the emphasis placed by some of the groups of Jews, especially the extremely pious Haberim, upon the minutiae of cleanliness, insisting that inner cleanliness was more important than outer (cf. *Matt.* 23:25-26, "the inside of the cup"). These matters, as is known from the Damascus Script, were a moot point in Jewish law in the 1st cent.

The most important deviation of Jesus from the Law is that he rejected divorce decisively (*Matt.* 5:32; 19:3-12; *Mark* 10:2-12; *Luke* 16:18), although even in this his opinion is not necessarily unique. It is very close to that of the school of Shammai (*Git.* 9:10 et seq.) which permitted divorce only for some "indecency" on the part of the wife. Jesus, however, gave a mystic basis to his view. Marriages are made in heaven, he says; whom God hath joined together, let no man put asunder. Hence in the two of the four passages that even permit the possibility of divorce, the only reason is pre-marital sexual intercourse (*porneia;* not "adultery," as is often thought). He deviated further from the rabbis in matters of vows and oaths, holding the latter not binding when they contravened public policy by restricting the mutual duties of parents and children.

6. The Sermon on the Mount. The remaining ethical views of Jesus, as well as most of those already discussed, are most clearly expressed in the Sermon on the Mount. It is still a moot point whether this discourse actually took place, as stated, or whether it is not some disciple's picture of what a sermon of Jesus might have been, the weaving together of a collection of transmitted sayings. There is no doubt, however, that here is the quintessence of the ethical teaching of Jesus. Like the rabbis, he set a high value upon almsgiving, prayer and fasting. Like the rabbis, he uttered harsh words against the hypocrites and those who made a show of religious observance. On the other hand, he urged his followers to let their light shine before men and not to hide it under a bushel. The fate of man upon judgment day will be determined most decisively by the amount of charitable acts that he did or did not perform. Jesus even declared that he went beyond the teachings of the Bible in two ethical statements. The one was the principle of nonresistance to evil as against the idea of personal vengeance ("eye for eye, tooth for tooth"); the other that of loving one's enemies, in contrast to the statement in the Bible, "thou shalt hate thine enemy." Neither of these statements does justice to the Hebrew Bible or to Jewish law. The so-called law about hating one's enemy does not exist, while as for the "eye for eye" doctrine, this, as can be clearly seen from the contexts in which it occurs (*Ex.* 21:24 and other passages), shows that it refers not to private vengeance but to public justice—that it lays down a universally accepted principle in law, that in all cases of injury the compensation must be equal to the damage caused.

Finally, it may be noticed that the Gospel accounts are by no means consistent in their presentation of the teachings of Jesus. Thus in the same passage in which he is improving upon the Mosaic law, he is declaring that not one jot or tittle of it shall pass away (*Matt.* 5:18). In contrast to his upholding of family ties against oaths, he urges a follower to break them (*Matt.* 10:37). He is reported both as despising the non-Jews and as praising them. These variations reflect the later divisions in the church and add to the difficulty in determining exactly the nature of Jesus' teachings.

7. The Jewish Attitude Toward Jesus. As has been noted above, there is almost no reference to Jesus in early Jewish sources. The multitudes that followed him in his lifetime forgot him after his arrest and death; only a few faithful followers kept alive the tradition. The movement of Christianity passed from the Palestinian center to a new headquarters in Rome. It is only very occasionally that Jews spoke of the words of Jesus, as when Eliezer ben Hyrcanus approved a saying that is not found in the Gospels (*A.Z.* 16b-17a) or when Meir had a dispute with a Christian and defeated him from his own gospel (*Sab.* 116b). When the Jews of Palestine were again called upon to think of Jesus, it was after Christianity, having become the official religion of the empire, began to persecute them. They judged Jesus by the actions of the Christians; the Talmudic statements about him

are not about the real Jesus, but about an imagined originator of a hateful persecution. The same is true of the medieval *Toledoth Yeshu.* It was only in modern times, when Jews could examine the pages of the New Testament without fear of persecution and dispassionately, that a new attitude toward Jesus on the part of the Jews was revealed.

Jacob Emden, in the 18th cent., had already stated his conviction that Jesus had conferred a blessing upon the world, by replacing heathenism by ethical teaching; but he did not judge the work and life of Jesus otherwise. In the 19th cent., however, many Jewish students read the Gospels and found again and again that their ethical and moral teachings were identical with or parallel to Jewish teachings. In Hebrew literature Joseph Hayim Brenner contended for an impersonal and unprejudiced consideration of the personality of Jesus. Claude G. Montefiore held that the ethics of Jesus were Jewish and that Jews should not object to their inclusion in Judaism, while among others who have held similar views are Joseph Klausner, Max Hunterberg, Hyman G. Enelow, Martin Buber and Constantin Brunner. Others have not been willing to go so far; but there has been a general recognition of the worth of Jesus' teaching, without granting him the position as leader or as Savior that he has achieved in Christianity. There have also been a number of sympathetic studies of Jesus by Jews, such as Klausner's *Yeshu Hanotzri,* Joseph Jacobs' *As Others Saw Him,* Emil Ludwig's *Der Menschensohn,* and Sholem Asch's *The Nazarene.*

Lit.: The Biblical dictionaries and encyclopedias and the literature cited there; Kohler, K., in *Jewish Encyclopedia,* vol. 7, pp. 166-69; Abrahams, Israel, *The Legacy of Israel* (1927); Geiger, A., *Nachgelassene Schriften,* vol. 2 (1875); Friedlander, G., *The Sermon on the Mount;* Strauss, D. F., *Das Leben Jesu;* Herford, R. Travers, *The Pharisees;* Juster, Jean, *Les juifs dans l'empire romain* (1914); Jacobs, Joseph, *As Others Saw Him* (1895); Krauss, Samuel, *Das Leben Jesu nach jüdischen Quellen* (1902); Montefiore, Claude G., *The Religious Teachings of Jesus* (1910); Smith, William Benjamin, *Ecce Deus* (1911); Enelow, H. G., *A Jewish View of Jesus* (1920); Klausner, Joseph, *Jesus of Nazareth* (1925); Walker, Thomas, *The Teaching of Jesus and the Jewish Teaching of His Age* (1923); Hunterberg, M., *Jesus, the Crucified Jew* (1929); Trattner, Ernest R., *A Jew sees Jesus* (1931), with a special bibliography, pp. 200-8.

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JESUS IN RABBINICAL LITERATURE. It would be natural to expect that there should be frequent mention in rabbinical literature of so outstanding a person as Jesus. Such at least would be the view of a Christian. But in Jewish history Jesus was not an outstanding figure; the impression which he may have made on the Judaism of his time can have been neither deep nor lasting, if we may judge by the scantiness of the allusions to him. That he is mentioned by name in rabbinical literature is beyond question; but what is said of him amounts to hardly more than a vague and careless remembrance of one who for a while "troubled Israel."

Of the rabbinical statements referring to him some are traditions which purport to be authentic, while others are speculations upon the subject matter of those traditions. Moreover, the texts do not agree among themselves, and there is some apparent ground for the contention of medieval Jewish apologists that two persons were referred to in the alleged "Jesus" passages, one contemporary with Simeon ben Shetah, and the other with Akiba. One lived about a century before the beginning of the Common Era and the other about a century after it, so that neither could have been the founder of Christianity.

But whatever may be the explanation of this curious double anachronism, there is enough in rabbinical literature to show that the historical Jesus of Nazareth is really mentioned there. It is stated (*Sanh.* 43a), "On the eve of Pesach they hanged Jeshu Hanotzri. And the crier went forth before him forty days (saying) Jeshu Hanotzri goeth forth to be stoned because he hath practised magic and deceived and led astray Israel." The last sentence is repeated (*Sanh.* 107b). This passage is a Baraitha, i.e. it is contemporary with the Mishnah and therefore older than the Gemara in which it is found. We have here first, the name Jeshu Hanotzri, second, the statement that he was put to death on the eve of Pesach, and third, the charge against him which may be fairly called the official condemnation of the criminal. Next (*A. Z.* 16b-17a) it is stated, "Rabbi Eliezer said, Once I was walking in the upper street of Sepphoris, and I found a man, one of the disciples of Jeshu Hanotzri, and Jacob of Kefar Sechania was his name . . . and he said, Thus hath Jeshu Hanotzri taught me." This passage is Gemara; but Rabbi Eliezer was a disciple of Johanan ben Zakkai, who was a contemporary of Jesus. His statement is confirmed by a passage (*Tos. Hul.* 2:24) which reads, "Rabbi Eliezer said, Once I was walking in the street of Sepphoris; I found Jacob of Kefar Sichnin and he said a word of Minuth (heretical teaching) in the name of Jeshu ben Pantiri." This also shows that the curious epithet ben Pantiri, or Pandira, or Pandiri, was applied to Jeshu Hanotzri. Further (*Tos. Hul.* 2:22-23), the case of Eleazar ben Damah is mentioned, who was bitten by a serpent. "There came in Jacob a man of Kefar Sama to cure him in the name of Jeshua ben Pandira." Further (*Sanh.* 43a), "It was different with Jeshu Hanotzri, for he was near to the kingdom," and, immediately following, but a separate Baraitha, "Jeshu (Hanotzri) had five disciples."

All the above passages are contemporary with the Mishnah. They inform us of a person who was called Jeshu Hanotzri, who had disciples, in whose name his followers cured or attempted to cure sick persons, who practised magic and deceived and led astray Israel, and who was tried and put to death for so doing. The person in question must have lived at such a time that Rabbi Eliezer (d. 117 C.E. or thereabouts) could have met one of his disciples. The conclusion follows that either the historical Jesus of Nazareth is here referred to, or else some wholly unknown man of the same name and dwelling-place and living at the same time. There can be no question that the reference is to the historical Jesus.

The above conclusion is reached without relying on passages in which Ben Stada is mentioned. In the later tradition, especially in the Babylonian schools (*Sab.* 104b), the names Ben Stada and Ben Pandira were confused; but in the earlier tradition they are mentioned with no hint of their referring to the same per-

son. The form Jeshu ben Stada nowhere occurs. The present writer has suggested (*Christianity in Talmud and Midrash,* 345, note) that Ben Stada was "the Egyptian" mentioned in *Acts* 21:38; Josephus, *Antiquities,* book 20, chap. 8, section 6; *Jewish War,* book 2, chap. 13, section 5; and this conjecture was favorably noticed by Bacher.

Of the names Ben Pandira and Ben Stada no satisfactory explanation has been given. The passages referred to above contain all that can be with certainty referred to Jesus in rabbinical literature. The following may be added with equal certainty: *Yer. Taan.* 65b, "If a man say to thee 'I am God,' he is a liar; if . . . 'the son of man,' in the end people will laugh at him; if . . . 'I will go up to heaven,' he saith but shall not perform it." This is expanded in *Yalḳut Shimeoni* §766. The reference is unquestionably to Jesus, but it is theological comment dating from the 3rd cent. C.E. and based presumably on controversy with Christians.

The references to a trial at Lydda, including the concealment of witnesses, are connected with Ben Stada, who was not originally identified with Jesus; but it is quite possible that the tradition concerning the trial and death of Jesus was confused with that relating to Ben Stada.

The present writer, in his *Christianity in Talmud and Midrash* (348-49), gave what he then thought to be a safely warranted list of references to Jesus. He would not now admit all contained in that list. In particular, he would withdraw the assumption that when Balaam is mentioned Jesus is usually meant. In one or two cases there is some probable association, and that is all. He would also correct the statement that (*Sanh.* 43a) Jesus "was a revolutionary." This rests on an error of translation, and should be "was one for whom aught in his favor could be said." This is the comment of Ulla (3rd cent. C.E., Babylonian) on the tradition of the execution of Jesus.

The following references are doubtful and probably unfounded: Jesus born out of wedlock (*Yeb.* 4:13; *Kal.* 51a); Jesus a magician who brought magic from Egypt (*Sab.* 104b); Jesus (under the name of Balaam) put to death by Phineas the Robber (thought to be Pontius Pilate) at the age of thirty-three (*Sanh.* 106b); Jesus (under the name of Balaam) excluded from the world to come (*Sanh.* 10:2).

It would seem from the evidence given above that there was in the rabbinical schools a tradition of which the subject was the historical Jesus of Nazareth; also, that the contents of this tradition were very meager. In other words, the rabbis of the 2nd and 3rd centuries C.E. were quite aware that Jesus had lived and taught, but they attached very little importance to that fact, and took but slight interest in him. It is remarkable that his death is supposed to have taken place in Lydda, instead of Jerusalem, and that the Roman authorities are not mentioned in connection with it.

The source of the tradition is very probably Eliezer ben Hyrcanus, whose teacher Johanan ben Zakkai was contemporary with Jesus. No doubt, at the time when Jesus came to his violent end, there was much said about him, and some of what was said may well have remained in the minds of those who heard it and may have been handed down to the next generation. But Eliezer is the first who mentioned Jeshu Hanotzri even though the Ben Stada passages are put aside. Eliezer's encounter with the disciple of Jesus, and his trial on the charge of Minuth, evidently made a very strong impression on himself and his colleagues, as is shown by the fact that the story is found in four separate places in rabbinical literature. It is possible that such interest as was felt in Jesus was due as much to the eminence of Eliezer as to the importance of Jesus himself.

What is found, as shown above, of rabbinical references to Jesus, can be arranged in a sequence beginning with Eliezer, extending through the period of the Mishnah, and traceable in both the Gemaras. In itself, the tradition is only of value as independent evidence that Jesus really lived, and as showing that his influence on the Judaism of his own and succeeding times was practically nil. It does not supplement the tradition recorded in the Synoptic Gospels; and whether it was to any extent based on a knowledge of the Gospel record is a question to which the answer must remain very doubtful.

The question whether Jesus had, or has, any importance for Judaism, obviously can not be discussed here. But it is relevant to have shown, as has been shown above, what bearing the rabbinical evidence would have upon any discussion of that question if it were raised. All the more, if the search for that evidence had for its object not to discover hints which might possibly be construed into a covert reference to Jesus, but to find as clearly as possible what rabbinical literature contains which plainly refers to him.

R. TRAVERS HERFORD.

Lit.: Herford, R. Travers, *Christianity in Talmud and Midrash* (1903).

JESUS SIRACH, *see* SIRACH.

JETHRO (Hebrew, *Yithro*), the name generally given in the Bible (*Ex.* 3, 4 and 18) to the father-in-law of Moses. He was a priest (*ḳohen*) of the Midianites, and when Moses, fleeing from Egypt, aided his daughters in watering their flocks, he invited Moses to come and live with him. Moses married Zipporah, the daughter of Jethro, and served as his shepherd. When he received the call of God to go and deliver the Israelites from their slavery in Egypt, he left his wife and two sons behind with Jethro. They remained there until the Israelites, having escaped from the Egyptians, came to the vicinity of Mt. Sinai, near the residence of Jethro. Jethro brought them to the camp, congratulated Moses upon his success, gave him some good advice about setting up a system of tribunals, and then returned home.

According to *Ex.* 2:18, however, the name of the father-in-law of Moses was Reuel, while in *Num.* 10:29 there is a reference to Hobab son of Reuel the Midianite, the father-in-law (some render the word *hothen* in this place as "brother-in-law") of Moses. This discrepancy is attributed by Bible scholars to differences in the sources: Jethro is used in the narratives derived from *E* (Elohist Code) and Reuel from *J* (Jahvist Code) or *K* (Kenite Document). Apparently there were different traditions as to the name of the father-in-law of Moses, though they agreed as to the main facts of the story. It is possible that the word *ḳohen* did not

originally mean priest, but "prophet," as a similar word does in Arabic, and that in the earlier narratives, now buried beneath later revisions, Jethro played a far larger role in bringing about a relationship between Moses (and eventually Israel) and Jahveh.

JEW (Hebrew, *yehudi*), designation for the adherents of the Jewish fellowship, whether that of the Jewish religion or of the Jewish people, from the time of the return from the Babylonian Exile (536 B.C.E.) to the present day. The word *yehudi* originally meant a member of the tribe of Judah, and is so used in the Bible; but as the other tribes of the Israelites were taken away into captivity and disappeared or were incorporated into the Samaritans, the Judeans, in the time of the Second Temple, were the only exponents of the religion of Moses and the prophets. The word *yehudi* passed into Latin as *judaeus,* into old French as *giu* (modern French, *juif*), and this in turn produced the English word Jew. It thus became the third designation for the people that traced its descent to the Patriarchs—Hebrews covering the period from the beginning to the conquest of Canaan, Israelites from the conquest to the end of the Babylonian Exile, and Jews for the subsequent period.

JEW BADGE, a token which Jews were often compelled to wear in order to distinguish them externally from the peoples among whom they lived. It was applied in both Islamic and Christian countries as a means of segregating the Jews and preventing them from passing as non-Jews and thus escaping the disabilities to which they were subjected. Incidentally, the fact that the anti-Jewish rulers felt the need of such an artificial mode of distinction shows that the Jews of the various countries must have possessed the same general cast of countenance and garb as their neighbors; for if this were not the case, no extra mark of distinctiveness would have been required.



A 15th cent. Jewish family, of Prague, wearing the Jew badge



Jew badges worn in medieval times: (top, left) from the "Green Book" of Barcelona, 1335; (top, right) from a 15th cent. manuscript; (bottom, right) from "Revelations" (1500) in the New York Public Library

In Islamic countries the chief distinctive garb which the Jews were compelled to wear was based on the decree of Omar II (717-20) which forbade both Jews and Christians to wear the same garments as Moslems. In 807 Caliph Haroun al-Rashid compelled the Jews in his dominions to wear a yellow badge upon their garments; similarly, Christians had to wear a blue badge, and Magians a black one. This and similar decrees were often ordered by later caliphs and local Mohammedan sovereigns, but these laws as to dress were not always strictly enforced.

In Christian countries the institution of a Jew badge began in 1215, when the Fourth Lateran Council stipulated that Jews and Saracens of both sexes had to wear garments which were different from those of the Christians. Popes Honorius III, Gregory IX, Alexander IV, Martin V, Eugenius IV and Benedict XIII, as well as numerous councils, again and again renewed this requirement. The Diocesan Council at Mayence in 1229, as well as the provincial synod at Breslau and the Vienna Council of 1267, ordered the Jews to wear horned hats (*pileum cornutum*) or caps. The church assembly at Ofen in 1279 decided on a distinguishing sign in the form of a "wheel" (circle) of red cloth on the upper garment, which had to be worn on the left side of the breast. When Cardinal Nicholas of Cuza, the legate of the apostolic see, was active as a reformer in various provincial synods in Germany in the middle of the 15th cent., he stressed the enforcement of the law requiring the wearing of the badge. In the 16th cent., Popes Paul IV and Pius V again issued such orders. Occasionally exceptions were made. Honorius III exempted the Jews of Aragon; the popes of the 14th to 16th centuries exempted certain famous Jewish physicians and their families, while Nicholas V, at the request of Emperor Frederick III, waived the requirement for the Jews of Nuremberg and all those who were living in the territories of the margrave of Brandenburg.

In nearly all the countries of Christian Europe, it was the secular legislation which made all the regulations about the wearing of the Jew badges. The chief laws which required it were as follows: the book of laws completed by Alfonso X of Castile (1252-82) and

the edict of Juan II, January 12, 1412; those of Louis IX of France, of his brother Alphonse of Poitou in 1269, as well as of his successor; those of Edward I of England in 1275, after the Oxford Council had urged the carrying out of the stipulations of the Fourth Lateran Council; by Alfonso IV of Portugal (1325) and his successors, and it was even required of the New Christians (Marranos) by John III (1552-57); in Sicily, by Emperor Frederick II, in 1221; the Bereg Concordat of Andreas II of Hungary, in 1233; that of the Republic of Venice was not until 1366.

In Germany the Jew badge was only gradually introduced. Until the 15th cent. the only special Jewish dress in use was the funnel-shaped pointed Jewish hat, which is already found in the *Wetterauer Dynastenbraketeat* of 1180, the *Judenschreinsbuch* of Cologne about 1250, the Riesentor of the Stephanus Church at Vienna, and about 1300 in the *Manessische Liederhandschrift*. The first ordinance which requires the Jews to wear clothes different from those of the Christians is that of Cologne in 1404. The *Reichspolizeiordnung* of 1530 makes the wearing of a distinguishing mark (a yellow circle on the cloak or cap) universally compulsory.

In Austria the regulation existed at least as early as 1511, at which time Maximilian I issued an order that all the Jews who lived outside of Vienna were not to be bound by the regulations as to clothing which held good for the Jews of Vienna. On August 1, 1551, Ferdinand I required that all the Jews in the hereditary lands of Lower, Upper and Hither Austria should wear a badge on their upper garments in the form of a yellow circle (also called the "yellow patch") of a certain stipulated size. Rudolph II made equally definite stipulations, presumably in the last third of the 16th cent. In the time of Maria Theresa (18th cent.) the Jews of Prague had to wear a yellow collar on their cloaks.

The manner, color and size of the Jew badges differed in the various countries and districts, and even there the usage was not always uniform. Besides the regulations mentioned above, it may also be noted that the Spanish regulations of 1412 required Jews and Jewesses to wear long garments of coarse material, to which the red badge had to be affixed; in addition, a Jew might crop neither his beard nor his hair. In 1555 Paul IV issued an ordinance requiring the Jews of the Papal States to wear a green cap and the Jewesses a green veil. The Inquisition compelled the Marranos to wear green clothes with red crosses for a certain period. The favorite color for the Jew badge was yellow.

As a result of wearing these badges, the Jews were exposed to the most shameful degradation in the sight of the outer world; it also increased to the utmost their feeling that they belonged to a despised and dishonored caste, and to some extent killed in them all dignity and courage. The Jew badge continued up to the end of the 18th cent., although in many places it was not strictly administered or exemptions were granted. In Austria it had been abolished even before Joseph II issued his Edict of Toleration (1781). It vanished in France at the time of the revolution of 1789.

After having been in abeyance for about a century and a half, the Jew badge was revived by the Nazis in 1940. The usual form was first a yellow armband, and then a six-pointed Shield of David (a form never used in the Middle Ages) with the word Jew upon it, to be worn on the breast. The purpose was exactly the same as in the Middle Ages, to degrade the Jew and to separate him from the non-Jew. Measures requiring Jews to wear such badges were introduced in Greater Germany and in such conquered or allied countries as Czechoslovakia, Belgium and Holland. In some instances the results of the edict were directly opposite to those intended by its promulgators; in Antwerp in August, 1940, the entire populace turned out with Jew badges, forcing a rescinding of the order, and in 1940 and 1941 non-Jewish citizens protested against the order or went out of their way to demonstrate their sympathy with the Jews.

In November, 1941, it was reported that the Jews of Frankfort had sewed the Jew badge on their dressing gowns and night-shirts in order to avoid arrest, and that Nazi Storm Troopers visited air raid shelters every night air-raid alarms were sounded in order to check whether Jews were obeying the order to wear the Jew badge on their outer garments. A few weeks later, Jews in Norway were ordered to wear the yellow badge, as part of a series of anti-Jewish laws introduced into Norway by the Quisling administration in late December.

ADOLF KOBER.

Lit.: The general Jewish histories for the 13th to 18th centuries; Aronius, J., *Regesten zur Geschichte der Juden*, Nos. 724, 725, 770; Berliner, A., *Aus dem Leben der deutschen Juden im Mittelalter* (1900) 62-63; Pribram, A. F., *Urkunden und Akten zur Geschichte der Juden in Wien*, vol. 1 (1918) 5, 6, 19; Robert, in *Revue des études juives*, vol. 6, p. 94 et seq.; Scherer, J. E., *Die Rechtsverhältnisse der Juden* (1901) 30 et seq., 41 et seq.

JEW BILL, *see* ENGLAND (under I, 3).

JEWELS, *see* GEMS.

JEWISH ACADEMY OF ARTS AND SCIENCES, an honor society of American Jews, founded in 1927. Its members and fellows are elected at intervals by a governing board of sixteen, for distinction in the arts and professions only. When it was incorporated, the Academy named among its purposes the promotion among Jews throughout the world of the advancement of the arts, sciences, and all other departments of knowledge; interchange of views on all branches of learning, with particular reference to those which have a bearing on Jewish life and thought; friendly and social intercourse among its members; and the research, publication, discussion and establishment of friendly relations with other academies, societies and institutions of learning throughout the world.

The Academy holds three to six public and private meetings through the year at which new members are inducted and papers are read and discussed. It publishes pamphlet bulletins, containing selected papers and addresses presented at meetings. It maintains relationships with similar groups elsewhere, and has thirteen corresponding members in England, Palestine and Mexico. A medal is awarded annually to the highest ranking graduate of Yeshiva College.

Henry Keller was the first president of the Academy. Its officers in 1941 were Morris Raphael Cohen, president; Chaim Tchernowitz, Irving Lehman, and Louis

Finkelstein, vice-presidents; Hyman Alpern, treasurer; and Abraham Burstein, executive secretary. It had eighty-three members and fellows in 1941, and maintained headquarters in New York city.

JEWISH AGENCY FOR PALESTINE. The term Jewish Agency for Palestine derives from Article IV of the League of Nations Mandate for Palestine. Under the terms of the Mandate, which was confirmed by the Council of the League in July, 1922, Great Britain assumed responsibility for the administration of Palestine and also "for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home." From the outset of the Mandate, however, it was clearly intended that the main burden of the actual work of immigration and settlement should continue to fall on the Jewish people themselves, the responsibility of the Mandatory Power being limited to the establishment of such conditions as would enable that work to go forward. Accordingly, Article IV of the Mandate made specific provision for the recognition of a "Jewish Agency" for the purpose of advising and cooperating with the Administration of Palestine in various matters affecting the development of the Jewish National Home.

Article IV reads as follows:

"An appropriate Jewish Agency shall be recognized as a public body for the purpose of advising and cooperating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home and the interests of the Jewish population in Palestine, and, subject always to the control of the Administration, to assist and take part in the development of the country.

"The Zionist Organization, so long as its organization and constitution are in the opinion of the Mandatory appropriate, shall be recognized as such agency. It shall take steps in consultation with His Britannic Majesty's Government to secure cooperation of all Jews who are willing to assist in the establishment of the Jewish National Home."

For more than twenty years the Zionist Organization had been responsible for the work of Jewish immigration and settlement in Palestine. It was now officially recognized by the British Government as representing Jewish interests in that behalf. But the latter part of Article IV was designed with a view to bringing into the framework of an enlarged Agency many Jews who, while not members of the Zionist Organization or ready to subscribe to the Zionist philosophy, were sympathetic to the idea of Jewish settlement in Palestine, and ready to give it their practical support.

Discussions with a view to broadening the basis of the Agency began at an early stage. In London in 1922 a Joint Committee composed of members of the Zionist Executive on the one hand, and of representatives of the Board of Deputies of British Jews and of the Anglo-Jewish Association on the other, worked out a scheme based on a draft of Leonard Stein, political secretary of the Zionist Organization, for an enlarged Jewish Agency under joint Zionist and non-Zionist control. Many of the salient points of this scheme were subsequently incorporated in the Jewish Agency constitution adopted seven years later (1929). The Jewry of the United States, however, by reason of its numbers and its resources, was obviously a decisive factor in any proposal for enlarging the Agency. With this in view, Louis Marshall, the acknowledged leader of the American "non-Zionists," convened in 1924 and 1925 two "Non-Partisan Conferences to consider Palestine problems." These meetings resulted in definite proposals for non-Zionist representation in a reconstituted Jewish Agency. By this time, however, the whole question had become an acutely controversial one within Zionist ranks, where uneasiness was felt lest acceptance of the Jewish Agency proposals should result in a "watering down" of Zionist ideals. Moreover, many Zionists were critical of an arrangement with communal leaders not directly responsible to a democratically organized electorate.

Nevertheless the Agency scheme was approved in principle by the Zionist Congress in Vienna in 1925 and again by the Basel Congress in 1927. In the latter year, following publication of a preliminary agreement between Weizmann and Louis Marshall, a Joint Palestine Survey Commission was appointed under the chairmanship of Lord Melchett to submit a program of practical work for Jewish settlement in Palestine on which Zionists and non-Zionists could cooperate. The report of the Commission was issued in October, 1928. Certain of its recommendations were the subject of considerable criticism on the Zionist side, but finally, after a further series of representative conferences in London and New York, the negotiations were brought to a successful conclusion.

A constitution for the enlarged Agency was agreed upon and was formally adopted and signed after the close of the 16th Zionist Congress at a joint meeting at Zurich in August, 1929. In terms of this document the supreme governing body is the Council, composed of 112 representatives elected by the Zionist Congress, and of 112 non-Zionists representing the Jewish communities of various countries, appointed in each case in a manner best suited to local conditions. In Great Britain the Board of Deputies of British Jews, the official body representing the Jewish communities of Great Britain and Ireland, elects the non-Zionist representatives; in the United States, the Non-Partisan Conference held in 1928 appointed an Organization Committee which was authorized by resolution "to name and designate the non-Zionist members of the Jewish Agency allotted to the United States" (forty-four in number). In all, twenty-six different countries were represented on the Council. The president of the World Zionist Organization is ex officio president of the Jewish Agency. Provision is made for ordinary meetings of the Council to take place once in two years, and in practice these have been held in close connection with and immediately after the sessions of the Zionist Congress.

The constitution provides further for an Administrative Committee of forty members, composed equally of Zionists and non-Zionists and appointed by the Council, to meet at intervals between the meetings of the Council and to receive reports from the Executive. In addition, the Council appoints the Executive of the Jewish Agency. Although the constitution also provides for equality of representation on this body, the Executive consisted (1942) of seven Zionists and three non-Zionist members. The Executive offices of the Jewish Agency are situated in Jerusalem.

The newly established Agency was subjected almost immediately to considerable strain as the result of an unhappy series of events. The death of Louis Marshall, which occurred within a few days of the founding of

the enlarged Agency, came as a grievous blow and was followed not very long thereafter by that of Lord Melchett, leader of the English non-Zionists. In the political field, too, the disturbances which broke out in Palestine in August, 1929, and the subsequent developments in British governmental policy were disturbing factors. In a different category, but also not without its effect on the hopes associated with the founding of the Agency, was the serious economic depression in the United States which followed the stock-market crisis late in 1929. Nevertheless, despite difficulties and disappointments, the enlarged Jewish Agency represented a great step forward as symbolizing a unified Jewry in relation to the work of Jewish settlement in Palestine, and in general it may be said that the union of forces effected at Zurich has been preserved intact.

The powers of the Jewish Agency are considerable. While in terms of the Mandate its functions are to advise and cooperate with the government, it has in the course of time created a complete administrative apparatus operating in a wide field of matters affecting the establishment of a Jewish National Home. Its annual budget for colonization and other activities in Palestine is covered by the proceeds of the Palestine Foundation Fund, the control of which was transferred in 1929 by the Zionist Organization to the enlarged Jewish Agency. The budget includes within its scope such matters as immigration (including training of immigrants), agricultural and urban colonization, public health, labor, housing, and public works. Between 1921 and 1940 the total expenditure of the Palestine Foundation Fund was (in Palestine pounds) £P 9,477,000.

"The Agency," to quote the report of the Palestine Royal Commission, "is obviously not a 'governing' body: it can only advise and cooperate in a certain wide field. But, allied as it is with the Vaad Leumi, and commanding the allegiance of the great majority of the Jews in Palestine, it unquestionably exercises, both in Jerusalem and in London, a considerable influence on the conduct of the government. Speaking generally, it may be said that the Jewish Agency has used to the fullest extent the position conferred on it by the Mandate."

ARTHUR LOURIE.

Lit.: *Palestine Royal Commission Report* (issued by the British Colonial Office; 1937); *Jewish Agency for Palestine. Constitution* (1929); *Jewish Agency for Palestine. Memorandum to the Permanent Mandates Commission on the Establishment in Palestine of a Jewish National Home, 1929* (1929); Lourie, Arthur, "Commonwealth in the Making," *Hadassah Newsletter,* April, 1941, No. 6, pp. 10-12; *Great Britain and Palestine 1915-1939* (issued by the Royal Institute of International Affairs; 1939); Stein, Leonard, *Zionism* (1932).

Zionist and Non-Zionist Relationships in the Enlarged Jewish Agency. The reluctance of the Zionists to follow the leadership of Dr. Chaim Weizmann in the establishment of the enlarged Jewish Agency had its counterpart among the non-Zionists. There were many among the latter to whom a political Palestine, even in the guise of non-Zionism, was extremely distasteful. They were distrustful of the Zionists and would not enter into any partnership with them. It was therefore almost a foregone conclusion that the Agency was destined to encounter difficult days. Had the leadership which was responsible for its creation continued to head it, the lack of confidence and enthusiasm on both sides might have been overcome. But, as already noted, Louis Marshall, like Moses of old, was only permitted to glimpse his objective from the mountain top, and had to turn over the leadership to others. Weizmann and Felix M. Warburg stepped out of the Agency not long thereafter, the former because of internal strife in the Zionist Congress and the latter because of the Passfield White Paper resulting from the 1929 riots in Palestine. Oscar Wassermann and Lee K. Frankel, their close collaborators in the Agency, passed from the scene through death. The same fate later overtook Warburg, Cyrus Adler and others, until the Agency became, in 1941, a mere shell of what it was to be or could have been.

Aside from the loss of its most vigorous leadership, the Agency also suffered from two sets of circumstances which were almost destined to destroy it. The first of these was the series of Arab riots in Palestine with consequent governmental restrictions such as the various white papers, the Partition Proposal, land sale and immigration prohibitions, Legislative Council project, and the like. These government acts brought to the fore, long before the Agency was strong enough to withstand them, conflicts in philosophies, points of view, aims and ambitions, of the Zionists and non-Zionists. The result was that difficulties which might have been overcome, had they come singly and separated in time, seemed to accumulate and accentuate the differences existing between the two groups so that the breaking point seemed to be reached on a number of occasions. The second set of circumstances was the intransigent attitude of some of the leading Zionists toward the non-Zionists.

As already indicated, there were comparatively few Zionists who were wholeheartedly in favor of the enlarged Agency. Most of them were either frankly opposed and determined to protect what they considered to be the best interests of Zionism at all costs, or were willing to go along provided that the non-Zionists would bring to the Agency large financial resources and the prestige of their names and influence with their respective governments. The worldwide depression, which followed almost immediately upon the organization of the Agency, made the expected large funds unavailable. Although the Agency received much larger funds than ever before, much larger in fact than could have come to it without the non-Zionists, in view of the economic conditions throughout the world, the Zionists were dissatisfied and did not think these funds sufficient to justify the non-Zionists in demanding or receiving an equal share of the influence in the Agency. They therefore embarked on a policy, almost from the beginning, of progressively whittling down the non-Zionist influence and participation in the Agency. To accomplish this end, they took advantage of a clause in the Constitution of the Agency whereby any member of the Zionist Organization who was not appointed to the Agency by the Zionist Organzation could serve on the Agency as a non-Zionist. In this way a number of Zionists came to serve on the Agency as non-Zionists with the result that the latter were outnumbered, outargued and outvoted whenever important issues arose. This and the fact that the Zionists, regardless of such differences as may have existed between them in their

party line-up, always presented a united front vis-à-vis the non-Zionists and voted as a bloc, inevitably reduced non-Zionist interest and participation in the Agency.

Lest it be assumed that the Zionists deliberately sought to wreck the Agency, it must be added that there were some valid objections from their viewpoint to the "50-50" arrangement. To them the development of a Jewish Palestine was the be-all and end-all of Jewish effort. They viewed it as *the* solution of the Jewish problem and devoted themselves exclusively to that achievement.

Membership on the Agency was one of the most coveted honors and distinctions, and came only as a reward for many years of devoted apprenticeship. There was thus a high degree of selection of the Zionist membership in the Agency and a thoroughgoing acquaintance with the problems of Palestine and an even better preparation and equipment for the struggles with the non-Zionists. The latter, seeing in Palestine only one of the solutions, albeit one of the most important solutions, of the Jewish problem, could give it only a portion of their thought, energy, personnel, and substance. This, in the Zionist view, certainly did not entitle them to an equal voice with the Zionists.

Moreover, the Zionists in the Agency represented a worldwide movement. They were presumably responsible to parties whose views they were obliged to espouse and which could unseat them for cause. The non-Zionists were responsible to no one but themselves, represented no movement, and with some outstanding exceptions had little preparation and frequently even less background for dealing with the problems coming up for consideration at the Agency meetings. Neither had they the intense interest, the patience or the endurance for the long sessions and interminable discussions which the complicated problems and the differing party viewpoints seemed to require. Since these discussions usually came after the Zionist Congress or after meetings of the Zionist Actions Committee, it meant that these organizations had already arrived at definite points of view or decisions regarding the subjects to be considered, and all the Agency Council or Administrative Committee could do was to serve as a "rubber stamp" and approve decisions reached or action taken by only one side of the partnership. This placed the non-Zionists in an extremely embarrassing and undignified position, one to which they were not accustomed. To disagree or disapprove was impossible because of the voting strength, and unthinkable because it would have placed the Zionist half in an inferior position. It would have meant, as the Zionists frequently threatened, the dissolution of the Agency with the non-Zionists bearing the brunt for a break on the so-called "United Jewish front."

During the years that followed the constitution of the enlarged Agency, the non-Zionists were never happy or comfortable in the relationship or the position in it to which they were relegated. Although they were supposed to be equal partners, equality was denied them from the very first. They were constantly reminded that they had no constituency and were prevented from helping to develop a suitable organization except such as was unacceptable to them because it would have further weakened them. They were made responsible before the world for policies and action in the formulation of which they had no part and with which they were out of sympathy. Their proposals were ignored in times of peace and they were coerced into agreement or submission in times of strife by the threat or fear of lending comfort to the enemy. They were slighted or insulted when they attended meetings and they were accused of indifference when they stayed away because of the uselessness of attendance. One need only mention such problems as the "Legislative Council," the land and labor policy with respect to the Arabs, the failure to establish a satisfactory rapprochement with the Arabs, the struggle regarding the Partition of Palestine, and the opposition to Diaspora Nationalism, to indicate how fundamental were some of the differences.

Nevertheless, the non-Zionists had no way of making their position felt because they were outvoted in the Council and Administrative Committee and were never allowed their full strength on the Executive, the functioning arm of the Agency, the constitutional provision to the contrary notwithstanding.

Despite all this, there were many among the non-Zionists who were earnestly and sincerely interested in the upbuilding of Palestine and devoted themselves wholeheartedly toward that end. Although they did not and do not share the Zionist ideology, these latter, of whom the present writer is one, fervently believe that Palestine holds a most important place in Jewish life, has made and can make a most important contribution to the solution of the Jewish problem and is entitled to commensurate support. They therefore devoted themselves, despite all opposition and hardship, to the upbuilding of the Agency, recognizing as they did the important role it could play in the development of Palestine.

The failure of the Agency, for such it must be judged, can not therefore be placed at their door. It can not be placed at the door of the Zionists, for that matter. Although the Agency was a grand vision and a noble undertaking, it was destined to fail because of the attempt to make unequals equal and equals unequal.

Discussions were in progress early in 1942 between Zionists and non-Zionists to revive the Agency. Hope was widespread that mistakes of the past will be avoided; that wise and courageous leadership will emerge which will recognize irreconcilable differences and build on them; that Jewish spokesmen may rise above parties and party loyalties. MAURICE J. KARPF.

Lit.: Karpf, Maurice J., *Partition of Palestine and Its Consequences* (1938); idem, *The Non-Zionist Position Regarding Palestine* (1938).

JEWISH AGRICULTURAL SOCIETY, INC., THE. The Jewish Agricultural Society, Inc., until 1922 known as the Jewish Agricultural and Industrial Aid Society, was founded by joint agreement between the Jewish Colonization Association and the Baron de Hirsch Fund. It was incorporated in New York city in 1900. Broadly speaking, its aim is to encourage farming among Jews in the United States.

It conducts a Farm Settlement Department to advise farm aspirants and to guide farm seekers in the purchase of their farms and to protect farm buyers against dishonest farm agents; a Farm Employment Department to enable Jewish young men to train for farm

work and to prepare for farm ownership. Placements have been effected in thirty-two states. The Farm Loan Department makes loans for agricultural purposes against securities not always acceptable to other lending agencies, with repayments spread over a term of years and with no charge other than interest. From the establishment of the Society to the end of the fiscal year 1940, loans totaling $8,144,000 were made to 13,467 Jewish farmers in forty states. The Department advises on legal and business matters pertaining to farming.

The Extension Department maintains an advice bureau where farmers can obtain, in person or by mail, information on the latest and most scientific developments in agriculture; sends field instructors to make individual farm visits and to hold meetings for the consideration of group problems; conducts a purchasing service bureau through which farmers can buy approved materials at reduced costs; fosters agricultural cooperation; maintains an agricultural night school for farm seekers at its New York headquarters; publishes *The Jewish Farmer* (1908-, in Yiddish and English), the only Yiddish agricultural magazine in the world; published agricultural textbooks and issued numerous leaflets in Yiddish; awards scholarships and grants student loans in the agricultural colleges of the various states. The Rural Sanitation Department carries on work to promote higher sanitary standards in Jewish farm districts, especially in New York and Connecticut.

As an additional service to refugees, the Society maintains a training farm in the center of a Jewish farm settlement in Northern New Jersey. For a small charge, made toward defraying the cost of board and lodging, the trainees have the opportunity of learning the elements of the main branches of farming, and of obtaining an insight into the American way of life.

The Society, by means of loans and outright gifts, has made possible the erection of synagogues and community centers in farm districts. It has cooperated with the Jewish Chautauqua Society, the National Council of Jewish Women, the United Synagogue of America, the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, and other societies to advance the social and religious phases of farm life.

The Society's main office is in New York city, and it has branch offices in Chicago and Ellenville, N. Y. In 1941 its officers were: Francis F. Rosenbaum, president; Wolfgang S. Schwabacher, vice-president; Reuben Arkush, secretary; Richard S. Goldman, treasurer; Gabriel Davidson, managing director.

GABRIEL DAVIDSON.

JEWISH AGRICULTURISTS' AID SOCIETY OF AMERICA. The Jewish Agriculturists' Aid Society of America was incorporated in Chicago in 1900, and was the outgrowth of a committee formed by Rabbi A. R. Levy in 1888 to place Jews on farms. Its activity was practically confined to the middle western states and to North Dakota, where families were settled on free government land. Some work, however, was done elsewhere also. According to its last report (1908), it had assisted over 400 Jewish families. The Jewish Agricultural Society at various times placed sums of money at its disposal for the grant of loans as the agent of that Society. Since 1913 the Chicago Society has been inactive, although it never disbanded. Its affairs have been turned over to The Jewish Agricultural Society for administration.

JEWISH BLOOD, *see* BLOOD (Section 2).

JEWISH BRAILLE INSTITUTE OF AMERICA, INC., an agency which ministers to the cultural and religious needs of the Jewish blind, chartered by the State of New York in 1931. Its program includes: the publication in English Braille of a free monthly magazine devoted exclusively to Jewish interests; the establishment, maintenance, and development of a free, national circulating library of Braille books of Jewish content; the formulation and adoption of an international Hebrew Braille code; the development of Hebrew literature in that code and the adaptation of the Moon System—a simplified letter-press alphabet in relief—for Yiddish and Hebrew, for the benefit of the adult, Yiddish-speaking blind.

The Institute began to publish its *Jewish Braille Review,* a monthly, in August, 1931. The magazine contains seventy-eight pages of Braille reading matter for adults, and sixteen for children, totaling from 15,000 to 16,000 words per issue. Its contents touch on the cultural and political aspects of the month. It is distributed post-free to its readers, among whom are a number of non-Jewish blind.

The Jewish Braille Library, consisting of 350 books, nearly 1,100 volumes, in 1942, most of them hand-transcribed by volunteers from the National Federation of Temple Sisterhoods, is also distributed to Jewish and non-Jewish readers free through the mails. The international Hebrew Braille code, a phonetic adaptation of the English Braille alphabet for the Hebrew equivalents of the letters, was officially adopted in August, 1936.

The Institute serves, in one way or another, the approximately 4,000 Jewish blind in the United States, as well as non-Jewish blind wherever possible elsewhere. Its income is derived on a voluntary basis, from affiliates of various national communal organizations and individual contributors. Its budget for 1941 was about $13,000. Leopold Dubov, the founder, was executive director and the editor of the *Jewish Braille Review* in 1942. Co-founders with Dubov, and still serving in 1942 on the executive board, were Samuel R. Wachtell, president, and Dr. Elias L. Solomon, treasurer. Its headquarters are in New York city.

LEOPOLD DUBOV.

JEWISH CENTER, *see* CENTER, THE JEWISH.

JEWISH CHAUTAUQUA SOCIETY, an educational organization established in 1893 by Henry Berkowitz, who was its chancellor for thirty years. The Society was incorporated in 1899 in Philadelphia, and stated as its purpose "the dissemination of knowledge of the Jewish religion." In the early days this was done through study circles which were formed in organized and unorganized communities. Later, these were absorbed by a correspondence school.

Until 1908 annual popular assemblies and forums

were held in Atlantic City, N. J. Then they were moved to Buffalo, N. Y., and afterward were subdivided into regional meetings. Several years later it was decided to hold the regional assemblies during the winter vacation periods instead of the summer, since many of the Religious School teachers who attended would thus be put into more immediate possession of new educational material.

In 1910, at the request of the United States Commissioner of Education, summer school lectures at universities were inaugurated. This undertaking expanded rapidly. By 1930 thirty-five universities were covered by Jewish Chautauqua lectures. In 1941, 168 universities were visited, in forty-seven states, by ninety-three speakers. Approximately 200,000 students, most of them non-Jewish, heard the lectures on Jewish history, culture and beliefs.

The Society was taken over by the National Federation of Temple Brotherhoods in 1939, and its headquarters were moved to Cincinnati. In addition to its university work, which remained the major undertaking of the Society after 1910, it continued the distribution of information on Jewish history and ideals. The membership, which was about 1,400 in 1941, furnished only part of the budget of the Society. Subsidies from welfare federations and personal contributions made up the rest.

After Berkowitz's death in 1924, William Rosenau was chancellor of the Society for a year. He was followed by Louis Wolsey, who served until 1938. At the time of the merger with the National Federation of Temple Brotherhoods the Society had no chancellor, and Arthur A. Fleisher was president. Much of the development of the Society was due to the devotion of Jeanette Miriam Goldberg, who was secretary from 1906 until her death in 1935. Its officers in 1941 were Arthur Strauss, chairman; Jerome W. Sinsheimer, vice-chairman; Allen V. deFord, treasurer; and Arthur L. Reinhart, executive secretary.

JEWISH CHRISTIANS, that group within the early Christian church which continued to observe the Jewish ritual and ceremonial law which, as they maintained, had been confirmed in its validity by Jesus himself. They did not regard Christianity as a new religion but as merely a new group in Judaism, distinguished from other Jews only by their belief that Jesus was the Messiah. On the other hand, there were Christian leaders who believed that, to win over the heathens, it might be possible to permit these new converts to dispense with the arduous regulations of the Jewish law. Thus a new group, the heathen Christians, arose which constantly struggled with the Jewish Christians and ultimately became dominant.

As a result of their final defeat and the disappearance of their sacred books and records, the sources for the history of the Jewish Christians are extremely meager. Their leaders seem to have been the two brothers of Jesus; whether Peter was originally of their party, opposing Paul, the "apostle to the Gentiles," is a moot point. Justin (d. about 165 C.E.) mentions two sects of Jewish Christians: one which declared that circumcision and obedience to the ceremonial law were obligatory only for Christians of Jewish origin; the other, which held that these requirements should be universal obligations. Later, Irenaeus described the Ebionites as Jewish Christians who denied the divinity and virgin birth of Jesus, clung to the observance of the Mosaic Law, and used only the gospel of *Matthew*. The *Minim,* or sectaries, mentioned in the Talmud, were apparently the same Jewish Christians. The break between them and the other Jews seems to have occurred either at the time of the destruction of the Second Temple (70 C.E.) or during the Bar Kochba revolt (132-35), when the Jewish Christians, expecting the permanent destruction of the Temple in accordance with the words of Jesus, preferred the side of the Romans, and were hence detested as traitors and informers.

From the 2nd cent. on the Jewish Christian group disintegrated. Separated from Christian and Jew alike, they gradually drifted to one side or the other. Nevertheless, small Jewish Christian communities remained in isolation in Palestine and in Syria until the 4th and 5th centuries. They made no proselytes, but scholars have contended that they may have contributed to the rise of Islam in the succeeding centuries.

Lit.: Hoennicke, *Das Judenchristentum* (1908).

JEWISH CHRONICLE, a weekly periodical published in London. It made its appearance on November 12, 1841. At the celebration of its centenary in 1941, it had been for almost fifty years the oldest Jewish journal in existence. The suggestion for the establishment of a new Anglo-Jewish periodical came from the Jewish publisher Isaac Vallentine, who undertook its issuance. David Meldola, Haham of the Spanish and Portuguese Synagogue, and Moses Angel, headmaster of the Jews' Free School, were chosen as editors. The first form of the Chronicle was a weekly quarto; in the following year it became a small octavo, merging temporarily with the *Voice of Jacob.* Joseph Mitchell, who became editor in 1844, issued the new paper as *The Jewish Chronicle and Working Man's Friend.* It was a bi-weekly until 1847, when it became a weekly.

As the representative organ for the Jews of the British Isles at a time when the admission of Jews to Parliament was still impossible, the *Jewish Chronicle* became the spokesman for a progressive Jewish community whose legal disabilities did not prevent it from achieving influence in its own country and from being courageously concerned with the welfare of Jews in other countries. The Damascus affair and the waves of persecution in Russia evoked comment and action from British Jewish leaders of the period. Forthright, dignified reports of these events appeared in the *Chronicle* during its early years. As the legal handicaps of the Jews in Britain were removed, and the system of international communication became modernized, the reports and comments from Britain and abroad expanded, so that the *Chronicle,* toward the end of the 19th cent., became a compact history of activity and theory.

Although the *Chronicle* may be said to have progressed with the Liberal Reform movement in Judaism, it nevertheless typified the cohesive strength of British Jewry in its adherence to the essentials of Orthodoxy. Weekly sermons, based on the portion of the week, were regular features of the *Chronicle.* By

including an interview with Theodor Herzl during his visit to London in 1895, the *Chronicle* contained the first published form of his scheme for a Jewish homeland, preceding the appearance of *Der Judenstaat* by four weeks. Under the direction of Asher Myers, who was managing editor at the turn of the 20th cent., and Leopold J. Greenberg, who was editor until 1931, the *Chronicle* became outspokenly Zionist.

The news despatches and interviews published in the *Chronicle* have been regularly supplemented, particularly in special issues, with lengthy articles and discussions from Jewish and non-Jewish leaders. In its earliest years it brought to English readers the work of Leopold Zunz and other Continental thinkers. Later men like Solomon Schechter, Adolf Neubauer, Lucien Wolf, Joseph Jacobs, Israel Abrahams and David Kaufmann wrote for it. Their papers provide a historical survey of the matters which have stirred and dominated Jewish life since the middle of the 19th cent. At the same time, the *Chronicle* came to be recognized in British and other government circles as the voice of emancipated Jewry. It was quoted in Parliament as early as 1854, and anti-Jewish governments, of which Czarist Russia and Nazi Germany are examples, invariably either censored or banned it.

Among the editors of the *Chronicle* since its appearance as a weekly were: M. H. Breslau (1854), Abraham Benisch (1855-69; 1875-78), Michel Henry (1869-75). When Benisch died in 1878, he bequeathed the paper to the Anglo-Jewish Association, which sold it to Asher J. Myers, Sydney M. Samuels and Isaac Davis. Myers was editor until his death in 1902. He was succeeded by M. Duparc. Greenberg, who succeeded Duparc, was succeeded at his death in 1931 by J. M. Rich, under whose direction the paper became more moderately Zionist. In the late 1930's Ivan Marion Greenberg, the son of Leopold J. Greenberg, assumed the editorship. Leopold Kessler, chairman of the board of directors, visited the United States in 1940, remaining for the duration of the second World War. In 1938 the *Chronicle* began to augment its coverage of American news and placed Louis Rittenberg in charge of the American bureau.

Changes in format have been few. Until 1937 the *Chronicle* had the same appearance which it had taken late in the 19th cent.; in 1937, however, a new kind of type was adopted and the front page advertisements were eliminated. At the outbreak of war in 1939, further changes were necessitated by the removal of the printing offices from London, where facilities for putting out the *Chronicle* in its regular form could not be found. The London offices in Moor Lane were destroyed, with all records, in a German air raid, on December 29, 1940. Temporary offices later occupied in Mansion House Chambers, Queen Victoria Street, were similarly destroyed on May 10, 1941. Despite the destruction of its London headquarters by bombs, the *Chronicle* did not fail to appear regularly, and turned the hundredth year of its existence still providing a record of world Jewish events to its many readers, some of whom had been following its pages for half a century.

NATHAN RICARDO.

Lit.: *Jubilee Supplement, Jewish Chronicle,* Nov. 13, 1891; Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 406-9.

JEWISH COLONIAL TRUST, LIMITED, THE. In the early days of its existence the Zionist Organization laid the foundations of a bank which, it was then thought, would be the mainstay of future colonization activities. The company was registered on March 20, 1899; as a banking company, on November 14, 1904, and on March 28, 1908. The capital of the Jewish Colonial Trust of London was raised by means of a campaign in which single-share subscriptions were accepted amounting to £1 each. In many cases a share of only £1 could be paid for in installments over a period of two years. Incidentally, many of these shares were never paid up, and the money collected on them helped to cover the organization and promotion expenses of the bank.

Despite the enthusiastic response of Zionist sympathizers to Theodor Herzl's appeal to buy shares, the bank did not prove a financial success. The authorized capital is £2,000,000, of which only £395,330 was issued.

The business operations of the bank likewise proved disappointing. The bank suffered heavy losses during the first World War because of unfortunate investments, and there was some question concerning the propriety of some of the loans to individuals.

Difficulties again overtook the Trust in the wake of the 1929 economic depression. The Trust had conducted most of its transactions outside of Palestine, and, as a result of the financial and economic fluctuations in European countries, became involved in great losses which adversely affected its fundamental structure and prejudiced its existence. After considerable discussion, the Executive of the Zionist Organization decided to transfer all the Trust's affairs to its subsidiary, the Anglo-Palestine Bank Ltd. It was ascertained that the foreign transactions had not only involved the Trust in heavy losses, but that generally it was difficult to justify them at all in the light of the ultimate objects of the institution.

As of January 1, 1934, all the affairs of the Trust were taken over by the Anglo-Palestine Bank, and the Trust began the process of liquidating all such affairs as had no direct relation to Palestine. Since that time the Trust has served only as a holding company for the stock of the Bank, of which it controls about 98 per cent.

During the last few years (1935-41) the Trust has operated profitably. Certain rather large assets have considerably appreciated in value, and a large block of Anglo-Palestine Bank new shares was disposed of at a profit. Profits and liquid assets have been used for the purpose of writing down radically the so-called bad and doubtful accounts.

Control of the Bank by executives of the Zionist Organization is assured by the charter of the Trust which provides that the founders' shares (£100) are vested in a council or its nominees, and can be transferred only with the approval of the council. The shares do not entitle the holder to receive any portion of the profits, but at any general meeting they have collectively an equality of votes with the other shareholders present in person or by proxy. On any question relating to the payment of dividends or otherwise dealing with the profits of the Company, the founders' shares have no voting rights.

HARRY SCHNEIDERMAN.

JEWISH COLONIZATION ASSOCIATION (ICA), a British philanthropy established on September 10, 1891, by Baron Maurice de Hirsch of Paris for the purpose of aiding impoverished Jews in Eastern Europe. Its original capital consisted of £2,000,000, divided into 20,000 shares of one hundred pounds, which subsequently was increased to £8,000,000. After de Hirsch's death in 1896 the shares were divided among several organizations named in his will as administrators. They were the Jewish communities of Frankfort on Main, Brussels, and Berlin, the Alliance Israélite Universelle of France, and the Joint Foreign Committee of England.

The direction of ICA is in the hands of an administrative council composed of delegates of the stockholders and several coopted members. The administrative council generally met in Paris, sometimes in London, the seat of the administrators' office. After the death of Baron de Hirsch, S. H. Goldschmidt was ICA's first president. He was succeeded, in October, 1896, by Narcisse Leven; the next president was Franz Philippson of Brussels (d. 1929); his successors were Leonard Cohen (1929-34) and Sir Osmond d'Avigdor Goldsmid (1934-40). Since 1940, its president has been Leonard Montefiore. Since 1939 the shares of the non-British stockholders of ICA have been under the jurisdiction of the Custodian of Alien Property, with Lionel Cohen, K.C., as administrator.

While the major emphasis of ICA's work has been placed on land settlement of Jews, it was engaged also in efforts to better the social condition of Jews in lands of emigration. It spread its educational institutions and agricultural training facilities throughout Russia, Galicia, and Roumania. Its work in Turkey was discontinued in 1920, while ICA's activities in Poland ceased with the outbreak of war in 1939.

The major area of ICA's colonization work was Latin America, especially Argentina. Its first colony, Moisesville, was established on land purchased by Baron de Hirsch in 1890. There 827 emigrants from Russia were settled. After 1896 new acquisitions of land made possible the extension of colonization. The Argentinian colonies are located in the provinces of Entre-Rios, Santa-Fe, Buenos Aires, Santiago del Estero, and Pampa. They comprised, in 1942, an area of about 750,000 hectares, of which more than 500,000 were under cultivation. At the end of 1938 these colonies had a Jewish population of 3,215 families (26,110 persons). Village settlements within the colonies included 17,049 persons, among them 9,608 Jews. The number of Jews living in Argentina is estimated at 280,000 (1940), while before the founding of ICA there were only about 1,000 Jews in Buenos Aires and Rosario. The settlements in Argentina are administered by a special office in Buenos Aires, which takes care of the settlement of new colonists, supervises cultivation, issues advice on agricultural methods, and collects the loans paid back by the colonists to the association. In 1939 an area of almost 391,000 hectares was sown, which produced a harvest valued at $6,301,204. The inventory of animals and property, including the buildings of the colonists, had an assessment value of about $20,488,138. Before the first World War, ICA annually settled from 100 to 150 new families in its colonies. In 1937 it settled 130 colonists. In 1942 it still had at its disposal about 250,000 hectares for future settlement.

Similar colonization activities were carried out in Brazil. In 1903, ICA acquired a tract of 5,700 hectares in the state of Rio Grande do Sul where the Philippson colony was established. In 1910 it bought 93,000 hectares in Quatro-Irmaos, 40,000 of them woodland. In 1940 about 1,500 persons were living there. In 1927 ICA established a new settlement under the name of Baron de Hirsch on an area of 2,600 hectares. Following the rise of the Nazis to power the Rezende estate was purchased for the settlement of German refugees. Immigration restrictions, however, prevented the carrying out of this project, and other Jewish colonists were settled instead. In the United States, ICA cooperated with the Baron de Hirsch Fund mainly in the establishment, in 1899 in New York, of the Jewish Agricultural and Industrial Aid Society (Jewish Agricultural Society) for the development of agriculture among the Jews in the United States.

In 1890, ICA, through the Baron de Hirsch Institute of Montreal, with which the Young Men's Hebrew Benevolent Society was incorporated, came to the aid of the Jewish colonies established in Canada after the great Jewish persecutions in Russia in the 1880's. ICA organized Jewish settlements and supported them with information and credit.

After 1896, ICA took over several agricultural settlements in Palestine. In 1900 it assumed the administration of the colonies subsidized by Baron Edmund Rothschild, for whose administration a separate association, PICA (Palestine Jewish Colonization Association), was founded after the first World War. In addition, ICA furnished one-half of the capital of the EMICA Association for colonization work in Palestine, established in 1933.

The ICA also promoted the development of Jewish agriculture in Russia. Previous to the first World War, ICA rendered assistance to some 7,800 families occupying about 96,000 acres in the agricultural colonies in the Ukraine. These activities, which were interrupted during the first World War, were resumed in 1923. In addition, a new project embarked upon in 1926 was designed to establish about fifty new colonies over an area of 52,000 acres with a population of 2,000 in the Krivoy Rog and Nikopol regions. At the time of the abandonment of this work in Russia in the 1930's, ICA rendered assistance to eighty-nine agricultural settlements in the administrative regions of Kalinindorf, Nikopol, Novo Zlatopol, Stalindorf and Pokrovsk, with a population of about 4,500 families. The government of the U.S.S.R. paid back to ICA part of the debts incurred by the colonists to that organization.

The work conducted by ICA in Bessarabia under the czarist rule was continued when that region passed under the jurisdiction of Roumania following the first World War. There ICA in 1937 gave aid in credit, farm equipment and instruction to 3,815 families (about 18,000 persons) settled on land in that region. Similar aid was rendered to Jewish sugar planters and to Jewish dairy cooperatives, wine and tobacco growers, rabbit raisers and apiarists in various regions of Maramuresh. The ICA also covered most of the budget of a trade school for girls in Bucharest.

In Poland the agricultural aid activities of ICA were concentrated in two regions, the Kresy (eastern mark of White Russia) and Eastern Galicia, catering to

about 33,000 persons who cultivated about 44,650 acres. In the first region, assistance was rendered (1937) to 3,238 Jewish farm establishments in 178 localities, while in Galicia the corporation assisted directly 3,526 farm families in 242 localities in the regions of Stanislawów and Tarnopol. In these regions, particular attention was paid to agricultural training and cooperative marketing facilities for Jewish farmers. The ICA also rendered extensive help to the Jewish trade schools. In Latvia, ICA gave subventions to two trade schools for boys. In the Carpatho-Ruthenian region of Czechoslovakia, ICA was very active in rendering financial assistance, training and organization facilities to the 5,000 Jewish families whose major occupation was agriculture. It also gave subventions to trade schools in the industrial cities of the republic.

One of the pioneering activities of ICA was its work in the promotion of credit facilities for the artisans and petty merchants in Eastern Europe. Before the first World War, the corporation participated in twenty-eight cooperative loan and savings banks with about 30,000 members in Galicia and Bucovina alone (1913). In Russia a much more extensive chain of 680 similar banks with 450,000 members also received the support of ICA. These activities, interrupted by the first World War, were renewed in the 1920's in cooperation with the Joint Distribution Committee through the American Joint Reconstruction Foundation, operated by both organizations, which rendered aid to over 700 banks with almost 195,015 members in Poland, Roumania, Lithuania, Latvia, Austria and Turkey. In line with these activities, ICA pioneered in statistical research on the economic situation of the Jews in Russia and Poland.

The ICA was active also in the field of education. In addition to the various agricultural schools which it supported in the United States and European countries, it took care of the educational needs of the children in its various colonies in Latin America. In Argentine alone, ICA organized sixty-seven schools with 205 teachers and 6,641 pupils, in addition to a number of religious schools supported by it.

From the very beginnings of its establishment ICA participated actively in the care of Jewish migrants at ports of entry and departure as well as at transit points. The Industrial Removal Office which was established in New York (1901-17) for the purpose of the distribution of immigrants throughout the country was supported for many years by ICA. The ICA was particularly active in emigration work in Roumania. In czarist Russia it established, in cooperation with 400 local committees, an extensive organization for the aid of immigrants.

In 1919, ICA resumed its emigration activities, which had been interrupted by the first World War. The committees for the protection of emigrants were reorganized and efforts were made to direct emigration to Latin America and Canada. Together with the Joint Distribution Committee, the Jewish War Victims Fund and the Alliance Israélite Universelle, ICA made strenuous efforts to solve the problems of Jewish refugees from Russia who sought shelter in neighboring countries. For the purpose of aiding the many Jewish refugees who were stranded in European ports, ICA cooperated with the Emigdirekt and the J.D.C. in founding the United Evacuation Committee. In 1927 ICA, the Emigdirekt, and HIAS joined in the establishment



One of the thousands of Russian Jews whose colonization (1926) in the Ukraine and elsewhere was facilitated by the Jewish Colonization Association

of HICEM, an institution devoted to the task of aiding Jewish migrants in all parts of the world.

In 1936, the Emigdirekt retired from the Association, and HIAS and ICA continued their cooperation under the same name of HICEM with main offices in Paris, organized in fifty-one committees in twenty-three countries throughout the world. It continued to act as a travel agency, helping the refugees in the countries of their departure with advice concerning their journey, through contacts with various governments facilitating the obtaining of visas, helping them at the borders with the customs operations and assisting them during their voyage, especially at the various ports. The HICEM also made arrangements with shipping companies and obtained tickets for emigrants at reduced rates, but did not contribute to the payment of passage.

The situation changed after the Nazi regime came into power in Germany. German refugees either went directly overseas or sought temporary stay in the countries neighboring on Germany. The HICEM worked in close cooperation with the Hilfsverein der Deutschen Juden, in Berlin, to facilitate the first type of emigrants. For the latter, important funds were put at the disposal of HICEM by ICA, J.D.C. and the Council for German Jewry (London). Later, in 1939 and 1940, the funds were provided by the first two organizations. Since the middle of 1940, due to war regulations, ICA was no longer able to transmit funds for that purpose. The main burden, therefore, was carried by J.D.C., while HIAS also contributed to this transportation fund.

When the war broke out in September, 1939, an office was set up in Brussels under the name of BEL-HICEM. This office was closed when the Germans entered Belgium on May 10, 1940. Preceding the occupation of Paris by the Nazis in June, 1940, the central office was moved from Paris to Bordeaux, and shortly thereafter was reestablished in Lisbon. An office was opened also in Marseille to deal with the refugees in unoccupied France. The only three members of the board of HICEM living outside of Nazi-occupied Europe established, in 1940, the seat of the HICEM in New York with Max Gottschalk as president.

See also: ARGENTINA; HIRSCH FUND, BARON DE; COLONIES, AGRICULTURAL; HICEM; JOINT DISTRIBUTION COMMITTEE; MIGRATIONS; REFUGEES.

LOUIS OUNGRE.

Lit.: Annual Reports of ICA, 1893 to 1937.

JEWISH COMMENTARIES, *see* BIBLE EXEGESIS; IBN EZRA; MAIMONIDES; NAHMANIDES; RASHI.

Jewish Community and Communal Organizations

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RABBI GEORGE WOLF NEW YORK

I. Historical Survey. 1. In Bible Times. The social unit of the ancient Hebrews was the clan, or enlarged family, called *mishpahah.* In nomadic times and even after the settlement of the Israelites in the land of Canaan, the members of the clan dwelt together. *I Sam.* 10, for example, indicates the social organization in ancient Israel, where Kish had living with him not only his son Saul, who was himself also a father, but, in addition, Saul's uncle. The institution of levirate marriage is based on the assumption that mature brothers dwell near each other (*Deut.* 25:5).

As the Israelites changed from a nomadic to an agricultural life, the original *mishpahah* disintegrated in course of time, possibly because of raids. For self-preservation from plundering nomads it became necessary to enlarge the limits of the clan and to take in unrelated Israelites or even Canaanites. As early as the period of the Judges, there were extraordinarily large groups, still called *mishpahoth,* but no longer families, such as that of the Danites, which comprised more than 600 men (*Judges* 18:11).

As the family group thus grew to a territorial group, the mature males at marriage would leave their homes to found their own domiciles (*Gen.* 2:24). Naturally, the unity of the original family was disrupted, and the weight now lay with smaller family groups or single households (*beth 'ab*). The break-up, however, was not complete, for the larger family still preserved certain functions, notably that of "redemption" (*ge'ullah*).

During the earlier period, when all the members of the larger clan had lived together, all goods, especially immovables, were common property. This system persisted even after the larger group was broken up into families, as is evidenced by the *ge'ullah* institution. This consisted of the right and the duty of the members of the family to buy the land of a member of the family who was in financial difficulties (*Lev.* 25:24 et seq.); cf. the example of Jeremiah (*Jer.* 32) that this redemption, if not a legal, was at least a moral duty. *Num.* 5:8 further indicates the duty of a relative to make restitution for property which a deceased relative had stolen. The idea in both cases is that both immovable and movable property of one member of the family concerns all, and that the property of the family must not go outside the family limit but must be redeemed by one of the group.

In the original family group the head of the family was the patriarch who gave it his name. How great his authority was can not be determined, although it was relatively weak among the ancient Arabs. There is an account of Judah's controlling the fate of his daughter-in-law (*Gen.* 38) and of Jacob's having the power of life and death over his grandchildren (*Gen.* 42:37). These two cases, however, were exceptional, for among the ancient Hebrews the individual was subordinated to the group. Only in a later phase of history did the individual exert particular influence. The actions of the head of the early larger family were never arbitrary, since the father only upheld the institutions of a democratic society. The functions of the group were exercised by all members. In principle, at least, every one had the same rights and the same duties, and the unity of the group depended on reciprocity, faith and brotherhood.

As the family broke into smaller units, the authority of the father became paramount, and at the time of the monarchy, the larger family and its hold upon property became vitiated.

In ancient times the entire family could be destroyed as a consequence of one individual's wrongdoing. Achan, his sons and his daughters, and all that he had, were exterminated because Achan had transgressed (*Josh.* 7). Because of a wrong done to Abraham, not only Abimelech, king of Gerar, but his whole house

were threatened with death (*Gen.* 20:7, 17; cf. 12:17). Joab, his family and his descendants were cursed because of the sin of one (*II Sam.* 3:29). On the other hand, the whole family shared in the advancement of the individual. Saul promised that the family of whoever killed Goliath would be privileged (*I Sam.* 17:25). Noah and his whole family were saved through his merit (*Gen.* 6:18; 7:1; so also Lot, *Gen.* 19).

Relationship and responsibility were also extended beyond the confines of the single family. For Ahimelech's assistance to David, Saul caused not only him and the priests to be slain, but also the entire city of Nob (*I Sam.* 22:19). The whole people was later regarded as a unit, metaphorically conceived as a man (*Isa.* 1:5) or as a woman (*Ezek.* 16; *Hosea* 2). When David sinned, the whole people suffered. There seems, however, to have been some doubt in David's mind as to whether this was entirely just (*II Sam.* 24:17; *I Chron.* 21:17), although he admitted his family's responsibility. The same doubt of the extension of responsibility is expressed in *Gen.* 18 and *Num.* 16:22.

As the Israelites became settled in separate communities, the town developed into an important self-governing organization. Probably a single family dominated the town, such as the Abiezrites in Ophrah (*Judges* 6:24). The whole town of Beth-lehem was at one time a single family (*I Sam.* 20:6). Each town could act of its own accord, as did Succoth and Penuel (*Judges* 8) or Ziph and Keilah (*I Sam.* 23). Jabesh was an independent town, but when it was attacked its disgrace reflected reproach on all Israel (*I Sam.* 11:2).

An individual was buried in his own city, where his family lived (*II Sam.* 17:23; 19:38). Sometimes the individual is designated as an inhabitant of a city, such as the Tishbite Elijah (*I Kings* 17:1), the Jezreelite Naboth (*I Kings* 21:1), Micah of Moreshah, Jeremiah of Anathoth, or Amos of Tekoa. The city as a unit is sometimes called a "mother in Israel" (*II Sam.* 20:19) and its surrounding villages are called "her daughters" (*Josh.* 17:11).

The administrators of the city were the elders (*zeḳenim*). These came from the better families of the town (cf. *Isa.* 3:2, 14; 9:14). The Bible refers very often to these elders, particularly when discussing the administration of justice, but it is possible that the elders had no method of executing their sentences, just as the Bedouin sheikh of today is handicapped; at all events, there seems to have been no provision for such administration of judgment.

That there were territorial groups from nomadic times is incontestable, but there is every reason to believe that the arrangement of the tribes which is given in the Bible is largely artificial, and based on conditions existing at a later time which were referred back to the past. The tribe was at first a small group, headed by a leader who gave its members his name. Such a group, called a family, was the Danites; Judah also formed such a group, and Ephraim, which later became so powerful, was afraid of an attack that could muster only 300 warriors (*Judges* 7:16; 8:1-4). In the course of time, during the period of the Judges, the tribes grew and diminished, their size fluctuating with their fortunes. Manasseh broke up into two sections; Reuben lost its leadership; Machir and Gilead, tribes at the time of Deborah (*Judges* 5:14-17), fell back into the rank of clans. On the other hand, both Ephraim and Judah grew strong and powerful. In the case of the latter, there is a hint of the infusion of Canaanite elements, told figuratively in the story of Judah's marriage (*Gen.* 38) and the absorption of the smaller tribes of the Kenites, Calebites, Jerahmeelites and the like, which were still independent in the time of David. The kingdom fused these tribes into one nation, and apparently in the time of David and Solomon there was some provision for administrators appointed by the king. After the division of the kingdom the old tribal boundaries gradually were obliterated, and the administration was divided between the national government, which took care of taxation, war and administration, and the local community, which retained the functions of justice and police power. DAVID S. JACOBSON.

2. In the Talmudic Period. According to Jewish tradition as contained in the literature of the Talmud and the Midrash, the Jewish community was already an institution as early as the times of Moses. In reality, however, the conditions necessary for its formation first arose in the Babylonian Exile (586-536 B.C.E.), in the course of which the political and the religious community of the Jews coalesced. In Babylonia the religious and national community took the place of the organization which had until then been only a national one. The synagogues (*mo'ade 'el, Ps.* 74:8), in which the faithful gathered, especially on the fast days (*Isa.* 58), became the centers of the civic and religious life. They were at the same time town-hall and court of justice, house of the people and abode of the sanctuary. All the Jewish places of worship which arose in the time during the Exile, when there was no Temple, had this civic and religious character. Witness the synagogue of Shefyathib (Nehardea), said to have been built by King Jehoiachin, the Temple of God of the community of Elephantine Jews, built even before the conquest of Egypt by Cambyses (525 B.C.E.), and the Temple of Borion in northern Egypt (cf. *Enoch* 46:8).

The name of the political Jewish community was "city union" (*heber 'ir*); it was also variously known as *yehudaiḳe,* "the Jewish community" (*Yer. Git.* 1:1), and in Hellenistic communities as *laos* ("people"), *ethnos* ("nation"), *politeuma* ("body politic"), as well as *synodos, syllogos* and *synagoge* (all meaning "meeting"). These replaced the older name of *'edah* for the community, which had been borne by the community of Elephantine (470-411 B.C.E.) and by the Essene "holy community" at Jerusalem (*Midrash Eccl.* 9:9). Other designations, all meaning "assembly," were *ḳehillah, ḳahal, tzibbur* and *ḳeneseth.*

With the dispersion of the Jews among many countries, political Jewish communities arose in all the more important trade centers around the Mediterranean Sea, in Asia Minor and in Babylonia. The Jews in the Diaspora were by law not citizens of the places in which they lived, but of their native community, so that Jewish communities had the status in law of settlements of foreign merchants, which in ancient times were permitted to have a political organization and a national jurisdiction. This status changed with the

fall of the Jewish state (70 C.E.); from that time the Jews in the Roman empire all had the status of *peregrini dediticii*, who could form a religious group (*collegium*) but had no national jurisdiction. They could become Roman citizens, possessed the right of erecting synagogues and could administer their own property.

The community organization of the Jews in the Roman Empire was patterned after that of the Hellenic communities, but was to a certain extent affected by the Roman law about religious associations. The community was divided into inhabitants (*bene ha'ir*), who had resided in a place for more than a year, settlers (*yoshebe ha'ir*), who had resided there for more than thirty days but less than a year, and visitors, who had been in the city less than thirty days (*Meg.* 4:1). However, the purchase of a house made one an inhabitant (*B.B.* 7b).

At the head of the community (*ma'amad 'anshe ha'ir*) was the community council (variously called *gerousia, boule, kenishta de boule*). Its numbers varied from seven to twelve, and accordingly, it was often known by such titles as "the seven best men of the city" or "the twelve colleagues," as well as by such terms as "guardians" (*parnasim*) or "elders" (*zekenim* and *presbyteroi*). The president of the council was called "head of the city" (*resh matha, exarchon, gerousiarches,* and the like).

The members of the community council were chosen by the whole community in September before Rosh Hashanah. However, there is mention of certain members of the council who had a life tenure. Such an office was considered the highest honor, and the wives and children of the council presidents shared in the title. The executive officer of the council was the "city manager" (*hazan ha'ir, hazan matha, hyperetes, Sanh.* 17b), who held a higher rank than that of the city judges. As such he was the agent of the court (*sheliah beth din*) and community notary (*sofer, grammateus;* in Sicily, *dayyan kelali*).

The administration of the city community was, within certain limits, subject to the jurisdiction of the patriarch (*nasi*) in Palestine, or of the exilarch (*resh galutha*) in Babylonia. They certainly appointed the judges for questions of finance, and the "court of justice" (*beth din*), formed of three sages, for criminal cases. The community council determined the amount and the distribution of the taxes, which were not per capita but property taxes, decided all matters pertaining to the purchase and sale of community property, and fixed the standard of weights and measures, food prices and wages. It made police regulations and could even abolish, in the public interest, long existent customs. Even though the council was not responsible to anyone, it was nevertheless expected to observe the wishes of the community. On deserving members it conferred marks of honor, such as golden crowns and olive wreaths and titles of honor (*pater* or *meter synagoges,* "father" or "mother of the synagogue").

A special task of the community council was the care of the poor. This was in the hands of two "collectors of charity" (*gabba'e tzedakah*) and three distributors of alms (*mehalleke tzedakah*), who were usually members of the community council (*Peah* 8:7; *Demai* 3:1). The administration and distribution of the money for the poor was a matter of trust. An examination afterwards was considered superfluous. All the members of the community, with the exception of women, orphans and the poor of the place, were obliged to contribute to the fund for the poor. The collectors of the charity taxes might attach the property of those who were tardy in making their obligatory contributions (*B.K.* 8b).

There were exact regulations concerning the amount and time of the contributions. In every community there were two chests for the poor: 1. the "box" (*kuppah*), for the gifts of money, out of which the poor inhabitants of the place were provided once a week, on Friday, with the necessities of the week in food and clothing; 2. the "plate" (*tamhui*), for the dispensation of food for the daily needs of travelers passing through. A special charity tax was collected for the Purim Shlachmonos, and another for the support of the sages. The collection boxes, because of their shape, were called "horns" (*shofaroth, Shek.* 6:1).

The community council kept a list of taxpayers in a community book (*pinkas*), in which, in addition, all the important happenings in the community were recorded.

If a city community contained more than ten members, it was obligated to erect a synagogue, for the maintenance of which all citizens, including orphans, were called upon. The synagogue had its own administration, under the leadership of a president (*rosh hakeneseth, archisynagogos*) assisted by a group of colleagues (who bore such titles as *parnas,* "guardian," *memunneh,* "deputy," *manhig,* "curator," or the like). The synagogue services were in charge of the "overseer of the synagogue" (*hazan hakeneseth, episkopos*), who announced to the workers the beginning of the Sabbath, made proclamations, summoned the Kohanim to the priestly blessing, unrolled the Torah in preparation for the reading, and held the Scroll of the Torah in the processions on Sukkoth. He was higher in rank than the reader and leader in prayer, who was called "agent of the congregation" (*sheliah tzibbur*).

The city community also provided for the appointment of teachers, who to some extent were paid out of community funds. If the number of students was more than forty, an assistant teacher was appointed; if more than fifty, two assistants. The parents or guardians of children were obliged to send them to the community school, to the support of which every Jew who had resided in the community for two months or more had to contribute.

Besides the schoolhouse, each community had a house of its own (called *beth 'am, be kenishta* or *keneshatha*). Often this was the same as the synagogue, which was the place for public assemblies, administration of oaths, promulgation of decrees of excommunication, and execution of divorce proceedings. Proclamations were made there of lost and found articles, and in the synagogue of Elephantine even the emancipation of slaves was consummated. The synagogues were at the same time the gathering places of the people who came from the same locality, those who clustered around them, and of the various classes of society.

PAUL RIEGER.

3. In the Middle Ages. Two factors in particular influenced the development of the Jewish communities in Europe in the Middle Ages: first, the general tendency of the state to divide the population according to social groups; second, the historically conditioned community of political, economic, religious and cultural interests of the Jews. The Jews, like all other social groups of the medieval state, were usually "a closed political corporation recognized by the state" (*universitas, communauté, communidad*) with jointly responsible obligations. This political and social separation of the Jews from the rest of the population favored, as with other social groups, the living together of the Jews in special quarters of the city (*Judengasse, juiverie* or *carrière,* Jewry, *juderia, judaria ulica* or *dzielnica żydowska*), and thus the formation of the Jewish communities which, under the protection and control of secular or ecclesiastical rulers or their deputies, were completely autonomous in their internal affairs. Nevertheless, the development of the Jewish community in the Middle Ages took place in close connection with the history of the organization of the cities. The statutes (*takkanoth*) enacted by the Jewish communities are, like the contemporary law codes of the cities, evidence of the struggle of the civic community for its independence. A uniform history of the post-Talmudic community law is impossible because of differences in the local conditions.

The Jewish community had the task of representing the Jews in their relations with their rulers. Its presiding officers (*rashe hakahal*) were the representatives and advocates (*shetadlanim*) of the Jews in every occasion of difficulty or contract. The institutions which every community possessed, such as the synagogue, cemetery, school, asylum, bath, bakery (in Paris also a Jewish mill) and well, often a dance-hall and prison, were administered by the officials of the community, chosen by itself. The authority for this administration was partly tradition, partly also the decrees of the community leaders, and above all those of the rabbinical synods.

Just as the Jews were separated socially, so they were separated as to jurisdiction. The Jews desired this, as is proved by the decisions of the rabbinical synods; but the whole arrangement was in harmony with the separated organization of the various social groups in the Middle Ages. As a result of the inclusion of functions like jurisdiction within the powers of the community, the community experienced an expansion which lifted it far above the limits of a purely religious union. However, the interest which the city or state had in the undiminished payment of taxes by the Jews also contributed essentially to this enlargement of the powers of the community. In many states of the Middle Ages the Jews were taxed as a whole and the Jewish community was held responsible for the collection of these taxes. Whenever, therefore, there was a deficit in the amount levied, the wealthier Jews had to make up for the taxes which the poorer ones were unable to pay. On the other hand, for this very reason, the propertied people were in a position to exert greater influence on the community affairs, and held most of the offices.

The community took a special interest in problems of education and culture. It provided for the instruction of the youth and the higher education of the adults of the people as well as of the learned class. The maintenance of philanthropic institutions and the assistance of the poor were also among its tasks. Thus the community organization embraced the life of the individual and of the community in a religious, social and cultural aspect from the cradle to the grave. It often filled the place of the magistrate in the Jewish quarter, and his tasks, like the maintenance of peace and order, and occasionally also the duties of the building department, were subject to its authority.

The community was organized partly along the lines of previous institutions in the East, partly on Roman models, and partly on contemporary institutions. In Germany the community was headed by a collegium, which existed from the 11th cent. and after under various names (*magistratus judaeorum, consilium, seniores, ratlude, capitel, Judenrat, Baumeister, Älteste, Gemeindeälteste;* in Hebrew, *rashim, parnasim,* and the like), headed by a president (*archisynagogus, episcopus, magister judaeorum, Judenmeister, Primator,* and the like). The terms were by no means uniform; thus *Judenmeister* might apply to the rabbi who was president, to the Jewish judge, to the one who collected the taxes of the Jews, and in Carolingian times to the official appointed to supervise Jewish rights.

In France the community organization was generally called *villa,* and the president *praepositus* or *prévôt.* In Spain the autonomous Jewish community (*Aljama*) was administered by a community council (*junta de judios*), which appointed a special executive committee (*adelantados;* Hebrew, *berurim,* or *secretarii;* Hebrew, *ne'emanim*). In Rome the presiding officers were called *memunnim, sindici sive antepositi judaeorum,* or *administratores et antepositi judaeorum;* in Sicily they were known as *proti* or *electi.*

Besides this executive committee there were numerous special functionaries and commissions, in part drawn from the members of the administrative collegium. Thus in Spain the administration was divided into judges, supervisors of weights and measures, censors of morals, and tax collectors; in Germany there were special functionaries for the administration of the finances, as well as special commissions according to the individual agenda. Every ten years the communities of northern France, and every six years the communities of southern France, chose a commission to draw up or revise the statutes. This commission conducted the administration of finance, distributed the taxes and imposts, appointed the officials and judges, and the like. The president of the commission (called *Rey des Juys,* "king of the Jews," in Narbonne) was endowed with special powers, was allowed to possess a hereditary fief and to have his own seal. In Portugal, besides the elders (*procuradores*), there are references to treasurers (*thesorieros*), police superintendents (*vereadores*) and market inspectors (*almotaces*). The Shammash, the community servant, occasionally also the secretary, was everywhere a special executive officer for the decrees of the administration and of the court.

Current business was often executed by a committee or by a monthly president (*parnas hahodesh*). Really important decrees had to be adopted by a full assembly of the community council, which might be further

augmented. The best standard model for the community was the Kahal as developed in Poland. Elections to the community administration were held as a rule on the half-holidays of Passover and Sukkoth; in Italy, in the time from the 17th of Tammuz to the 9th of Ab as well; in Marseille, on the 16th of October; in Palermo, on the 1st of May. The delegates (*boreerim*) were first elected by the qualified voters; then they cast lots for or nominated the various officials. Actually, in spite of all the regulations for elections, the offices of elders remained perpetually in the hands of the wealthy, who supplemented their numbers by means of cooptation, that is, they filled gaps or added to their numbers by electing others by their own votes alone, ignoring the community.

See also: COUNCIL OF THE FOUR LANDS; KAHAL; MAHAMAD.

JOSEF MEISEL.

Lit.: Baron, Salo W., *A Social and Religious History of the Jews* (3 vols., 1937); Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924); Juster, Jean, *Les juifs dans l'empire romain* (1914); Weinberg, M., "Die Organisation der jüdischen Ortsgemeinden in der talmudischen Zeit," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1897); Abrahams, I., *Jewish Life in the Middle Ages* (1932), chaps. 3, 4, 17, 18; Nübling, *Die Judengemeinden des Mittelalters* (1896).

II. In the Modern Period. In the 19th cent. three types of Jewish communal organization developed, the consistorial constitution, the community as a corporation of public right, and voluntary associations. The first type originated in France, the second type of community fully developed in Germany and was imitated by a number of European states, while the third type developed in Great Britain and in the various dominions of the British Empire.

Under the consistorial constitution, the government undertook to bear the burdens of the Jewish cult, and exerted a decisive influence on its organization. The characteristic feature of the community type which existed in the other continental European states was a more or less autonomous status of the community, which had to care for its needs by levying taxes upon its members, the governments having reserved for themselves the control over its management. In Great Britain and the dominions of the British Empire, the communities were voluntary associations centering around synagogues. The same principle has been applied to Jewish communities in the Western Hemisphere.

4. France. The old established autonomy of the Jewish communities ceased to exist when Napoleon I, by a decree of March 17, 1808, introduced the consistorial constitution in matters of Jewish worship. Regions of departments with a Jewish population of at least 2,000 persons were set up as district consistories headed by a chief rabbi, two rabbis and three laymen appointed by a group of twenty-five notables. The consistories were placed under the direction of the Central Consistory in Paris composed of three rabbis (later only one) and two laymen. Consistories were established also in the provinces conquered by Napoleon. By decree of December 11, 1808, the following thirteen consistories were formed: Paris, Strasbourg, Winzheim, Metz, Nancy, Bordeaux, Marseille, Mayence, Coblenz, Trèves, Crefeld, Turin and Casale Maggiore. The Westphalian consistory, with headquarters in Cassel, was soon added. The consistories supervised Jewish worship, rabbinical affairs and religious education, induced the Jews to adopt "useful work" and reported to the authorities annually the number of the young Jews to be enrolled in the army. In the course of the years new consistories were established in Lille, Lyon, Bayonne, Epinal and Besançon. In Alsace-Lorraine the consistories were located in Strasbourg, Metz, and Colmar. After the conquest of Algeria a central Algerian consistory was established (1845) in the capital of the territory, Algiers, and two provincial consistories were formed in Oran and Constantine (recently transferred to Tlemcen).

From 1831 on, the officers of Jewish worship received their salaries from the state treasury. By a decree of May 25, 1845, the lay element was strengthened at the cost of the rabbinical personnel of the consistory. This decree ordered that the district consistories be composed of a chief rabbi and four laymen, while the central consistory was to consist of the chief rabbi and seven laymen elected in the then existing seven district consistories.

With the separation of the State and the Church, in 1905, the consistories were abolished, except that of Alsace-Lorraine, where the consistorial constitution remained in force. In their place voluntary congregations called associations were formed all over France and in Algeria, most of which joined a central body called Union des Associations Cultuelles Israélites de France et d'Algérie, with headquarters in Paris. The Union is directed by a council elected by the associations which kept the traditional name of Central Consistory of the French Jews. The objects of the Union are to look after the general interests of Jews and Judaism, and to support the various services and institutions of the associations. It has maintained the Rabbinical School in Paris and endowed the Maimonides School in Paris and the Etz Chaim School in Constantine, Algeria, the latter training local rabbis. The Union has provided religious education in localities where no associations have existed.

The Paris association, the largest in the country, is named "Association Consistoriale Israélite de Paris." It is headed by a consistory comprising the grand rabbi and twenty-four members (twenty of whom are French and four foreigners) elected by the members of the association. Of the ten synagogues two belong to the congregation of Sephardic Jews and one to the congregation of Reform Jews, the latter having been established in 1907. Foremost among the welfare organizations is the Rothschild Foundation, created in 1850, with its hospital, old people's home and orphanage.

In October, 1940, the Germans appointed two commissioners for Jewish affairs who tried to organize Parisian Jewry into a closed community with the cooperation of the Jews. These efforts have, up to 1942, proved a failure. Relief work has been carried on by a coordinating committee. In the unoccupied French zone the associations continue to function, but their resources are depleted by reason of the fact that they can not rely on the support of the wealthier Jews, most of whom have left France.

The Vichy French government, in the latter part of

1941, set up on the German pattern a General Union of Israelites. According to this recent (1941) decree, all French Jews have to belong to this Union, which is to have charge of all their dealings with governmental institutions and to which they must pay contributions (taxes) according to their means. All existing Jewish institutions and societies were ordered dissolved, and their property transferred to the Union. Organizations of the religious cults will, however, be exempted from this rule. The Union is placed under the supervision and control of the General Commissioner for Jewish Affairs who was appointed in 1941.

Lit.: Halphen, *Recueil des lois concernant les Israélites depuis la révolution de 1789* (1851; and the continuation of this collection, which appeared in 1877); Anchel, R., *Napoléon et les Juifs* (1928); Baugey, *De la condition légale de culte israélite* (1899); "Jews in the French Empire 1940/41," *Jewish Affairs* (published by the Institute of Jewish Affairs, Sept., 1941); *A Guide to Jewish Monuments in France* (published by the Centre National d'Expansion du Tourisme, Paris).

5. Belgium. The first organization of Jewish communities in Belgium came at the time when the country was under French control (from 1797 on); the Jewish communities were subject to the consistorial system of Napoleon. After his fall (1815), the Kingdom of the Netherlands placed them under the direction of the Hoofdcomissie tot de Zaken der Israelieten. In 1835, after Belgium had become independent once more, the communities were organized in a consistorial system, and membership in the community was made compulsory. All offices required confirmation by the consistory, which was composed of the chief rabbi and eight members, five of whom were from the community of Brussels. In 1873 the law providing for the subventioning of religious communities by the state, which had been intended for the Catholic Church, was extended to Jews as well. According to the "Règlement du Consistoire" of April 24, 1892, the central consistory in Brussels, consisting of the chief rabbi, six members of the Brussels community, and representatives of the communities in Antwerp, Arlon, Charleroi, Ghent, Liége and Ostend, directs the religious affairs of Belgian Jewry. Membership in the community is voluntary. Educational, charitable and social activities have been carried on by various societies and institutions independently of the consistory, which confined itself to purely religious matters. The need for centralization of communal activities other than religious was felt among various sectors of the Jewish population, and in 1933 a Council of Jewish Organizations was established in which both religious and secular organizations were represented. The program of the Council included the defense of the Jews against anti-Semitic attacks and the organization of Jewish life internally and externally.

The congregations of the Eastern European Jews who had immigrated into Belgium in the 1910's, 1920's and 1930's are of private character, receiving no support or direction from the state.

The Nazi occupational authorities, in 1940 to 1941, set up a General Union of Israelites, following the French model.

Lit.: Glatt, Joseph, "Jews in Belgium," *Contemporary Jewish Record,* July-Aug., 1940.

6. Holland. The consistorial system was introduced by Napoleon I in 1808, but because of the antagonism prevailing between the Ashkenazic and the Sephardic Jews, it did not work properly. In 1814 the consistory was abolished and the previous communal organizations, Ashkenazic and Sephardic, were restored. In 1817 a central body was created, the Hoofdcomissie tot de Zaken der Israelieten, composed of seven members who were appointed by the king and placed under the order of the Ministry of Public Worship and Education. The statute of the communities of 1817 restored the authority of the rabbis and the elected elders of the communities—in the larger communities called "Parnasim," and in the smaller, "Manhigim." The new Constitution of the Low Countries of 1848 abolished the Central Commission established in 1817. The Constitution guaranteed full liberty of religion to individuals, and assured the churches of their rights of state subvention. In 1850 twenty-five Jewish personages were invited by the government to consider a new form of central administration of the communities. However, the matter was delayed for many years, until finally a new regulation took place, in 1870. All the Jewish communities of the Low Countries, except the Sephardic congregations in Amsterdam and The Hague, formed the Nederlandsch Israelietische Kerkgenootschap, with a central commission at its head. In accordance with the rules of the new central organ, the district communities in Vriesland, Groningen, Overijssel, Geldern, Utrecht, Northern Holland, Zeeland, Brabant, Limburg and Southern Holland were to administer the communal affairs independently. Each district had as spiritual head its rabbi who was independent in religious matters. The government agreed to subsidize the communities and to confirm their statutes. In 1917 a new statute was introduced by which the autonomy of the communities was restricted to a certain degree.

The largest community is that of Amsterdam, which in 1938 had a Jewish population of about 70,000. In 1925 the community budget amounted to 700,000 gulden. There has been in existence also a Reform community.

After the invasion of the Low Countries by Nazi Germany, in May, 1940, the communities underwent hardships and humiliations. In February, 1941, the Nazi authorities appointed two prominent leaders as heads of the Jewish Community Council at Amsterdam, established after the Polish pattern, and made them responsible for the behavior of the Jews.

Lit.: The literature cited in the article HOLLAND; *American Jewish Year Book,* vol. 43 (5702) 183.

7. Luxembourg. The Jews of the Grand Duchy of Luxembourg were, in accordance with the decree of March 17, 1808, incorporated in the consistory of Trèves. However, after the revolution of 1830 the Jewish communities—small in size and number—obtained their autonomy. The rabbi of the community of the capital of the country received his salary from the government.

8. Switzerland. At the beginning of the 19th cent., two Jewish communities were in existence in the localities of Endingen and Lengnau. Their legal status

was defined in a law of 1824 which ordered that the elders of the communities as well as the rabbis and officers be confirmed by the authorities. In the course of the 19th cent., several communities were formed, of which the most important are in Zurich, Basel, Geneva, Saint Gallen, Lucerne and Lausanne. In Zurich there exist three communities, and in Saint Gallen two communities. All communities—twenty-four in number—belong to the Swiss Union of Jewish Communities, founded in 1904, which is the central organization for political, religious, cultural and social affairs. Its activities were especially conspicuous in connection with the refugee problem caused by Nazi domination in the countries adjacent to Switzerland. The secretariat of the Union is in Zurich, which is the largest Jewish center in Switzerland. The Women's Union, founded in 1924, was, in 1942, still carrying on welfare work even in localities where Jewish communities did not exist. The tuberculosis health establishment in Etania (Davos), founded by the Zurich community with the support of the entire Jewry of Switzerland, has become a vital institution for Jews of many countries suffering from lung trouble.

Lit.: Wyler, F., *Die Entstehung der Schweizerisch-israelitischen Gemeinden* (1929); Wischnitzer, Mark, *Die Juden in der Welt* (1935) 176-77; Glenn, Jacob B., "The Jews in Switzerland," *Contemporary Jewish Record,* June, 1941.

9. The Scandinavian Countries. a. Denmark. The reorganization of Jewish communal life was ordered by a decree of King Frederick VII of 1814. According to Paragraph 10 of this decree, the king appoints the rabbis and the chief rabbi of Copenhagen. The statutes of the Copenhagen community, where practically all the Danish Jews reside, were confirmed by the government in 1833. In the same year the great Crystal Synagogue was erected. The community, called the Mosaic Faith Society, serves the educational and welfare needs of its members by supervising charitable institutions and immigrant aid activities, and by conducting schools for religious education. There are a community library and museum. Besides the community council, there are the Temple Commission, a school council and the tax commission. New regulations were issued in 1857 and 1877 according to which withdrawal from the community and the founding of new congregations were allowed; however, the latter could not enjoy the same rights as the community recognized by the state.

Lit.: *Yevreiskaya Entziklopedia,* vol. 11; Wischnitzer, Mark, *Die Juden in der Welt* (1935) 180 et seq.; Moritzen, J., "Denmark's Jews," *Contemporary Jewish Record,* May-June, 1940.

b. Sweden. Up to the middle of the 19th cent., Jewish communal life was conducted along the lines of the traditional Kehillah. But in 1850 to 1860, synagogue services were changed to follow the pattern of religious reform. The Jewish communities are recognized by the state. However, in 1905, a total of only 1,550 Jews belonged to the official communities, while a greater number, about 2,400, formed separate communities. These were Jews who had immigrated into Sweden from Eastern Europe in the latter decades of the 19th cent. The Eastern European element increased by new arrivals before and after the first World War. Since 1930 they have formed a large part of the Stockholm and Gothenburg communities, and are the dominating element in the Malmö congregation, the third largest in size. Besides, there are six smaller communities, with jurisdictional authority to tax their members.

Lit.: *Yevreiskaya Entziklopedia,* vol. 15; Valentin, H., "Jews in the Kingdom of Sweden," *Contemporary Jewish Record,* March-April, 1940.

c. Norway. A Jewish Society was formed in 1892 in Oslo, the capital of the country. In 1893 it expanded its activities and assumed the name of Det Mosaiske Trossamfund (The Mosaic Faith Society). It became the center of religious, philanthropic and communal life in Norway. Owing to differences between Orthodox and Reform elements, the community was split at the end of the 19th cent. During the first World War a number of Jews from Eastern Europe settled in Oslo, and in 1917 they established a congregation (Israelite Congregatie) with its own synagogue. In 1920 a synagogue was erected by the older community. In 1939 both communities merged. A Jewish Welfare Society was founded in 1906, and in 1909 a Jewish Youth Association was organized with the aim of fostering the cultural, recreational and Jewish life of the young people. It took the initiative in organizing a federation of the Jewish youth of the Scandinavian countries. There is no record of any Jewish communities in Trondheim, Bergen and Kristiansund, where Jews live in small numbers.

Lit.: Wischnitzer, Mark, *Die Juden in der Welt* (1935) 182-83; Pelcovits, N. A., "A Note on Norway's Jews," *Contemporary Jewish Record,* July-Aug., 1940.

d. Finland. There are three communities in Finland: in Helsinki (Helsingfors), Viipuri (Viborg) and Abo. Jewish life centers in Helsinki, where a Jewish high school and a Jewish social center have been in existence since the early 1920's, the former partially subventioned by the Finnish government. The three communities form a federation of Finnish Jewish communities.

10. Germany. In no European country did the Jewish community reach such a stage of organization and effectiveness as in Germany up to 1933. The historical development and status in the three decades from 1900 to 1930 were different in the various constituencies of the German Reich, and this variety of community constitutions remained in spite of efforts at unification and centralization.

Prussia. The Kingdom of Prussia comprised the largest number of Jews and communities. The legal basis of the community status was fixed by the general regulation (Generalreglement) of 1750. According to this enactment, the communities retained their character of corporations of public right and possessed the power of compelling Jews of a given locality to adhere to the community, and the power of taxation. With regard to the communities located in the former Polish districts annexed by Prussia in 1793 to 1795, the "General Jewish Regulation on South- and New Eastern Prussia" abolished the rabbinical jurisdiction and assigned to the communities exclusively religious matters. The famous decree on the Jews of March 11, 1812, did not deal with the communities. Their status

remained undecided until 1833, when an ordinance concerning the communities in the province of Posen, which included the greater part of the Jews of Prussia, conferred on them the character of corporations of public right. The ordinance of 1833 formed the nucleus of the community law of July 23, 1847. The Prussian communities accordingly were granted the rights of corporations of public law, including rights of taxation. Several communities could be organized as synagogue districts. The boards consisted of from three to seven members, and the councils (Repräsentanten-Versammlungen) of nine to twenty-one members. The board members were elected by the councils. The state controlled the activities of the communities. The principle of compulsory membership was relaxed by the law of secession of July 28, 1876, whereupon withdrawal from the community did not mean desertion from the Jewish faith. Article 137 of the Reich Constitution of Weimar of August 11, 1919, dealt with religious associations. It stated that every association had the right to manage its affairs independently within the limits of the existing laws. The association was entitled to perform its functions without interference on the part of the state and of the municipal authorities. Thus the Jewish community achieved its full autonomy. It was in a position to alter its statutes, to raise the number of officers, to introduce changes in the procedure at elections. The proportional principle of elections was adopted, and women received the right of vote. In the provinces annexed by Prussia in 1866 —Hesse-Cassel, Hesse-Nassau, Hesse-Homburg and Hanover—the old statutes remained in force. In Schleswig-Holstein the Danish laws were remodeled. The community in Frankfort on Main was reorganized in accordance with a law of 1920.

The two largest communities of Prussia were those in Berlin and Frankfort on Main. They played an important part not only in local but also in general Jewish life. The Berlin community owned considerable funds which, however, were greatly depreciated through the outcome of the first World War and the inflation. But with the general recovery of Germany in the 20th cent., the status of the community also improved. In 1928, 60,000 taxpayers of the community brought in a total of over 6,000,000 marks. The expenditures of the community in 1928 amounted to 9,206,492 marks, according to the figures in the subjoined table:

Religious Needs	2,763,815
Schools and Libraries	1,125,639
Welfare and Social Care	2,886,095
General Jewish Affairs	415,000
Administration of Community Funds	929,000
General Administration	1,787,943

Frankfort counted in 1929 14,466 taxpayers. The expenditures of the community amounted to nearly 2,000,000 marks. Both in Berlin and in Frankfort there existed separate Orthodox communities.

Bavaria. The decree concerning Jews of June 10, 1813, abolished the autonomous status of the communities, and instead permitted the formation of synagogue-communities wherever there resided at least fifty families. In places inhabited by a greater number of Jews, additional communities were allowed. In 1863 compulsory adherence to the religious community, one in each locality, was ordered by a ministerial decision. In Munich and Nuremberg, however, Orthodox congregations, considered as religious societies, were formed. On the basis of Article 137 of the Weimar Constitution of 1919 and of Article 18 of the Bavarian state constitution, all religious communities existing in Bavaria were recognized as corporate bodies under public law. They were allowed the independent organization and administration of their own affairs. The communities were empowered, on the basis of the civic tax lists, to collect taxes from their members. This right was regulated by the law of 1923.

Württemberg. The law of 1828 established Jewish "ecclesiastical congregations" to which the Jews were forced to adhere. They were headed by a supreme ecclesiastical body (*Oberkirchenbehörde*) with headquarters at Stuttgart, which consisted of a governmental commissioner as president and of four Jewish assessors. Rabbis and teachers were appointed on the proposals of that body by the ministry of worship, and were paid out of the central church treasury. The heads of the communities were named "ecclesiastical elders." In 1924 the Jewish Religious Association was recognized as a corporate body of public right. In place of the supreme ecclesiastical body, an executive board for Jewish affairs was established, named "Israelitischer Oberrat." The legislative assembly, called "Landesversammlung," comprised seventeen elected delegates, a representative of the rabbis and a representative of the religious teachers. Both the board and the assembly were elected by direct vote. Taxes for Jewish needs were collected by the assembly with the approval of the government.

Baden. The decree of January 13, 1809, was the basis of a new community status in Baden. The local synagogue was to have its rabbi and elder. The synagogues of a certain district were under the direction of the district rabbi and district elder. At the head of the whole organization stood the Supreme Council (Oberrat der Israeliten), which consisted of eight members, rabbis and laymen included, appointed by the government. From 1833 on, the communities were governed by the "Synagogue elders," who numbered from three to six and were elected for a term of six years. In 1904 the rabbinical districts were finally fixed. The communities had the right of taxing their members for religious needs. In 1921 the supreme council assumed the functions of state authorities with regard to the ratification of community elections.

Saxony. The law of December 20, 1834, recognized only the communities in Dresden and Leipzig. Further regulations were made in 1904. Foreigners belonging to the communities of Saxony had to vote in special sections.

Hamburg. There have been in existence two communities: the German-Israelite community, and the Portuguese Jewish community. A law of 1864 cancelled the principle of compulsory membership. The community dealt with charities, education and the cemetery, as well as with general Jewish matters, while religious affairs belonged to autonomous unions for worship. In Bremen and Lübeck membership, as in Hamburg, was on a voluntary basis.

In the smaller German principalities the status of the Jewish communities was regulated by various decrees which to-day have merely a historical interest, inasmuch as most of these territories were, in the course of years, merged into larger units.

Federations of Communities. In Baden and Württemberg central unions governing the communities were established by the respective governments at the very moment of the formation of communities. In Bavaria, Prussia and Saxony, however, such central agencies came into existence much later, at the instigation of the Jews themselves.

In Bavaria, the first territorial union (Landesverband) of Jewish communities in Germany was formed in 1920 in accordance with Paragraph 137 of the Weimar Constitution. In 1921 the union was recognized as a corporate body of public right with the power of taxation of Jewish coreligionists. It comprised the communities in Bavaria and in the Palatinate. It embraced all shades of religious opinion. It represented the communities before the state and the public world. Its chief task was the coordination of measures aiming at the fostering of religious interests. The union adopted its final constitution in 1926. The executive organ of the union was named the Council (*Rat*), while the legislative organ was called Conference (*Tagung*). The latter discussed legislative matters and prepared the budgets.

In Prussia, a territorial union of communities (Preussischer Landesverband jüdischer Gemeinden) was founded on June 25, 1921, as a corporation of public right in accordance with Article 137 of the Weimar Constitution. Membership in the communities was based on a voluntary principle. The objects of the union were: the fostering of religious life without interfering in the autonomy of the community; the support of financially weak communities; the creation and maintenance or the support of institutions for the benefit of the whole of Prussian Jewry; the representation of Prussian communities in general matters and cooperation in the preparation of laws and decrees affecting the Jewish community as a whole. The organs of the union were the assembly of delegates elected in the member communities, the council which was the executive of the union, and committees. The member communities were to pay annual contributions.

The first assembly met in 1925. Since then its meeting took place annually. 656 communities representing 400,000 Jews (96 per cent of the total Jewish population of Prussia) belonged to the union. The chief activities of the union centered around the support of the poor communities. In 1928 it afforded grants of 333,000 marks to such communities. The union managed to obtain governmental support for maintenance of rabbis and religious teachers in communities unable to bear those burdens.

In Saxony, a union of communities was established early in the 1930's, with headquarters in Dresden. The same happened in Thuringia, where a "Union of Israelite Communities" was formed.

In Hesse, the representatives of the communities met at conferences (*Gemeindetag*) to deliberate on matters of general interest to Jewry in that republic, while the executive, called supreme council (*Oberrat*), had its headquarters in Mayence.

The communities of Mecklenburg-Schwerin had three central communal organs: the assembly, the supreme council, and the district rabbi. Similar was the organization of the Jews of Mecklenburg-Strelitz.

The Jewish communities of Anhalt had their own union, with headquarters in Dessau.

The Orthodox communities had an organization of their own. The Reich Union of these communities had its seat in Halberstadt, the bulwark of the Orthodox Jews. Besides, there existed three unions of Orthodox communities: in Prussia, in Bavaria, and in Hesse.

The Communities in Germany under Nazi Rule. The communities assumed a particular role under the Nazi regime. They had to fulfill a number of important functions in the social and cultural fields. The larger communities established employment bureaus or reorganized already existing ones, since it had become a vital question to place thousands of Jewish workers and clerks driven out of non-Jewish business firms. The communities instituted retraining courses for those who intended to emigrate; they founded credit institutes which provided cheap credit to the Jewish traders and craftsmen; they expanded their school systems, and paid special attention to vocational training and to the teaching of foreign languages with a view to emigration. They had to provide athletic facilities for the youth. Libraries, reading halls, lecture facilities and museums had to be expanded or created anew in order to give spiritual recreation to the members of the communities cut off from general culture. Considerable amounts were provided by the communities for emigrational purposes.

The report of the Berlin community of 1937, apparently the last report of this largest center of German Jewry, is indicative of its vast and manifold activities. Berlin had, by the end of 1937, a Jewish population of 140,000, or 40 per cent of the total of the German Jews at that time. The number of taxpayers, however, had gone down to 35,000 in comparison with 1928, when it reached 60,000, as indicated above. The administrative apparatus of the community consisted of 1,300 persons: rabbis, teachers, officials, clerks and workers. The community maintained six elementary schools, two high schools, a commercial school, a Hebrew school and a school for cooking, as well as forty homes for youth, three athletic places, seven playgrounds, ten gymnastic halls, four workshops for the teaching of crafts, a course in horticulture, and, finally, the large hospital, an ambulatory clinic, eight homes for the aged, two orphanages, and other institutions. In that year, 1937, the taxes reached the amount of 7,000,000 marks. The expenditures increased to 12,000,000 marks. The budget of the Berlin community was the largest in Europe.

With the growing misery of the Jews, who were excluded from the general winter help campaigns, the communities had to introduce their own Jewish winter help campaigns. The Berlin community, in 1937 to 1938, took care of 25,851 Jews, of whom 40 per cent had never before applied for public social assistance. In the rest of the Jewish communities, 76,739 were cared for by the Jewish winter help campaigns.

It is interesting to note that in 1936 the tax income of all the communities amounted to about 25,000,000 marks. It was based on the general income and capital tax. In Berlin the Jewish communal tax was 20 per cent of the Reich income tax, and 25 to 30 per cent of the capital tax. In the small communities it rose to much more, sometimes to 75 per cent of the Reich income tax.

In March, 1938, the communities were dissolved as public legal bodies. This was the beginning of the end of the Jewish communities. By this act every Jew could withdraw his membership from the community, and the communities were now, as private organizations, taxed by the government.

Parallel to and in cooperation with the communities there labored the Reichsvertretung der Juden in Deutschland, established in 1934 for the carrying on of social and cultural relief work. It was not a union of the whole of the German Jewish communities, which, in spite of many efforts, never was achieved, but a central body of the large private Jewish organizations and of the leading Jewish communities and unions of communities. The Reichsvertretung was created by a voluntary act of the Jews, but early in 1939 it was reorganized by the Nazi government as the supreme and central agency of the Jews in Germany. It was named Reichsverband (Reich Union) of the Jews. A number of organizations were incorporated into that body, which replaced all others. Its main functions were the promotion of emigration until the last Jew should be brought out of the Reich, the care of the aged and needy, and the maintenance of schools and vocational training—all this at the cost of the population. The communities ceased to exist altogether or became branches of the Reichsvertretung. By a decree of July 6, 1939, the union was legalized.

In 1933 there were 1,611 communities in Germany, as against 2,300 in 1900. In this period 627 were transferred to Alsace-Lorraine and to other territories lost in 1919, according to the Versailles Treaty. 596 communities had disappeared, chiefly as a result of the migration of the Jews from small places into larger cities, but 534 communities had been founded anew in 1900 to 1933. After 1933 a rapid process of dissolution ensued. In October, 1938, there were still 1,208 communities, which for the most part were already in process of liquidation.

Lit.: Rönne-Simon, *Die früheren und gegenwärtigen Verhältnisse der Juden in den sämtlichen Landesteilen des preussischen Staates* (1843); Michaelis, A., *Die Rechtsverhältnisse der Juden in Preussen seit Beginn des 19. Jahrhunderts* (1910); Freund, Ismar, *Die Rechtsstellung der Synagogengemeinden in Preussen nach der Reichsverfassung* (1926); Wolff, S., *Das Recht der israelitischen Religionsgemeinschaft des Grossherzogtums Baden* (1913); Heimberger, Joseph, *Die staatskirchenrechtliche Stellung der Israeliten in Bayern* (1912); Loeb, A., *Die Rechtsverhältnisse der Juden im ehemaligen Königreich und der jetztigen Provinz Hannover* (1908); Engelbert, S., *Das Recht der israelitischen Religionsgesellschaft in Kurhessen* (1918); Schwab, *Die Verfassung der jüdischen Religionsgemeinschaft Württembergs* (1924); Tannenwald, B., *Die rechtlichen Verhältnisse der Juden in Hamburg* (1911); Katz, L., *Die rechtlichen Verhältnisse der Israeliten nach dem Staatskirchenrechte des Grossherzogtums Hessen* (1906); *American Jewish Year Book,* 5700; Ottenheimer, Hilde, "The Disappearance of Jewish Communities in Germany 1900-1938," *Jewish Social Studies,* April, 1941; Cahnmann, Werner J., "The Decline of the Munich Jewish Community 1933-38," *ibid.,* July, 1941; *Führer durch die Jüdische Gemeindeverwaltung und Wohlfahrtspflege 1932/33* (published by the Zentralwohlfahrtstelle der Deutschen Juden).

11. Austria. Up to 1890, when a law concerning the Jewish communities was issued, their situation in the various provinces of the ancient Austrian state was as follows:

Galicia. The constitution of the Kahal was abolished. The number of communities amounted in 1789 to 141. The communities had to deal with purely religious matters. The boards of the communities consisted of three members, those in Brody and Lwów (Lemberg) of seven members. In 1878, at a conference of the Galician communities which took place at Lwów, a draft of a sample statute was resolved upon. The rabbis, however, assembled in 1882 in Cracow, opposed the adoption of this statute and demanded their hegemony in communal affairs. Against that claim the community boards protested to the ministry of worship and education. The matter remained in abeyance until 1890.

Bohemia. In Bohemia a central representation of the provincial communities and of individual Jews scattered over the rural districts, called "Repräsentanz der Landesjudenschaft," has been in existence for a long time. The community of Prague retained its autonomous status while the provincial communities functioned as religious bodies. In the province of Moravia fifty-two autonomous communities were separated from the Christian communities of the respective localities with municipal administration and police of their own. They were designated as "Politische Judengemeinden." That status remained even after the civic emancipation of the Jews in 1867. Out of moneys paid as tolerance taxes the Austrian government created, in 1787, a "Landes Massa Fond" which was intended for the subventioning of weak Moravian communities, for educational purposes, for the salary of the chief rabbi (Landesrabbiner) of Moravia, and for aid in individual cases.

Austria Proper. In the German-speaking provinces which formed the nucleus of the Austrian empire, the establishment of Jewish communities was not permitted until the latter half of the 19th cent. In Vienna the use of the term "community" was forbidden until 1835. The authorities dealt with "the Jews of Vienna" in lieu of the Jewish community of Vienna. There were "representatives" who looked after religious affairs. The rabbi carried the title of "inspector of meat," and the preacher was named "teacher of religion." The representatives were empowered, in 1792, to collect taxes, the so-called *"Büchelgeld,"* for defraying the cost of worship. It was not until 1852 that a community was set up in Vienna which embraced Jews who were Austrian citizens or residents of Vienna before 1849. It was a united community of the Viennese Jews, except for the community of Turkish Jews which was in existence there from the middle of the 18th cent.

The imperial Austrian government decided, in 1890, to put an end to the different community systems and also to the abuses of community boards, and promulgated, on March 18th, a law by which the

status of the communities in every part of the empire was regulated. According to that law, every person of the Jewish faith was forced to enroll in the community of his residence and was obliged to pay a religious tax. In each place only one community was admitted, which comprised all Jews. The object of the community was to provide for religious, educational and welfare needs. Foundations and institutions, although not belonging to the communities, were subject to their control. Efforts undertaken by the larger communities in the pre-War years (up to 1914) to create a union of communities had no success.

After the first World War, the Law of 1890 remained in force in the Austrian republic. The number of communities amounted to thirty-three, but the Viennese community comprised almost the whole of Austrian Jewry, 176,000 Jews out of a total of 191,481, according to a census of 1934. It was the third Jewish community in Europe as regards its size and significance in Jewish life. Due to the efforts of the Zionists, who played a conspicuous role in communal affairs, the right to vote in community elections was accorded also to non-Austrians registered with the community.

The budget of the Viennese community reached, in 1933, the sum of seven million Austrian schillings. Disbursements for social and welfare activities amounted to a third of this sum. The community board established in that year free loan kassas (funds) for artisans and petty traders, and organized employment bureaus in order to cope with the growing economic deterioration of the Jewish masses. Community taxes brought in, in 1935, two and one-half million schillings, but the board was compelled to carry on special drives for the winter help campaign and for Passover. The community administered or controlled about forty institutions, including fifteen kindergartens and children's homes, four homes for young people, with study courses, seven orphanages, two institutes for the Jewish blind, the large Jewish hospital, containing ten sections, a home for the aged, and, in addition to these, three elementary Jewish schools, a Hebrew high school, a Hebrew teachers' seminary, and the Jewish theological seminary.

After the Nazi invasion in March, 1938, the Viennese community retaining its name (*Kultusgemeinde*) was forced to act under the command of the state police. The community tax was rigidly enforced and, in addition, a special tax had to be paid by every Jew upon his emigration from Vienna. The requirements of the community increased rapidly during that year in view of the growing numbers of emigrants and the misery spreading among those who for the time being were still left in Vienna. In the summer months of 1938 the expenditures of the community averaged 500,000 marks monthly, but in October they reached 1,050,000 and in December 1,500,000 marks. Taxes and other contributions to the community reached nearly 4,000,000 marks in 1938, but as a result of the steadily increasing flow of emigration the taxing capacity of the community members dwindled from month to month. While in May, 1938, the sum of 171,000 marks was paid in taxes, in December of that year only 17,000 marks were contributed. Early in 1938 the community had 50,000 taxpayers, but at the end of the year 35,000 had to be dropped from the registers. Altogether, 62,000 Jews left Vienna in 1938; 3,012 died, while only 616 were born. Thus the loss of the community amounted to 65,000. There remained, toward the close of 1938, 115,000 Jews. Of these, 30,000 were fed regularly by the community administration, while 15,000 families were provided with fuel. Apart from these relief activities, the Viennese community, with the support of the American Jewish Joint Distribution Committee and of the Council for German Jewry, carried on retraining work and emigration. Over 10,000 persons were trained, in 1938, in crafts and agriculture in courses and on farms established by the community, and 20,000 were assisted in their emigration. The community was still continuing this work of liquidation in 1942. In the latter half of 1941 fewer than 40,000 Jews were left. The smaller communities in Graz, Linz, Innsbruck, Krems, Baden and Wiener Neustadt practically ceased to exist in 1938 and 1939.

Lit.: *Bericht über die Verhandlungen des israelitischen galizischen jüdischen Kultusgemeindetages* (1878); Wertheimer, *Die Juden in Österreich vom Standpunkt des Rechts* (1842); Wolf, G., *Geschichte der israelitischen Kultusgemeinde in Wien* (1861); Wachstein, B., *Die ersten Statuten des Bethauses in der Innern Stadt* (1926); Stern, L., *Der Haushalt der israelitischen Kultusgemeinde* (1914); Wischnitzer, Mark, "Jewish Emigration from Germany 1933-1938," *Jewish Social Studies,* vol. 2, No. 1 (Jan., 1940); Karbach, Oskar, "The Liquidation of the Jewish Community of Vienna," *ibid.,* July, 1940.

12. Hungary. The decree of Joseph II of 1782 outlining new conditions for the Hungarian Jews left the autonomous status of the communities and the jurisdiction of the rabbis unchanged. The community board consisted of the "Rosh Hakahal," of four elders ("Tobim"), and of two welfare officers ("Gabbae Tzedakah"). These officers were elected by delegates chosen for that purpose, the so-called "Borerim." The provinces (*comitates*) also had their committees and rabbinates. The religious Reform movement had a considerable following among the Hungarian Jews, and it was at the instigation of the Reformers that the government, in 1869, convened a congress of community representatives for the purpose of the reorganization of Jewish communal life. The proposals of the Reformers aimed at a centralization of Jewish affairs similar to the consistorial system. A resolution was adopted by the majority of the congress which was confirmed by the ministry of worship. The Orthodox delegates—forty-eight out of a total of 220—left the meeting. They insisted upon the autonomy of the local communities and rejected the resolution of the congress, which was annulled by the Hungarian Parliament in 1870. Thereupon, the Orthodox leaders, in 1871, submitted a community statute of their own which was approved by the government. Since then there have been three groups of communities in Hungary: (1) the union of liberal or neologue communities, with a central office, the "Israelitische Landeskanzlei," in Budapest; (2) the union of Orthodox communities, with a central office named "Orthodoxe Israelitische Landeskanzlei," also in Budapest; and (3) a number of communities which retained the status of the time before 1867 and were called status quo communities; in 1929 they, too,

formed a union. Up to the first World War (1914-18), the Orthodox communities were more numerous; however, with the loss of the provinces mainly inhabited by Orthodox Jews, according to the terms of the Trianon Treaty of 1919, the Liberal communities attained first place. There were, before 1938, in Hungary, 180 Liberal communities with a total of 246,488 Jews, 131 Orthodox communities with 182,899 Jews, and thirty-seven status quo communities with 15,180 Jews. The Munich Agreement of September 30, 1938, restored to Hungary part of its old territories with about 100,000 Jews, the majority of whom belonged to the Orthodox group. In the provinces ceded by Roumania to Hungary in 1939, the Orthodox were also in the majority.

According to a law of 1928, there are two representatives each of the Liberal and of the Orthodox community union in the Upper Chamber of the Hungarian Parliament.

Budapest, with a Jewish population of about 225,000, one-third of the total Jewish population of Hungary, is the second Jewish community in Europe. The number of taxpayers in the 1930's exceeded 60,000. The community has to provide for a great number of institutions, including eight synagogues, scores of smaller houses of worship and traditional learning, two high schools, several elementary schools, and the community library. The situation created by the first anti-Jewish law (1938) widened the scope of its activities. New problems arose between then and 1942, i.e. retraining and emigration; the community set up a protective committee to cope with them. Vocational training also was taken up by the communities throughout Hungary. The Joint Distribution Committee lends assistance to this social program of the Hungarian communities. The ORT World Union takes part in the program of vocational training.

A notable institution in Budapest is the Hebrah Kaddisha (burial society), which was founded in 1790. Because of substantial funds gathered during many years by this institution, it is in a position to carry on functions which in other cities are performed by the communities themselves, i.e. the maintenance of the Jewish hospital and of other social and welfare institutions.

Lit.: Löw, Leopold, "Schicksale und Bestrebungen der Juden in Ungarn," *Gesammelte Schriften,* vol. 4; idem, *Der jüdische Kongress* (1871); idem, *Zur neueren Geschichte der Juden in Ungarn* (1874); Bergel, J., *Geschichte der ungarischen Juden* (1873); Wischnitzer, Mark, *Die Juden in der Welt* (1935); see also the literature to the articles BUDAPEST and HUNGARY.

13. Czechoslovakia. In the provinces of Bohemia, Moravia and Silesia which, before 1919, had belonged to Austria, the community law of 1890 remained in force under the new Czechoslovakian government. The communities of those provinces formed unions of communities. In Bohemia several unions sprang up: a union of communities of Greater Prague, a union of communities whose Jews spoke German, and a union of communities with Czech-speaking Jews. At the head of all these unions was established "The Higher Council of Unions of Communities of Bohemia, Moravia and Silesia." The objects of the council were also of a political nature. In the critical months which followed the Munich Agreement of September 30, 1938, the role of the council became of especial importance. It undertook to protect the civic rights of the Jews, to provide for their social needs, to prepare the young people for emigration, and to create an organization for the expediting of emigrants.

In the eastern provinces of the Czechoslovakian republic—Slovakia and Carpatho-Ruthenia—the Jewish communities continued to develop on the lines fixed in Hungary. In Slovakia there were Orthodox and Liberal (neologue) communities, the former having attained a larger proportion. In Carpatho-Ruthenia nearly all the communities were of Orthodox trend. The Orthodox communities in Slovakia formed, in 1920, an officially recognized "Organization of the Orthodox Jewish Communities," with a central office (*Landeskanzlei*) in Bratislava as executive organ. Besides, there were an administrative committee (composed of five rabbis and ten laymen), a rabbinical committee, and the assembly of community delegates, which met every six years. The Orthodox communities in Carpatho-Ruthenia had their central office in Uzhorod (Ungvar), and similar bodies. On the other hand, the liberal and status quo communities of these provinces organized their union, Jeschurun, in Bratislava.

In the protectorate of Bohemia and Moravia which the Nazis established after the dismemberment of Czechoslovakia in the spring of 1939, the communities continued to function under the command of the state police controlled by the Gestapo. The Prague community assumed tasks similar to that of Vienna. Retraining and emigration became its chief activities, in addition to communal, religious, educational and welfare matters. The same can be said with regard to the Jewish communities in Slovakia. The developments in both territories from 1939 to 1942 had a pernicious effect on communal life and communal organization, and may lead to the complete disintegration of the communities. In Carpatho-Ruthenia, which in 1942 was under Hungarian rule, the economic decay had assumed such forms that not only were the communities not in a position to organize help, but 30,000 needy Jews of Sub-Carpathia had to be supported by the Budapest community.

Lit.: Wischnitzer, Mark, *Die Juden in der Welt* (1935); Goldelman, S., "The Jews in Czechoslovakia before the Crisis," *Contemporary Jewish Record,* Nov., 1938; idem, "The Jews in the New Czechoslovakia," *ibid.,* Jan., 1939.

14. Poland. In Congress Poland, formed at the Vienna Congress in 1815 from various provinces of the old Polish state, and made, in 1863, a Russian province named "Governments of the Vistula," the traditional Kahals existed until 1822, when, under the pressure of the progressive, enlightened Jewish elements, they were abolished and replaced by the so-called "Boznicze Dozory" (congregational boards). These new community bodies consisted of the rabbi, his assistant and three elected elders, and had to deal only with religious and social welfare matters. During the German occupation in the first World War (1915-18), a new communal organization on the pattern of the German Jewish community was introduced. The Jews living in the occupied zone were declared by the authorities a corporate body under public law, and

had to form local religious communities. All communities within an administrative district were put under the direction of a district community. At the head of all communities the supreme council was set up, which comprised fourteen secular members and seven rabbis. Four members and two rabbis were appointed by the occupational authorities, while the others were elected by the district communities and the larger communities of the big cities, for a term of eight years. The members of the boards of the local communities were either appointed by the Germans or elected by the communities.

The Diet of the newly created Polish state, by a decree of February, 1919, extended the validity of the German ordinance concerning the Jewish communal organization to all communities, except those in Galicia and the former Austrian Silesia, where the Jewish communities continued to function according to the Austrian law of 1890, and also those of the former Prussian provinces now incorporated into Poland, which retained their status in accordance with the Prussian laws of 1843 and 1876. In the eastern provinces which formerly belonged to Russia there were no communities recognized as corporate bodies of public law, but private religious associations.

Such remained the position until 1927, when the president of the Polish state, by an ordinance of October 14th, established a new constitution of the Jewish communities in Poland except of the provinces of Posen, Pomerania and Silesia. The Jews of Poland formed a religious union recognized by public law and enjoying the right of compulsory taxation for the needs of Jewish worship and charities. At the head of the union was put the "Religious Council of the Jewish Communities," which, however, did not function until the outbreak of the second World War (1939).

Adherence to the community was compulsory, as it was in the Jewish communities in Germany. All Jewish inhabitants of a political community capable of bearing the burdens of an institution and its officers were to become members of the Jewish community. The community had to serve the religious needs of its members, such as the maintenance of a rabbi or rabbis, the houses of worship, the Mikveh (public bath house) and the cemetery. The community looked after the religious education of the youth, secured kosher meat for its members and administered the funds and institutions established for Jewish religious purposes. Besides, the community boards were entitled to render help to the poor and to establish charitable institutions for that purpose. But in that special field the communities in Poland as a whole did not develop such intensified work as did the German Jewish communities. This is partly to be explained by the fact that the Joint Distribution Committee and a number of social welfare organizations created under its auspices, such as the Centoz and Toz, fulfilled tasks of social care which in Germany were borne by the communities.

The communities levied taxes and, in addition, contributions or imports for the upkeep of the cemetery and ritual slaughter. The state controlled the fiscal policy of the communities. Community budgets could be rejected by the authorities if they contained items for non-religious purposes.

In the small communities, comprising up to 5,000 persons, there existed a community board only, while in the larger communities there was, besides the board, a community council elected by the male members of the community, foreign citizens included, for a term of four years. The community council functioned as the legislative body, and elected the board members from its membership. Several communities could merge into one community; on the other hand, one religious community could be divided into several independent and territorially separated communities. Within the large communities, religious associations were allowed with their own rabbi, board and institutions.

The elections of the community officers were carried on by means of universal, direct, secret and proportional suffrage. Women were excluded both from the right to vote and from eligibility to office. In the first years after the first World War, Liberals and Zionists took the leading part in communal affairs. But later on the Orthodox elements gained the upper hand. The left parties, in the first place the socialist "Bund," for a certain period, did not take part in the community elections; in recent years, however, they changed their attitude. Not only did they enter the community boards and councils, but they waged a fight for a popular, secular community. It is interesting to note in this connection that, according to a paragraph of the community statute of 1927, a member guilty of a religious offense loses his right to vote. The representatives of the "Bund" and of the Poale Zion were outspoken antagonists of a religious community. As time went on, the character of the community changed, however, to a certain degree. Under the pressure of those who demanded the secularization of community objects, and also because of the growing economic crisis among Polish Jews, the communities had begun to include in their program of activities social care, productive help, a fight against unemployment, and educational matters. A survey of the budgets of the communities in the 1920's and 1930's shows the new trend. While expenditures for religious requirements had amounted in the 1920's to about 80 per cent of the total budget, the expenditures for social and educational needs assumed an ever growing scope in the 1930's. It is interesting to compare the budget of the Warsaw community, the largest in Poland, for the years 1937 and 1938. The expenditures for social and health affairs were 44.6 per cent higher in 1938 than in 1937, and those for educational purposes were 13.8 per cent higher in 1938 than in 1937. The income of the Warsaw community in 1938, the last normal year before the second World War, was budgeted at a sum of 3,265,528 zlotys, of which 1,540,000 (about 47 per cent) were expected from taxes. The estimated expenditures contained the following items:

Department	Zlotys
General Administration	419,850
Budget Department	164,212
Religious Department	302,338
Cemetery Department	316,041
School Department	1,101,706

Department	Zlotys
Social Care	660,583
Economic Department	270,797
Total expenditures	3,235,527

The budget of 1938 contained, among others, expenditures for the establishment of a Gemilath Chesed Kassa, for a publishing department, "Maor," which was to publish scientific books, particularly on the history of the Jewish communities in Poland, and for a community journal which appeared from 1937 on in Polish, Hebrew and Yiddish (*Kehile-Stime*).

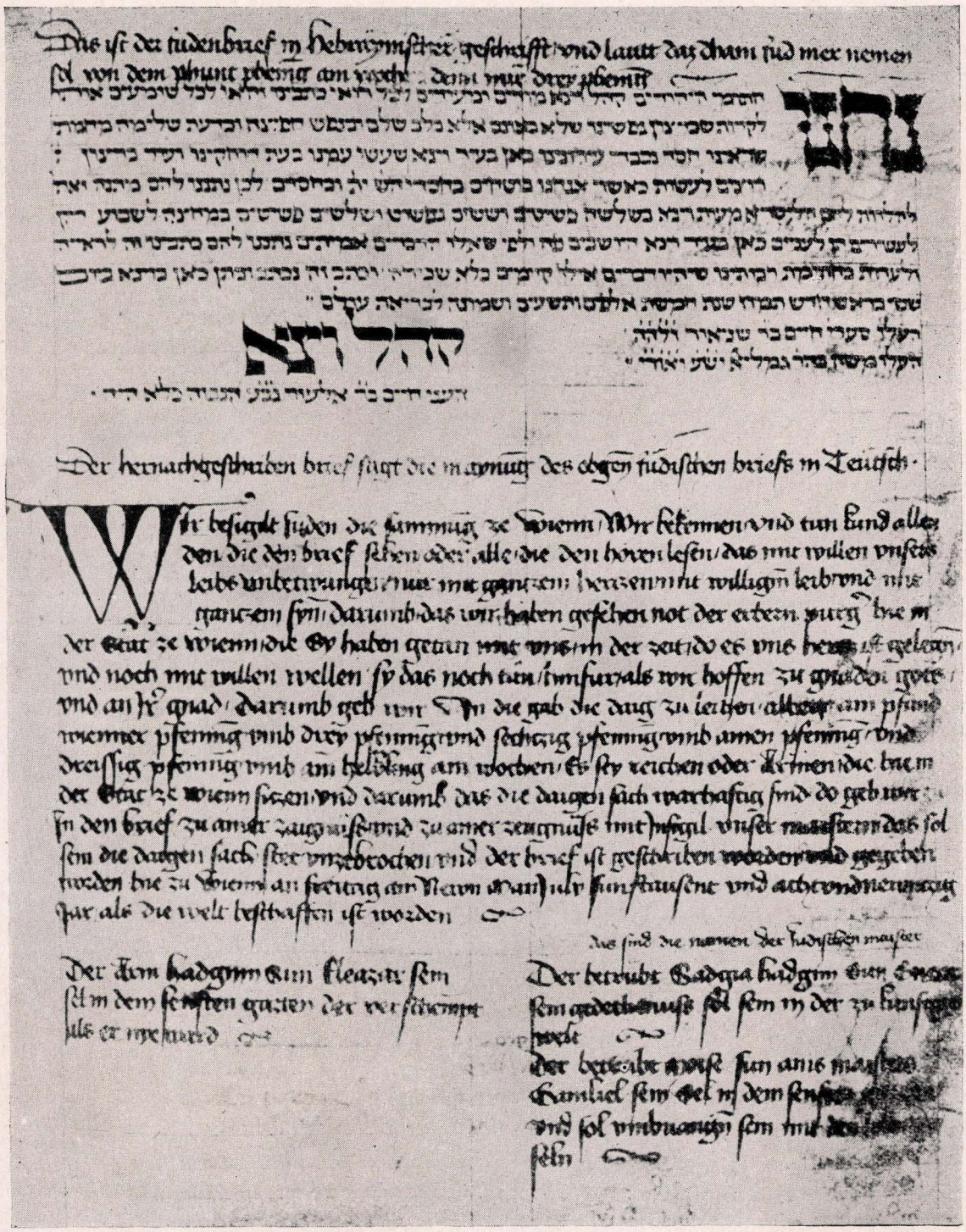
The Polish government contributed very little toward the maintenance of the communities.

Immediately after the conquest of Poland in September, 1939, the German authorities ordered the establishment of communities (*Gemeinden*) and charged them not only with the task of ministering to the Jewish people but also of serving as instruments of the German administration, responsible for the accurate fulfillment of the orders and decrees of the authorities. Ghettos were established in a number of cities. The Warsaw ghetto became the largest. It counted, at the end of 1939, a total of 370,000 Jews, and according to latest estimates (1942), it is inhabited by about 450,000 Jews, that is, nearly one-third of the total Jewish population of the Government General ruled by the Nazis. The Warsaw ghetto is governed by a Jewish Council (Council of Elders), instituted by a decree of November 28, 1939. It consists of twenty-four members and twenty-four delegates appointed by the Nazi authorities. They are held personally responsible for any disorder in the ghetto. The functions of the Council far surpass the tasks of a religious community. The Council maintains police and sanitation services, having at its disposal a uniformed Jewish police force of over 1,000 men, distributes food and raw materials, and performs a number of other administrative duties within the ghetto. The expenditures went up rapidly, having reached the amount of 4,500,000 zlotys in the first half of 1940. Nearly one-third was spent for the upkeep of the "Labor Battalion" of 8,000 workers daily, the German authorities having compelled the Jewish communities to supply them with larger or smaller numbers of Jewish workers according to the size of the communities. Physically weak Jews and those occupied in their stores are exempted from forced labor, but have to pay a certain amount for their exemption. These payments are used for securing paid workers. A quarter of the labor battalion consists of paid laborers. The maintenance of hospitals required the sum of 1,350,000 zlotys, and for the construction of the ghetto wall and the registration of the Jews in the ghetto ordered by the Nazis, 415,000 zlotys were spent. Comparatively small sums were expended for religious needs and social welfare work. In the latter field it was the Joint Distribution Committee which carried on relief work. The purely religious budget was greatly reduced by the fact that the Nazis had prohibited assemblies of Jews for purposes of prayer. Jewish schools had also been closed by their order. The income of the community consisted of the labor exemption payments—1,900,000 zlotys—and the receipts of the Burial Society—800,000 zlotys. The deficit had to be covered by debts. In the second half of 1940 the Council introduced a special tax on food ration cards. The Council set up a labor department with the object of finding work for Jewish craftsmen both inside and outside the ghetto. The closing of Jewish schools and of a number of communal institutions shortly after the occupation of the country rendered a number of teachers and officers jobless; these, like the merchants who were thrown out of business, had to look for manual labor. Retraining was necessary. Many trade courses were opened in Warsaw and in other cities. Most serious is the educational problem. Jewish schools remained closed for one year and a half, in spite of a decree of August 31, 1940, which permitted the establishing of a separate Jewish school system. Only since 1941 were a few schools opened. The Council opened a community center with dormitories, adapted the cemetery for use as a recreational park, established a Jewish theatre, and arranged for voluntary drives to meet the growing misery among the Jews in the ghetto.

Lit.: Konic, Henryk, *Samorzad gminny w Królewstwie Polskiem* (1886); *Atteneum,* vol. 2 (1882), Dozory Boznicze; Rosenfeld, Max, *Die polnische Judenfrage* (1918); *Dziennik Ustaw,* Nos. 64 and 71 (1927); No. 75 (1930); *Nowy Ustrój gmin Zydowskich w Polsce* (published by J. Mandl, 1928); Wischnitzer, Mark, *Die Juden in der Welt* (1935) 211; Allerhand, M., *Wybory do rad i zarzadow gmin wyznianowych zydowskich* (1928); Weiss, A., "In Nazi Warsaw," *Contemporary Jewish Record,* vol. 3, No. 5; Spiesman, Leib, "In the Warsaw Ghetto," *ibid.,* vol. 4, No. 4; Menes, A., "How the Jews Live in Poland Today," *Ort Economic Bulletin,* vol. 1, No. 6; *American Jewish Year Book,* vol. 43 (1941-42, 5702) 229-47.

15. Russia. In the former Polish provinces which were incorporated into Russia successively in the years 1772, 1793 and 1795 the Kahal constitution at first remained in force. However, in 1804 the jurisdiction of the Kahal was abolished, and the Jews had henceforth to apply to the general courts. Matters pertaining to the Jewish religion and worship were likewise exempted from the sphere of the Kahal and referred to the rabbis who were elected independently of the Kahal. They were forbidden to use the Herem (ban). The only functions left to the Kahal consisted, according to the "Statute on the Organization of the Jews of 1804," in collecting the state taxes due from the Jews. Later, in 1827, when military conscription was introduced, the Kahal was made the responsible organ for providing the obligatory number of Jewish recruits. The Kahal had furthermore to carry out orders of the government regarding the census of the Jews.

In 1831 there were submitted to the fiscal competence of the Kahal the Jewish merchants who in 1780 had been exempted from its authority regarding the payment of taxes. Thus the Kahal remained an agency exercising important fiscal and administrative tasks. The position of the Kahal was even strengthened in 1835, when a new statute on the Jews was issued. The members of the Kahal board were elected, from among persons who could read and write Russian, for three years, subject to their being ratified by the governors of the respective provinces. The law stipulated that one Kahal should function in each locality inhabited by Jews, but on the other hand it was per-



A document of the Jewish Community of Vienna, from the year 1398, concerning the reduction of the interest rate. Reproduced from "Geschichte der Stadt Wien" (1914)

mitted to establish separate synagogues with their own rabbis. The Kahals from time to time sent special "deputies" to the government in St. Petersburg or to the czar directly in order to raise questions of general Jewish interest.

By an ukase of Czar Nicholas I of December 19, 1844, the Kahals were abolished, and the Jews in the cities and rural districts were put under the control of the general administrative organs. The administrative functions of the Kahals were taken over by the police, and the economic functions by the municipal councils, which set up special offices for Jewish affairs. The Kahals were retained as Jewish associations (*obschtchestva*), as recruiting and fiscal agencies. There remained the institutions of the Jewish "conscription trustees" and tax collectors. The ukase of 1844 contained also a new enactment concerning the Basket Tax (*korobka*), the tax on kosher meat and other objects, the only tax for Jewish religious and social needs. The administration of this tax was handed over to the governors of the provinces. The income from the tax was to cover the fiscal arrears of the Jews, the maintenance of the Jewish so-called crown schools, the promotion of agriculture among the Jews and, finally, local charity. But as the experiences of the following years showed, the charitable needs of the Jewish associations were provided for in a highly insufficient way, and the associations had, therefore, to appeal for voluntary contributions in order to maintain institutions of religious character and of social care as well.

But on the other hand, these Jewish institutions, or rather the committees which were in charge of them, were under the control of the town administrations. The authorities took the advice of local influential and wealthy men who were not connected intimately with Jewish affairs. This was the result of the lack of an appropriate legal representation of the Jewish community in Russia in czarist times. The spiritual leader of the community remained the old-fashioned rabbi. Personages like the rabbi of Kovno, Isaac Elchanan Spector, the rabbi of Bialystok, Samuel Mohilever, and the rabbi of Brest Litovsk, Hayim Soloweichik, attained high reputation outside of their communities. Besides, there existed in the Russian communities after 1835 the crown rabbis, who carried out non-religious duties, but never enjoyed the confidence of the Jewish masses. In 1909 a conference of Jewish leaders from all parts of Russia adopted a draft of the reorganization of the Jewish community on the German and Austrian pattern, but this reorganization never took place.

When, after the outbreak of the first World War in 1914, over half a million Jews were evacuated from the war zone into the central parts of Russia, and, later on, large numbers of Galician Jews were deported to Russia, the associations, together with various relief committees, performed a vast scheme of social and cultural activities. After the February revolution of 1917, throughout the country communities were formed on democratic principles. A conference of the communities took place and a central bureau of Jewish communities was established.

Under the Bolshevik rule the Jewish community was abolished. The Soviet government established a Jewish Commissariat, Yevkom, within the Commissariat for the Affairs of Nationalities. The first conference of the departments of the commissariats and of the sections of the Jewish communists took place in October, 1918. A resolution was adopted that all bourgeois Jewish institutions should be liquidated systematically. In April, 1919, a decree was issued by the Jewish commissariat, signed by Joseph Stalin, that the central bureau of the Jewish communities and all its branches, being nests of foes of the Jewish workers' class, had to be closed and their funds and institutions handed over to the local Jewish commissariats. However, in 1923 the Yevkom, together with the other national commissariats, were abolished. The Jewish section of the communist party, the so-called Yevsektzia, also formed in 1918, became the dictator of Jewish life in the Soviet Union. It developed much zeal in the extirpation of traditional Jewry and of the Hebrew language and culture. It organized a new Yiddish school system, a Yiddish press and publishing houses. On the other hand, the Yevsektzia carried out a scheme of economic readjustment of the Jewish masses, and conducted a fight against anti-Semitism which at a certain period had become quite dangerous in Soviet Russia. The Yevsektzia, too, was abolished, in 1930.

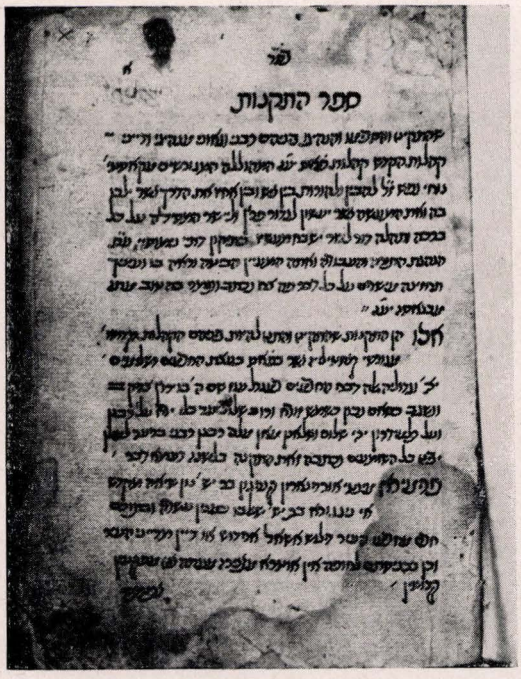
In 1920 to 1924 Jewish social care activities which otherwise would have been performed by regularly functioning communities were managed by an organization called Idgeskom (the abbreviation for Yiddish Gesellshaftlich Komitee) established on the basis of an agreement between the Joint Distribution Committee and the Jewish Commissariat. The Idgeskom included at the beginning representatives of various relief organizations, such as the ORT, OSE and YEKOPO. However, these retired in 1921. The relief activities of the Idgeskom were conducted with the funds of the Joint Distribution Committee.

Lit.: Dubnow, Simon, *History of the Jews in Russia and Poland,* vol. 2 (1918); Hessen, J., *Istoria yevreyskavo naroda v Rossii,* vols. 1-2 (1925-26); *Die Juden in Russland* (1844); Silberfarb, M., *Die Verwaltung der jüdischen Gemeinden in Russland* (1911); *Yevreiskaya Entziklopedia,* vol. 11; Linfield, H., *Jewish Communal Life in Soviet Russia* (1925); Lestschinsky, Jacob, *Dos Sovetishe Identum* (1941) 50, 54, 305 et seq.; idem, in *Contemporary Jewish Record,* vol. 3, No. 5.

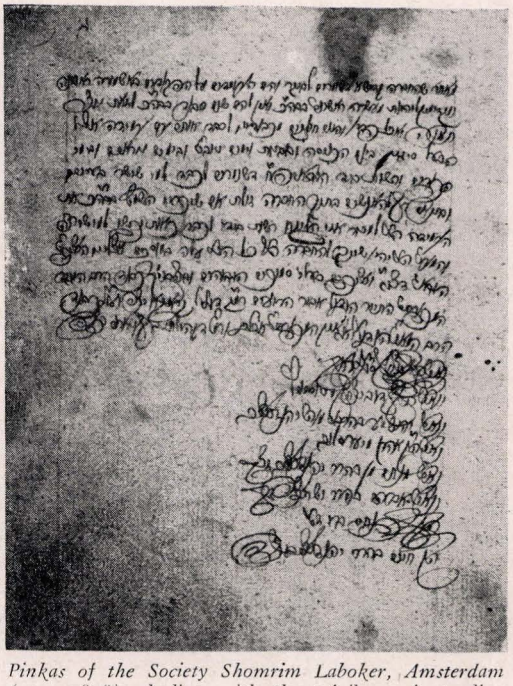
16. Ukraine. In the days of the shortlived Ukrainian People's Republic, which was proclaimed after the revolution in Russia in February, 1917, the autonomy of the minority nations was recognized. In accordance with a decree of the government of the republic, the Jews formed a national union, with the community at the bottom and the national council at the top. The council represented the Jews of the Ukraine before the government, and appointed the minister for Jewish affairs, who was a cabinet member. However, the civil war and the occupation of the country by the Bolshevists soon put an end to this autonomy of the Jewish community in the Ukraine.

Lit.: *Di Yiddishe Autonomie un dos Natzionale Sekretariat in der Ukraine* (1920); Silberfarb, M., *Di Natzionale Autonomie in der Ukraine* (1922).

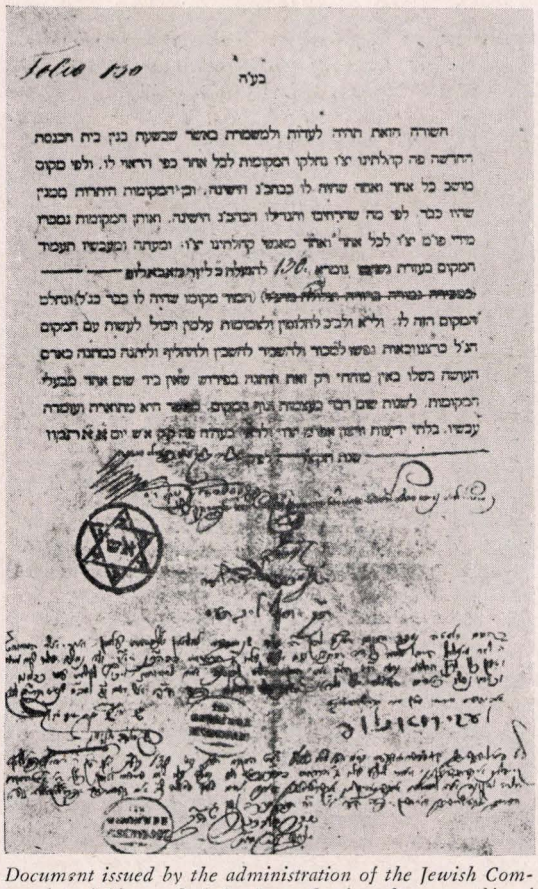
17. Lithuania. In 1918 the Lithuanian Republic was proclaimed. The Jews were recognized as a national minority enjoying civic, political and cultural



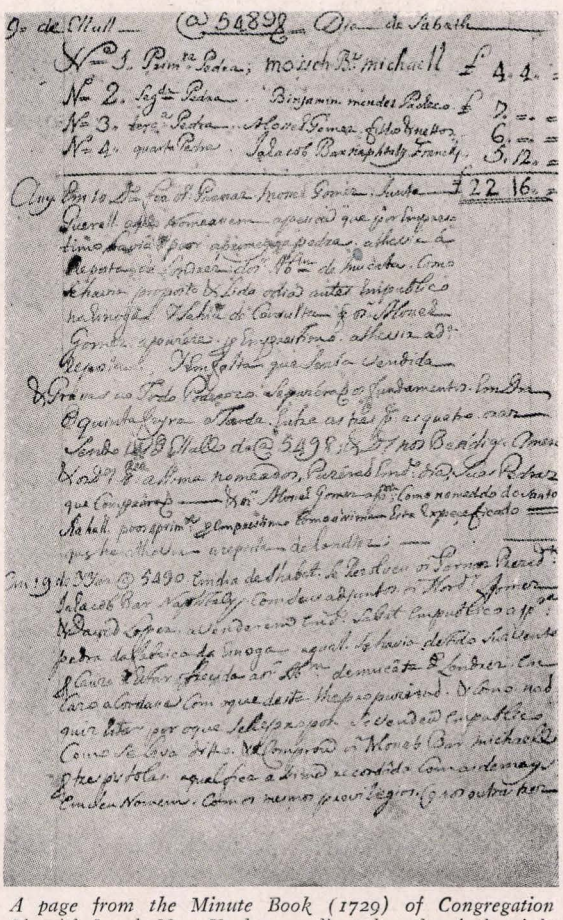
The first page, in Hebrew and Judeo-Spanish, of the statutes of the Spanish exiles in Fez, dated 1494



Pinkas of the Society Shomrim Laboker, Amsterdam (1759-1818), dealing with the privilege of standing next to the Torah during the reading



Document issued by the administration of the Jewish Community of Eisenstadt (1835), confirming the ownership of a seat in the synagogue



A page from the Minute Book (1729) of Congregation Shearith Israel, New York, recording the sale of the right to lay the foundation stones

rights. Communities, established in many cases by refugees returning from Russia, followed the pattern worked out for the Russian Jewish communities under Kerensky and owed much to the leadership of the ministry of Jewish affairs established by the Lithuanian government. The law of March 4, 1920, provided for the democratic elections of community officials and granted the communities the right of taxing their members. Nearly every year conferences of community representatives took place, these conferences developing into the Jewish National Council, which did not, however, have a de jure existence.

The growth of narrowly nationalistic and reactionary tendencies in the government after 1923 resulted in the gradual curtailment of Jewish rights. The cabinet of 1924 included no minister for Jewish affairs, nor has the post since been revived. The Jewish National Council, which had been recognized by the government de facto, was dissolved in September, 1924. Even previous to that the chairman of the Seimas forbade the use of Yiddish from the platform. In 1924 an ordinance was issued forbidding the use of Yiddish in advertisements, notices, signs, and the like. However, this was repealed through the intervention of the League of Nations. The law of June 4, 1925, deprived the communities of the right to levy taxes. This led eventually to the total disintegration of the communal organizations. In 1926 the communities were dissolved, as were, in 1927, the government elections to the "synagogue associations" on the pattern of the communities in czarist Russia. The associations had a voluntary character. The autonomous school system was the only remnant of the Jewish communal organization. The ministry of education administered the Jewish schools with the cooperation of Jewish representatives of various shades of opinion, such as Zionists who were interested in the Hebrew schools, left elements who promoted the Yiddish schools, and the Orthodox who cared for the traditional Orthodox schools. The schools obtained from the government material support on a rather limited scale.

With the occupation of Lithuania by the Red Army in June, 1940, the communities were reorganized by the newly established Lithuanian Soviet government and put under Communist control. The new officials were instructed to refuse payment of wages to religious functionaries or to support any religious institutions. Hebrew schools were closed.

Lit.: *Baricht der Yiddishen Sejmfraktzie in dem litauishen Sejm* (1923-26); *American Jewish Year Book*, vol. 43 (1941-42, 5702) 250-58.

18. Roumania. Up to 1928 the Jewish congregations in the principalities of Moldavia and Wallachia, as well as those of Bessarabia, were voluntary associations, like the communities in Russia. The rabbis, synagogues and educational and welfare institutions were maintained out of the income of a meat tax, called Gabella. In Bucharest there existed two congregations, an Ashkenazic and a Sephardic, which had in common a chief rabbi. In Bucovina, the old Austrian community law remained in force. In Transylvania the communities were either Orthodox or Liberal, as in Hungary. The Orthodox communities had their central office (*Landeskanzlei*) in Bistritz (Bestercse), and the Liberal communities were under the direction of the office at Cluj.

The Roumanian government introduced, on April 22, 1928, a law concerning all worship in Greater Roumania, which included separate regulations for the Jews. According to the new rules, all Jews residing in a certain locality were required to belong to the Jewish community of that place. An exception was made in the case of the Sephardic congregations in the principalities of Moldavia and Wallachia and of the Orthodox communities in Transylvania, which retained their old status. A union of Jewish communities in Old Roumania was formed which had its seat in Bucharest, the largest community in Greater Roumania. Jewish worship was represented in the Roumanian Senate by the chief rabbi of Bucharest. The government used to contribute toward the maintenance of the Jewish communal institutions.

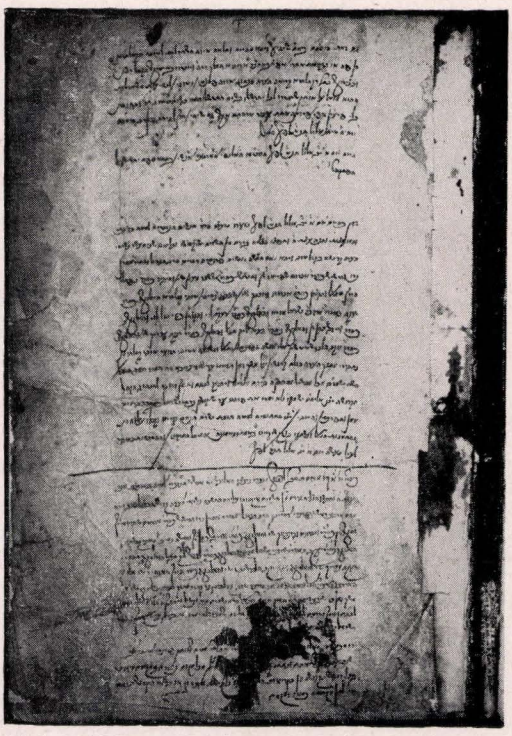
Lit.: *Monitorul Oficial*, April 22, 1928.

19. Yugoslavia. The organization of the Yugoslavian Jewish communities varies according to the different divisions of the country.

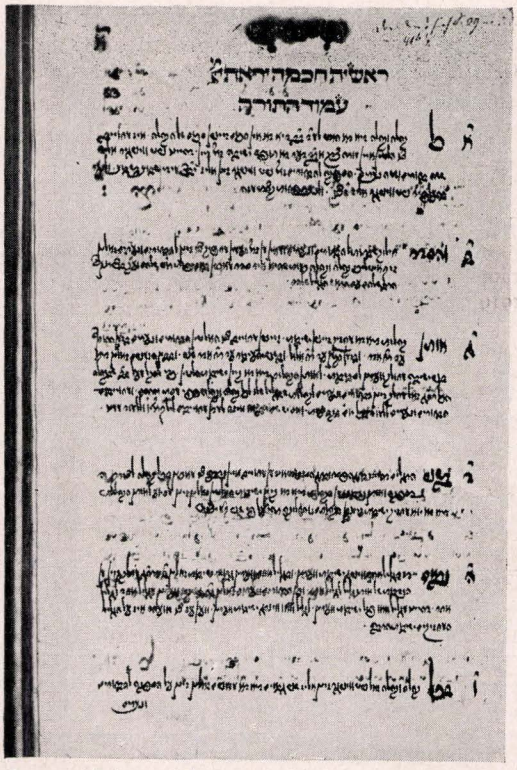
Serbia and Macedonia. The communities of Macedonia are purely religious and maintain parochial schools. In Serbia, on the other hand, most of the communities have special religious courses for the children, who receive their secular education from the public schools. The spiritual head and official representative of the Jews of Serbia and Macedonia is the chief rabbi of Serbia, who resides in Belgrade. The Sephardic element prevails in Serbia and Macedonia.

Bosnia. The most important community is that of Sarajevo. Its chief rabbi is also the chief rabbi of the Sephardic communities of Bosnia. But there are also Ashkenazic communities in Bosnia.

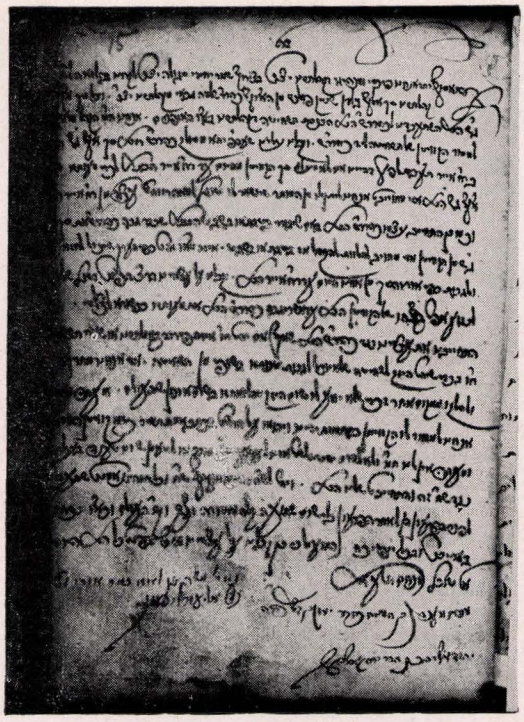
Croatia and Slavonia. The community of Zagreb (Agram) is purely religious. It includes Zagreb and the surrounding territory. Every Jew who lives in one of the neighboring places is a member of this community. The administration consists of the following: 1. the Vijece, or council of seventy-two members, thirty-six of whom belong to the Širi Odbor, or great committee, which is elected every six years; 2. the Širi Odbor; 3. the Uži Odbor, or small committee, consisting of a president, two vice-presidents, and other officers; 4. the president. The Vijece appoints the rabbi and chief cantor, and manages the finances of the community; it is qualified to attend to the weighty affairs of administration as well as to make future changes in the statutes. The real administration of the community, of the synagogues and of the religious schools as well as the control of the charitable institutions is incumbent upon the great committee. The great committee also has the task of giving instructions and directions to the various institutions of the community, and of superintending their activity. The small committee, which is elected for three years by the great committee, discharges current business. The president represents the community before the public authorities; in him is united the entire administrative power of the community. All male members of the community who have been enrolled in the community register for three years have the active right to vote, provided that they are eligible for office according to



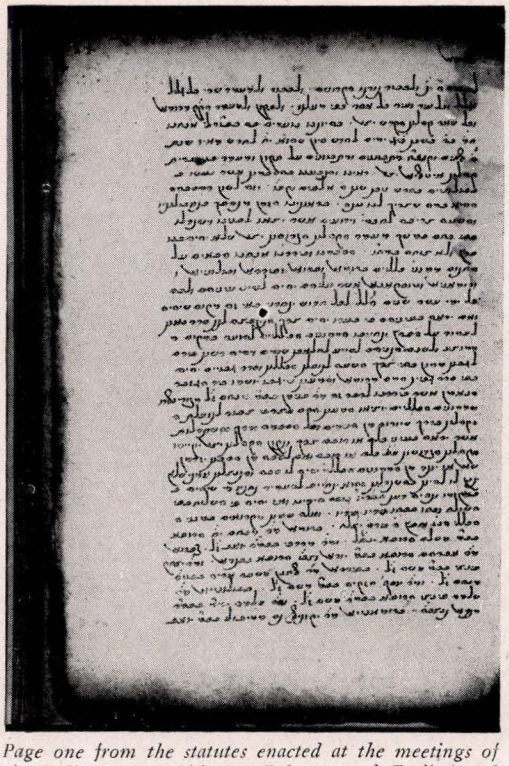
Pinkas of Metz, containing statutes of the Jewish Community (1699-1702). From a manuscript in the Elkan N. Adler collection, published in the "Revue des études juives," vol. 19



Statutes of the Jewish Communities of Moravia, known as "311 Takkanoth," enacted in 1651. From "Die alten Statuten der jüdischen Gemeinden in Mähren" (1880)



A page from the Pinkas of Schwersenz, Poland (1706-1758), relating to a loan of 1,000 gulden from a trustee to the community in 1741, repayable from the slaughtering tax



Page one from the statutes enacted at the meetings of the Italian communities at Bologna and Forlì (1416 and 1418), published in the "Heinrich Graetz Festschrift"

the laws of the land. All male members over twenty-four years of age are eligible for office in case they are in possession of civic rights. The rabbis and the community teachers are excluded from the elections.

In 1929 a law concerning the constitution of the Jewish communities throughout the kingdom of Yugoslavia was issued by the government in accordance with the representatives of the Jews. Its object was the unification of the various community systems in Yugoslavia. The new law regulated in the first place the relations of the communities to the state, which undertook to grant to them financial subventions. The law furthermore stipulated that adherence to the community was obligatory, and that separate communities were no longer to be tolerated. However, the already existing separate communities of the Sephardim in Bosnia and Serbia and of the Orthodox Jews in the province of Voivodina, which formerly belonged to Hungary, were not touched by the new law, and they were allowed to remain in their separate unions. Such a union of Orthodox communities was formed as early as 1919, with its headquarters at Subotica. The law of 1929 set up a Union, "Savez," of all the communities of Yugoslavia, with a council consisting of fifteen members and twenty-six councillors and deputies, ten of whom are Sephardim and the rest Ashkenazim. The council directs the affairs of the communities in conjunction with a rabbinical council of six members under the chairmanship of the chief rabbi of Serbia. The Sephardic and Orthodox communities also belong to the union. The financial subventions of the government are transmitted through the union. The communities and their institutions are exempted from governmental taxes and from postage duties. The chief rabbi of Belgrade enjoys the rank of a bishop, and represented the Jewish faith in the senate.

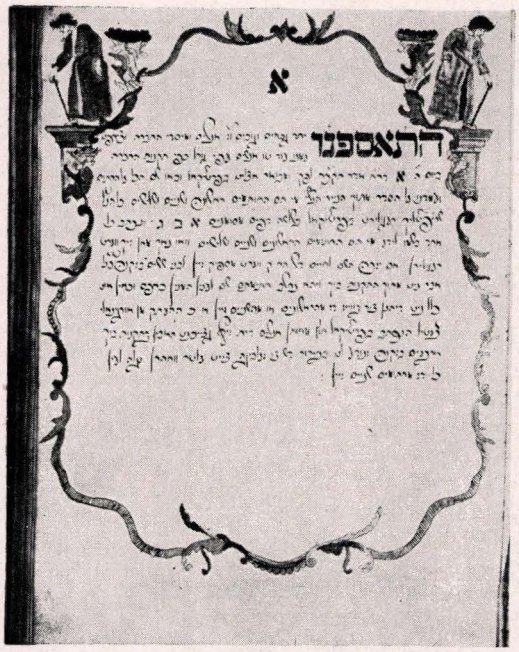
With the arrival of refugees from Nazi Germany to Yugoslavia in 1933 and in the following years, the council of the union of communities assumed the additional tasks of receiving and placing these immigrants as far as possible. It was also helpful in establishing retraining camps for Jewish youths from Germany who intended to go to Palestine and overseas.

Lit.: The journal *Zidov* of Jan., 1930, containing the law of 1929; Šik, Lavoslav, "Die Juden in den kroatischen Ländern," *Jevreiski Almanach,* vols. 1-4; Wischnitzer, Mark, *Die Juden in der Welt* (1935); Schlang, Ignaz, *Jevrej u Beogradu* (1926); Levy, Moritz, *Die Sefardim in Bosnien.*

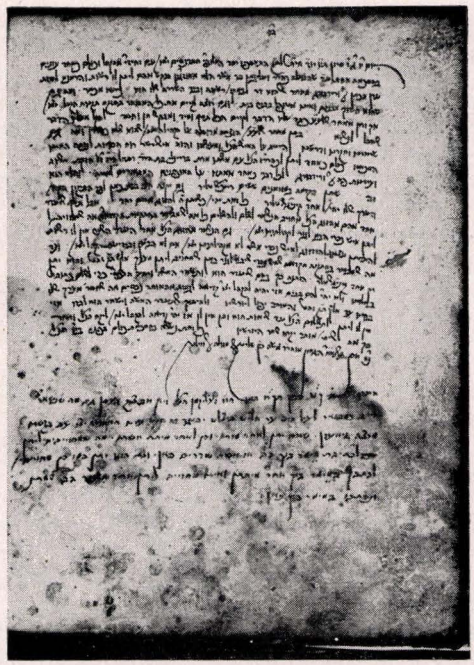
20. Bulgaria. According to a decree (ukas) of 1880, each community in Bulgaria was organized into a synagogue administered as a synagogal committee. Each synagogue could impose taxes in case of a deficit in its funds, but no provision was made for the enforcement of such a levy. The head of Bulgarian Jewry, its spiritual leader and representative to the government, was the chief rabbi, who received a salary from the state. Toward the end of the 19th cent. Jewish school committees were established. With but few exceptions, instruction was under the control of the Alliance Israélite Universelle. In 1900 a vain attempt was made to have a central government for the communities. On September 5, 1920, however, a statute was passed by the congress of communities and was immediately put into effect by unanimous agreement. This statute was based on the principle of minority rights. It declares that all Jews are members of one religion and one nation; that regardless of language, ritual, native land or citizenship, there must be only one Jewish community in every city. The only exceptions were Sofia and Ruschuk, where the Sephardim and Ashkenazim were permitted to form separate communities; but even there there was to be but one school committee. Communities of less than 500 members are administered by a community council only; larger communities have two committees, the synagogal committee and the school committee, which together constitute the community council. All Jews may vote when they are twenty-one, and hold office after they are thirty. Women may be elected only to the school committees. The elections take place every three years, according to the principle of proportional representation. The communities levy taxes and fees. They are organized into a union which is governed by a congress elected for a three-year term. The executive power is in the hand of the Consistoire Central, elected by the congress and consisting of seven members from Sofia and ten from the province. It appoints the chief rabbi, the members of the religious courts which are recognized by the government, and the officials of the rabbinate. Besides the Beth Din Hagadol presided over by the chief rabbi, there are local religious courts in Sofia, Philippopolis and Ruschuk, which consist of three rabbis and two laymen who may voice their opinions, one of whom at least must be a jurist. The Beth Din Hagadol, with the addition of three lay judges with consultative voices, one of whom at least must be a jurist, forms the court of appeal. Defense through the agency of attorneys, even Christians, is permissible. The decisions of the religious courts are to be executed by the public authorities. For matters of instruction an educational division with an inspector for Hebrew culture is joined to the Consistoire Central.

Lit.: Romano, A., "La Organisación del Judaismo de Bulgaria," *El Mundo Sefardi,* 1923, No. 1; Mézan, S., *Les Juifs Espagnols en Bulgarie* (1925); Reports of the Consistoire Central.

21. Turkey. In the 19th cent. the Jewish communities of Turkey enjoyed wide autonomy. The official representative and spiritual leader of Turkish Jewry was the Hacham Bashi (chief rabbi), who was elected for life by an assembly of the representatives of the communities, consisting of eighty members from the Jewish community of Constantinople (Istanbul) and forty from the provinces. In case the government did not approve its choice, it had the right to appoint someone else. The Hacham Bashi was next in rank after the Sheik of Islam, and until 1876 was higher than the ecumenical patriarch. The Hacham Bashi was also a member of the imperial divan, or council. Associated with him was a high civil official, the Kapu-Kechaya. From 1876 on the Hacham Bashi had two civic councils chosen by the community of Constantinople, for ten years, the Mejlis Jimani, consisting of nine members, and the Mejlis Umumi, consisting of sixty members. There was also a rabbinical council, the Vaad Ruhani, composed of twenty-four members and meeting once a year. This council chose the six members of the Jewish supreme court (Beth Din Hagadol) from among its own members, and named the community rabbis.

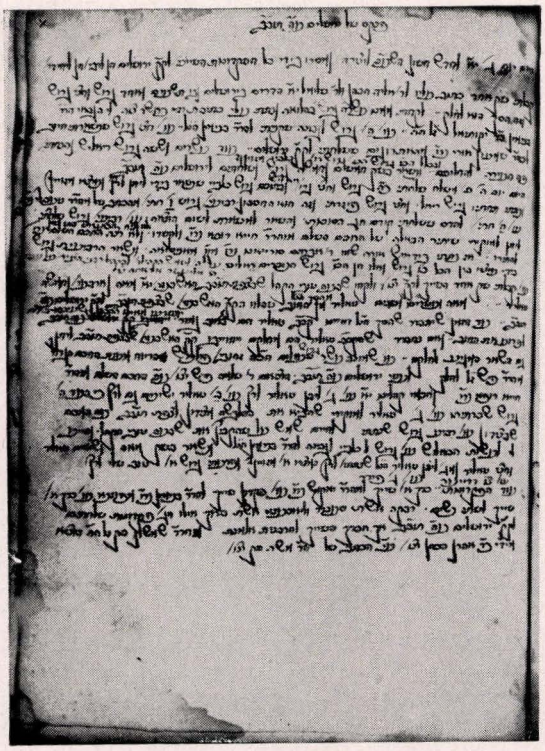


A page from the statutes of the Society Seudath Zekenim, Amsterdam (1768), which aimed to provide a weekly pension of four florins for every man at the age of sixty

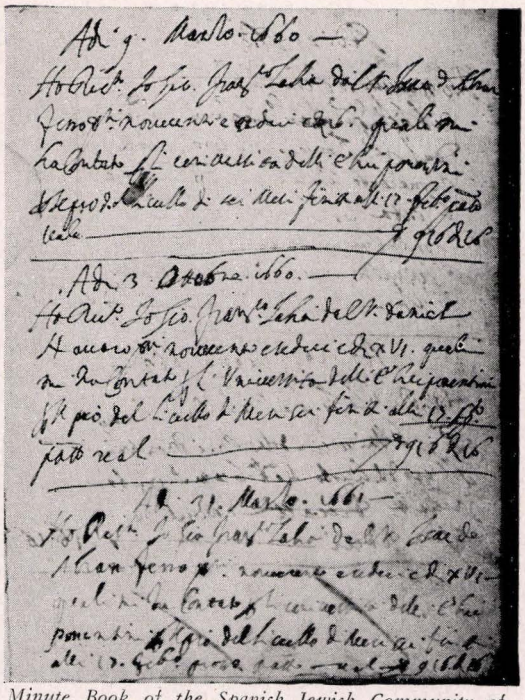


Minute Book of the Jewish Community of Friedberg, Hessen (1536-1680), containing the record of admission of a persecuted Jew from a neighboring village

All the documents but one on pp. 115, 117, and 119 are reproduced by courtesy of the library of the Jewish Theological Seminary of America



Extracts from the Pinkas of Jerusalem, dealing with financial transactions in 1611. From the Elkan N. Adler collection



Minute Book of the Spanish Jewish Community of Venice (1661-85), written in Italian and entitled "Libro de Receveri de K. K. de T. T. (Talmud Torah) de Ponentini"

By virtue of the Treaty of Lausanne in 1923, Sections 37 and 45, the Turkish republic assumed the obligation of carrying out the provisions for minority rights. Nevertheless, when the Jews wished to organize as a national minority in 1926, and requested approval of a union of Jewish communities, which were to be recognized as corporations under public law and receive the right of levying compulsory taxes, this request was denied. A meeting of Jewish notables, convened and conducted by the police in Constantinople, was forced to declare that Turkish Jewry renounced its minority rights. On the basis of this declaration, and of similar declarations of other national groups in the republic, the government arbitrarily changed Section 42 of the Treaty of Lausanne, although a change in the regulations concerning majorities requires the consent of the League of Nations. As a result of the subsequent separation of church and state in the republic, the Hacham Bashi lost his position as official representative of the Jewish population. The government abolished the autonomy of the community. Religious education is not permitted in the public schools.

Lit.: Evreiska Tribuna, 1926, No. 2; Argyropoulos, *Déclaration à la onzième assemblée plénière de l'union internationale des Associations pour la Société des Nations* (1927); Report of the Comité des Délégations Juives (1925); Wischnitzer, Mark, *Die Juden in der Welt* (1935).

22. Italy. In the principality of Piedmont, which was one of the essential parts of the Kingdom of Sardinia, there existed at the beginning of the 19th cent. twenty-three synagogues, ten of the Italian Jews, ten of the German (Ashkenazic) Jews, and three of the Sephardic Jews. The most important communities were those of Turin, Casale, Alessandria and Nice. There was a central organization consisting of deputies elected by the communities. Under the French rule, two consistories were established in 1808, in Turin and Casale. In 1815 the old order was reestablished.

After the Jews had obtained emancipation in Italy, their communities received the status of free religious communities. With the exception of Bologna and Milan, where membership henceforth became voluntary, the old principle, according to which every Jew was a member of the local community, remained in force. This principle was sanctioned by the law of July 4, 1857, which regulated the communities of Piedmont, and which was later extended to most of the Jewish communities in Italy; it also entered into the by-laws of those communities to which it did not specifically apply. However, every Jew had the privilege of withdrawing from the community by making a simple declaration of his intention. According to the above-mentioned law and the statutes, the tasks of the community were worship and religious instruction. The communities were entitled to collect compulsory contributions on the basis of income. This right was granted also to many of the communities to which the law of 1857 did not apply; however, Rome, Florence and a few others renounced this right, and replaced compulsory contributions by voluntary offerings. Although charity was not a task of the communities, they were nevertheless permitted to assume the trusteeship of legacies and charitable institutions for Jewish purposes, and could distribute alms. Sometimes the communities owned their own cemeteries, as in Florence, Leghorn and Venice; sometimes the city owned the cemetery, but assigned a special part to the Jews. The synagogues generally belonged to the communities, but occasionally, as in Ferrara, they were autonomous. For some decades after emancipation, at least in several provinces, the rabbi exercised the functions of a public official. Later on all such matters were taken over by the city councils, but the communities registered births, marriages and deaths for their own purposes. In 1859 the Piedmont law of 1857 was extended to the provinces of Modena and Parma; in 1860 it was applied to Emilia and the Marches. On the other hand, the conditions of the old communities in the other provinces, as well as of the new communities and the free unions, were regulated by means of special statutes. In 1865 the government introduced a bill to make all the community laws uniform; but it was never acted upon in the Chamber. It was not until 1911 that the first attempt was made to unite the Jewish communities. They then formed the "Comitato delle Comunità Israelitiche Italiane," which was recognized by the government a few years later under the name "Consorzio delle Comunità Israelitiche Italiane." In 1918 this union of Italian Jewish communities took part in the formation of the Comité des Délégations Juives.

On the development of the Jewish communal organization under the Fascist regime, *see* ITALY.

23. Spain. For the first time since the expulsion of the Jews from Spain in 1492, a Jewish community was established in Madrid on September 7, 1930. The statutes were ratified by the government. There was formed also in Barcelona a community which early in the 1930's had a Jewish population of about 4,000 Jews, mostly refugees from Germany. New Jewish life began to develop in places like Valencia, Seville and Toledo, but the Franco regime put an end to this revival of Jewry in Spain.

24. Portugal. In 1813 a new Jewish community originated in Lisbon. It was recognized by the government in 1868, not as a "community," however, but as a Jewish colony. The revolution of 1910 brought full rights to the Jews in Portugal and the official recognition of the Lisbon community, which maintains a synagogue, a school, a hospital and various welfare institutions. Since June, 1940, when thousands of refugees fled from France to Portugal, the community has played a conspicuous part in the relief work in behalf of the transmigrants and of those who had to stay there for a longer period.

In the 1920's communities of Marranos who returned to the Jewish faith were established in Oporto, Bragança, Covilha, and Belmonte.

Lit.: Wischnitzer, Mark, *Die Juden in der Welt* (1935) 21 et seq.

25. Great Britain and the British Empire. In the countries of the British Empire there are no community organizations as developed in most of the Continental European states. The Anglo-Jewish community is organized on synagogal rather than on communal lines, but in Great Britain and in the British Dominions as well attempts at concerted efforts for

strengthening Jewish social and cultural life have been made and central institutions have been set up.

a. Great Britain. The development of the synagogues, communal life, Jewish education and welfare activities has been treated in the article ENGLAND. The second World War, which began in September, 1939, has affected Jewish institutions, particularly those taking care of religious instruction. The Board of Deputies, concerned with this problem, intended to introduce compulsory taxation to safeguard the continuance of religious instruction. This would be a new feature in English Jewish congregational life, based on voluntary lines.

b. Canada is one of the Dominions with the largest Jewish population (according to estimates of 1940, the Jews of Canada numbered 167,000). See CANADA.

c. South Africa. The Dominion of South Africa had, in 1936, a Jewish population of 102,000, mostly of Eastern European (Lithuanian) stock. Thirty-six per cent reside in Johannesburg. Larger Jewish agglomerations are also in Cape Town, Durban, Port Elizabeth and Bloemfontein. Throughout the vast territory of the Union of South Africa are scattered many small communities who have periodic services in the synagogue, social gatherings and Hebrew classes for the children. Two nation-wide organizations, the South African Board of Jewish Education, established in 1928, and the South African Jewish Board of Deputies, have successfully tried to overcome the difficulties of creating a common Jewish platform in cultural and social matters in spite of the tremendous distances which separate the numerous towns and villages with a Jewish population. Early in the 20th cent., when there were three states in South Africa, Transvaal, Cape Colony and Natal, the Jewish congregations were united. In 1903 there was formed the Board of Deputies of Transvaal and Natal, and in 1904 the Board of Deputies of Cape Colony came into existence. In 1912, two years after the constitution of the South African Union, the South African Jewish Board of Deputies was established. To-day some 230 congregations, societies and institutions are affiliated with it. The objects of the Board consist in safeguarding the rights of the Jewish citizens of the Union against any form of discrimination, and in watching over the religious laws and customs of the Jews to see to it that they are not endangered by legislative or administrative measures. The Board conducts an energetic campaign against anti-Semitism, and has intervened before the government against restriction of immigration. The Board established a Jewish employment office, and insists that Jewish firms employ Jewish clerks and workers. Together with the Zionist Organization, the Board founded the Board of Jewish Education, which provides for the religious instruction of the youth. South African Jewry is on the whole Conservative, but in recent years a Liberal synagogue was formed in Johannesburg.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1935); *Contemporary Jewish Record,* vol. 4, No. 4, p. 367 et seq.

d. Australia. In Australia, too, the life of the Jewish communities centers around the synagogue. In Sydney, capital of New South Wales, with the largest Jewish population in Australia, community affairs are governed by a Board of Management. The Hebrew Board of Education takes care of afternoon and Sabbath classes. Congregations and welfare institutions exist in Melbourne, Adelaide, Perth and Brisbane. With the exception of one Liberal congregation in Melbourne, the Jews of Australia belong to the Conservative religious group. There is no Board of Deputies or other kind of central institution. The communities carry on activities separately, the more so since the distances between them are extremely great. The distance between Perth and Brisbane is 3,383 miles; Sydney is 2,761 miles from Perth.

Lit.: Wischnitzer, Mark, *Die Juden in der Welt* (1935) 310 et seq.; Münz, H., "Jews in Australia," *Contemporary Jewish Record,* vol. 2, No. 6.

e. India. There is no centralized community organization in India. See INDIA.

f. Rhodesia. In Southern Rhodesia congregations were formed in Bulawayo and Salisbury at the end of the 19th cent. They belong to the South African Jewish Board of Deputies. During the 1930's and up to 1942, a few small congregations in localities of Northern Rhodesia have joined that Board.

Congregations exist, moreover, in Nairobi, capital of Kenya colony; in Georgetown, British Guiana; in Kingston, Jamaica; in Gibraltar; and in Aden, Hong Kong, Rangoon and Singapore.

g. Palestine. Up to 1918 there were in the larger cities of Palestine Jewish congregations with membership according to the countries of origin. In 1920 a conference of representatives of congregations and welfare institutions took place, with the purpose of setting up a communal organization. However, the legal organization of the Palestinian Jewish communities resulted from "The Religious Communities Ordinance 1926" which was promulgated by the Palestinian government on January 1, 1928. This act put an end to the efforts of the Jews to build up a purely secular autonomous organization of Palestinian Jewry which started in the days after the issuing of the Balfour Declaration. The government, however, insisted on the religious character of the organization. By this ordinance, all Palestinian Jewry is comprised into a corporate body under public law, called Keneseth Israel, with a secular and an ecclesiastical magistracy at its head. The secular authority is formed by the assembly of delegates (Asefath Nibharim), which is elected for three years by the members of the communities; this in turn elects the General Council (Vaad Leumi), approves the budget proposed by the latter, and possesses the prerogative of taxation over the various local communities for purposes of education, the care of the poor, sick and orphans, as well as for the payment of the expenses of the Vaad Leumi, the local communities and the rabbinate. It can also sanction the levying of dues for slaughtering and for the baking of Matzoth, as well as for the execution of official documents through the communities. The budget accepted by the assembly of delegates has to be presented to the High Commissioner of Palestine for approval. The General Council is the executive body of the assembly and represents Palestinian Jewry before the government. The supreme ecclesiastical

authority is the Rabbinical Council, consisting of two chief rabbis, one of whom must be Sephardic and the other Ashkenazic, and six other members, three of whom must be Sephardim. Rabbinical courts exist in Jerusalem, Tel-Aviv, Haifa and Petah Tikvah. The local rabbis are subordinate to the Rabbinical Council. In cases of dispute between the secular and the ecclesiastical authorities, a mixed committee headed by a chairman named by the Jewish Agency makes the decisions. The authority exercised by the rabbis includes the administration of foundations. It functions as a supreme court of arbitration when called upon, and may register wills and various other kinds of documents. Wherever thirty members are found, local communities (*kehilloth*) are organized; where there are fewer, several groups are combined. There may not be more than one community in each place, but every group of at least thirty adults has the right to demand the satisfaction of its religious and cultural needs according to its own principles and within the community; it may receive a proportional share of the community revenues for this purpose. Such a group is called an *'edah* (congregation). According to Paragraph 17 of the Statute, every Jew may demand that he be stricken off the community register. The Agudath Israel thereupon pressed its adherents to secede from the communities. The Agudath Israel remained outside of the Keneseth Israel, as a completely independent minority organization.

The Keneseth Israel has a constitution which is far from perfect. First of all, membership is not compulsory, and secondly, it did not receive the right of compulsory taxation of its members, and still has to subsist on the voluntary contributions of the local Jewish communities.

Religious communities were formed in Jerusalem, Tel-Aviv and Haifa. The establishment in the "all-Jewish city" of Tel-Aviv of a separate religious community was preceded by a dispute between the Labor party and the bourgeois elements.

Lit.: *Official Gazette of the Government of Palestine*, No. 202, Jan. 1, 1928; Breuer, *Das Jüdische Nationalheim* (1925); Protocols of the Fifth, Seventh, Ninth, and Eleventh Sessions of the Permanent Mandate Commission of the League of Nations (1924-27); *Neues Palästina-Handbuch* (1934); Revusky, A., *Jews in Palestine* (1936).

26. Central America. a. Mexico. In Mexico, the largest state of Central America, with the greatest Jewish population (25,000, according to estimates), Jewish communal life has developed, since the beginning of the 20th cent., more along secular lines. A Central Jewish Committee in Mexico City of twenty-one members handles Jewish affairs. It includes a sub-committee for refugee work, and one to counteract anti-Jewish propaganda. Social work has been carried on since 1930 by the Jewish Social Service Bureau. The Jewish Bank and two smaller loan associations are of vital importance for the economic existence and progress of Mexican Jewry. A number of schools were established, of which the Colegio Israelita de Mexico merits special mention. There exist a Young Men's Hebrew Association and other cultural institutions. Yiddish plays a prominent role owing to the fact that the majority of the Mexican Jews originated from Eastern Europe.

Descendants of Jews who came over in by-gone centuries with the Spanish conquerors are scattered about the country. A small synagogue frequented by those persons who call themselves "Indian Jews" exists in Mexico City.

Lit.: Wischnitzer, Mark, *Die Juden in der Welt* (1935) 348 et seq.; Kahan, S., "The Jewish Community in Mexico," *Contemporary Jewish Record*, vol. 3, No. 3.

b. Dominican Republic. In the 19th cent. a group of Jews, most of whose members had come from Curaçao, settled in Santo Domingo, the capital of the Dominican Republic, to-day called Ciudad Trujillo. They held periodic services in a private house, had for a certain length of time a rabbi, and buried their dead in a separate section of the municipal cemetery; apparently, however, a congregation was not established at that time.

With the arrival of refugees from Central Europe beginning with 1933, the number of Jews grew up to several hundred. In July, 1939, a community called Parroquia Israelita de la Republica Dominicana was formed, the statutes of which were ratified by the president of the republic. Early in 1940 another congregation, Centro Israelitico, sprang up, but both communities were united in November, 1940, under the name of Parroquia Israelita.

Lit.: Bulletin of Congregation Habonim at Central Synagogue, New York, July, 1941, No. 9, article on Santo Domingo by Mark Wischnitzer in the series *Jüdische Gemeinden in neuer Heimat* (mimeographed).

c. Cuba. For Jewish communal life in Cuba, see CUBA.

d. Curaçao. See the article CURAÇAO for details of Jewish communal life in Curaçao.

e. Virgin Islands. In the 19th century a community existed in the chief place of the Virgin Islands, St. Thomas.

27. South America. a. Argentina. In their religious and communal life, the Jews of Buenos Aires are grouped according to the countries from which they came. Up to 1942 there had not been achieved a union of the diverse groups. The Ashkenazic group has its center in the synagogue of Libertad street. There are several Sephardic congregations: Congregación Israelita Latina, of Moroccan Jews; Associación Israelita Sefaradi, of Syrian Jews; Comunidad Israelita Sefaradi, of Turkish Jews; Union Israelita Sefaradi, of Baghdad Jews; a congregation consisting mostly of Jews from Rhodes. The Sephardic groups maintain their own central organization, with a chief rabbi (Gran Rabino de la colectividad Sefaradi). The Hebrah Kaddisha in Buenos Aires plays a particular part in Jewish communal life. It owns and controls the only Ashkenazic cemetery, and exercises taxing power over its members, the number of whom reached 25,000 in 1940. The receipts in donations and in payments for burial places, in 1939, totalled 360,000 pesos. The Hebrah Kaddisha in this way accumulated funds—similar to the Hebrah Kaddisha in Budapest—which are used for philanthropic, social and cultural needs. In 1939, the sum of 170,000 pesos was granted by the Hebrah Kaddisha to various institutions.

Beginning with 1933, Jews from Germany, Austria and Czechoslovakia immigrated into Buenos Aires in ever increasing number. They started to build up

a community of their own. In 1939 a Jewish Cultural Community (*Jüdische Kulturgemeinschaft*) was formed, which comprises 800 families. Early in 1941 a synagogue was built.

See also ARGENTINA.

b. Brazil. In 1942 there was no central Jewish community organization in Brazil. Every city has its various congregations, both Sephardic and Ashkenazic; these have been described in the article BRAZIL. In São Paulo, into which a comparatively large number of German Jews immigrated from 1933 to 1941, a community of Jews of German origin was established in 1936, called "Congregação Israelita Paulista." It has been said that this was the first community of the new German Jewish diaspora; in 1941 it numbered about 1,500 members.

c. Bolivia. The Jews who arrived from Germany beginning with 1933 succeeded in establishing communities in La Paz, capital of Bolivia, in Cochabamba, chief town of a district, and in Oruro. The Comunidad Israelita in La Paz opened its house of worship in May, 1941. A cemetery was established which is administered by the Círculo Israelita, the oldest Jewish organization in the city, founded by those, mostly Eastern European immigrants, who arrived in the country before 1933.

d. Chile. In Santiago de Chile, capital of the country, there are two representative organizations, the Círculo Israelita, founded in 1930, and the Comite Representativo de la Colectividad Judía de Chile, but there is no community (Kehillah) embracing all the Jews of the city. The Sephardic Jews have their own "Comunidad." The German Jewish immigrants, in 1938, organized their own community, called Chewra, but in 1941 renamed it Bne Isroel, Sociedad Cultural Israelita; in 1942 it comprised 800 families.

e. Colombia. Several congregations exist in Bogota, Barranquilla, Cali and Manizales, and in 1936 a Jewish Federation of Colombia was organized. According to information received since that time, however, these congregations have attracted only a few members. The heterogeneous Columbian Jews lack leadership, and there was not a single rabbi in the country in 1942. The only synagogue exists in Cali, which is the best organized congregation.

f. Ecuador. Jewish communal life is in its very beginning in Ecuador. Two small synagogues exist in Quito, a chapel in Guayaquil, and a small synagogue in Ambato.

g. Peru. In Lima, the capital of Peru, there are three communities. The principal community, Union Israelita del Peru, which consists of Eastern European Jews, was founded in 1936, and was recognized by the government in 1937. It is empowered to collect taxes from its members, and may be considered the only community of that kind in the Western Hemisphere. Taxes are imposed on a progressive scale, beginning with sixteen cents a month. Poor persons are exempted from payment. The community supports the local rabbi, Mohel and Shohet in one person. The community house opened in 1935 affords room and facilities to all Jewish organizations. Besides, there exist a community of German Jewish immigrants named Sociedad de Beneficencia Israelita and a congregation of Sephardic Jews, Colectividad Sefaradi. Efforts have been made to create a central body of the three communities which cooperate harmoniously. One paragraph of the community statute stipulates that Zionist work is obligatory for every member of the community. The cemetery is owned jointly by all three communities.

h. Uruguay. The formation of the community of Ashkenazic, mostly Eastern European, Jews in Montevideo goes back to 1917. It was followed by the establishment of several societies and institutions, including a home for the aged and two orphan asylums. The Sephardic Jews possess their own congregation. Finally, the newly immigrated German Jews founded in 1936 a community named Nueva Congregación Israelita, with a synagogue, cemetery, employment office, and community paper.

MARK WISCHNITZER.

Lit.: Cohen, J. X., *Jewish Life in South America* (1941); Neumann, G., "German Jews in Colombia," *Jewish Social Studies,* Oct., 1941; *American Jewish Year Book,* vol. 43 (1941-42, 5702) 310-14; Wischnitzer, Mark, *Die Juden in der Welt* (1935); *Jüdische Wochenschau* (*Semana Israelita*), a periodical published at Buenos Aires and containing much information on the establishment of German Jewish communities in the various countries of South America; Bulletin of Congregation Habonim at Central Synagogue, New York, June, 1941, article on São Paulo, and Aug., 1941, article on Buenos Aires (mimeographed).

28. The United States. Jewish community organization in the United States may be said to have begun in 1654, when the first group of twenty-seven Jewish immigrants came to these shores. Even before they were permitted to set foot on the new land they found it necessary to think of themselves as a group because several of their members were held as hostages for the payment of transportation by the rest. Similarly, the unwillingness of Peter Stuyvesant, then governor of New Amsterdam (now New York city), to let them remain was directed not at any one of them but at the entire group. Discriminations proposed were directed not against any one Jew but against all, and when one of them fought for his rights and won them, they were won for the entire group. It was this identification of the individual Jew with the group on the part of the non-Jew, rather than, as is commonly believed, *the pledge* which the Jewish immigrants are supposed to have given Peter Stuyvesant, to care for their poor (for which, incidentally, there is no valid historical evidence), that was and continues to be one of the basic motivations for Jewish community organization in the United States, even as it was in the Old World.

The forms which Jewish community organization took were influenced by a number of factors, among which the traditional attitudes and practices among Jews regarding their poor played a most important role.

The thoughtful and considerate care of the poor was always foremost in the attention of Jewish communities and their leaders throughout the ages. As a result of the attitudes in the Bible and the forms and practices of charity outlined in the Talmud, institutions and practices grew up in the Jewish communities which left an indelible imprint upon the Jew regarding his responsibility for his less fortunate brother.

Charity became a living guide to one's relation to one's fellow man and permeated and controlled one's daily life. In the codifications, which are still the guides to Jewish social and religious practices with large portions of the Jewish population, charity and charitable acts hold a most important place. The code of Maimonides, who lived in the 12th cent., gives a series of eight grades or values in charitable giving. These range from aiding the poor to become self-supporting either through loans or business establishment, which is the highest type of charity, to giving directly to the poor after much pressure, which is the lowest grade of charity. The criteria by which any type of charity is to be judged are whether it is constructive and whether the self-respect of the poor is safeguarded.

Jewish social agencies in the United States today, although perhaps unconsciously, are striving to live up to the highest of the eight grades of charity. The self-support departments of family care agencies, which enable dependent families to become self-supporting through the purchase of businesses of various types, are clearly engaging in the highest type of charity; Federations which make it impossible for the donor and recipient to know each other act in accord, although perhaps for entirely different reasons, with the principles of sound philanthropic practice laid down by the famous Jewish philosopher more than 700 years ago.

In addition to the rich and compelling background of Jewish charitable practice, there grew up the feeling on the part of the Jews throughout the ages that the welfare of the group is inextricably interwoven with the welfare of the individual. This was especially borne in on them during the Middle Ages when, because of persecutions, expulsions, and discriminations, it became necessary for the Jewish communities and individuals to protect other Jews insofar as possible. Jewish communities had to prepare themselves as best they could to receive wandering Jews. Shelters had to be established and arrangements made for meeting all the other needs of the wanderers, since the Jewish poor could neither apply for nor receive aid from the general community. The self-government of the Jewish group also necessitated communal provisions for the complete care of the needy so that the seven branches of Jewish charity mentioned in rabbinic literature were, and still are, more or less fully provided for. These are: feeding the hungry, clothing the naked, visiting the sick, burying the dead and comforting the mourners, redeeming the captives, educating the fatherless and sheltering the homeless, and providing poor maidens with dowries.

It would be difficult to overemphasize the importance which the Jewish communities during the Middle Ages attached to the care of the poor, the orphan, the stranger and the captive. The Biblical and Talmudic admonitions were observed in spirit and letter with the utmost scrupulousness. Communities vied with each other in the generosity which they showered upon some of these unfortunates. To be an orphan or a widow was to be in a privileged position in the Jewish community. For they stood, in accordance with the Biblical teachings, under the special protection of God Himself. The foremost Jewish humorist, Sholem Aleichem, who described Jewish life with rare skill and insight, epitomized the attitude of the Jew toward the orphan by beginning one of his most important books with the statement, "I am lucky, I am an orphan." No less kind was the Jewish community to the Jewish wanderer. The age-old custom whereby each home secures "a guest for the Sabbath" typifies the attitude in this regard.

These attitudes and practices take on special significance when they are compared with the practices among non-Jews of the same and later periods. Thus, the eight degrees of charity of Maimonides and the solicitude of the Jewish community for the welfare of wanderers might be compared with the English Poor Law which, in the middle of the 16th cent., punished wanderers and vagabonds by branding them with the letter "V," assigned them as slaves to those who would claim them, fed them with "bread and water and refuse meat," branded them with the letter "S" on the cheek, enslaved them for life if they escaped during the first year, and put them to death as felons if they escaped again.

It was the practice in Jewish communities, from time immemorial, for the best and most prominent persons to interest themselves in community affairs and charitable activities. Josephus states that, in the 1st cent., when Palestine was stricken with a famine, Queen Helena of Adiabene sent shiploads of food to the foremost men of Jerusalem so that they might distribute it among the people. During the Middle Ages, only the very finest members of the Jewish community were selected as *gabbae tzedakah,* or overseers of the poor. So honored were these latter that a son of such an overseer was eligible to marry into a priestly family without the usual inquiry as to the purity of his descent. Here, then, is an explanation for the interesting phenomenon of some of the most prominent Jews in the United States devoting themselves so wholeheartedly to philanthropy.

This was the background for the development of Jewish community organization in the United States with special reference to philanthropy. Traditional practices of 2,000 years were transported to these shores and became no less a part of the social practices of the early Jewish settlers on the new continent than they were in the Old World. As long as the Jewish population was small and contacts and relationships were on a primary level, the Jewish community was simple in its form of organization. Indeed, it may be doubted whether Jewish community organization would have developed as it has in the United States if there had not been the enormous increase in population during the 19th cent. It has been estimated that there were only approximately 6,000 Jews in the United States in 1825. The communities were naturally small, and all communal activity was centered in and emanated from the synagogue. In the following century the population grew to almost four and one-half million, an increase of over 700 per cent. This increase, largely due to immigration, mainly from Germany between 1825 and 1880, and from Eastern European countries between 1880 and 1925, required new forms and types of organizations.

The hundreds of thousands of immigrants since 1880 made it necessary for the earlier settlers to create

conditions and agencies which would facilitate the adjustment of the newcomers to the new environment. Those who came to the United States before 1880, notably the German Jews, although at first considerably disturbed by the avalanche of Jewish immigrants from Russia, Poland and Roumania, soon recalled, directly or indirectly, their own experiences and their own trials and tribulations during their persecutions, thirty or forty years earlier, and responded to the needs of the moment by creating the necessary facilities for meeting the problems which the newcomers faced.

The nature of these needs and the problems which they presented precluded the possibility of adequate planning. Organizations were created as the needs presented themselves. In most instances the needs were recognized by individuals who, if they had the necessary vision, initiative, driving power, and influence, created the organizations to meet them. It was natural that a good deal of duplication, inefficiency and waste should result. Gradually these failings were recognized by community leaders, and coordination, planning and centralization followed. Gradually, too, activities and types of organization tended to resemble each other more and more and assume certain well recognized forms. This was due to two main factors, among others: first, all communities faced the same or more or less similar problems; second, relatively easy communication facilitated exchange of experience and opinion with imitation as the inevitable result. This does not mean that there were no differences between communities or between groups in a given community. On the contrary, there were (and still are) a good many differences, especially between groups in any one community, which led, not infrequently, to conflicts and duplicating organizations. However, in general, each community organized itself, more or less formally, to meet its problems of immigration and immigrant adjustment, the care of the sick, the poor, the aged, the widows and orphans.

These were the basic and primitive needs which each community had to face sooner or later. As these problems were solved more or less satisfactorily, and as the Jewish populations increased, new problems arose which required new organizations for their solution. The multiplicity of organizations required coordination, which was accomplished through federations, welfare funds and community councils; educational needs were met by boards or committees for Jewish education; recreational problems became the domain of Jewish Community Centers or Young Men's and Young Women's Hebrew Associations; discriminatory and anti-Semitic activities called into being such organizations as the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of the B'nai B'rith, the Conference on Jewish Relations, the Jewish Labor Committee, and the Jewish Telegraphic Agency; foreign relief and reconstruction brought into being the Joint Distribution Committee, the Agro-Joint, the ORT and the OZE; the Zionists created numerous organizations for propaganda, fund-raising and practical work, such as the Zionist Organization of America, the Palestine Foundation Fund (Keren Hayesod), the Jewish National Fund (Keren Kayemeth Leyisrael) and Hadassah, to mention only the leading ones.

In addition to all these activities and organizations, activities had to be undertaken to handle problems whose scope transcended the local community. These took the form of national organizations which aimed to serve the country at large. Such organizations as the Council of Jewish Federations and Welfare Funds and its predecessor, the Bureau of Jewish Social Research, served the various organized communities as a clearing house for information and a medium for exchanging experiences and formulating policies regarding local, national and overseas welfare activities. The Jewish Welfare Board served the same purpose in the recreational field. The Graduate School for Jewish Social Work trained the professional personnel for the Jewish agencies throughout the country.

Some national organizations were created to serve individuals as well as communities. Among these might be mentioned such organizations as the Hebrew Sheltering and Immigrant Aid Society, the National Desertion Bureau and the National Hospitals for Tuberculosis in Denver and Los Angeles.

Aside from the philanthropic or social service agencies, each community has synagogues, temples, community houses, and Sunday schools. But these are organized and maintained by congregations and special groups rather than by the community as a whole, and are therefore considered outside the scope of this summary. The same is true of the national religious bodies, such as the Union of American Hebrew Congregations and similar bodies, the brotherhoods, sisterhoods, the rabbinical assemblies, and the theological seminaries.

There are also numerous smaller organizations of a fraternal nature and societies aiming to aid the poor and unfortunate outside of the scope of community organization. But these, too, do not represent the entire community and are therefore considered outside the realm of this survey.

As indicated above, the types and extent of Jewish community organization depend upon the size and complexity of the Jewish population in the given community. The smaller the community in terms of population, the simpler is its form of community organization. The very small community is likely to have only one or two community-wide organizations. The large community will have many such organizations. New York city has more than one hundred community-wide organizations in its Federation for the Support of Jewish Philanthropic Societies.

In general, Jewish communities of 20,000 or more will be found to have a family society (usually called the Jewish Social Service Bureau) for aiding the poor, the destitute, the widow, the sick, the stranger, and such others as may need assistance either for maintenance, or to become self-supporting, or to meet other problems; a children's society to take care of dependent children either in institutions, foster homes, or their own homes; a hospital or clinic or both for the care of the sick; a home for the aged; a Board of Jewish Education which finances and supervises the Hebrew schools; a Y.M.H.A. or Jewish Community Center for the recreational and cultural needs of its youth; a federation for the collection and distribution of funds

to maintain these and other organizations; a welfare fund which raises and distributes funds to national and overseas organizations and such local organizations as may not be in the local federation; and a number of less formal organizations and societies. In the years from 1930 to 1942 a number of communities organized Jewish community councils which aim to bring together all organizations in the community to discuss community problems.

Such a community also has quite a large number of synagogues, temples and small religious societies representing all shades of religious thought and practice. But as has already been indicated, unlike the philanthropic organizations which are maintained from community funds, to which all contribute, the religious organizations are organized and supported by more limited groups, usually those who subscribe to the particular viewpoint represented by the society.

MAURICE J. KARPF.

Lit.: The most comprehensive bibliography will be found in Karpf, Maurice J., *Jewish Community Organization in the United States* (1938) 185-221; a complete list of Jewish national organizations in the United States will be found in *American Jewish Year Book,* vol. 43 (1941-42, 5702) 521-602; a directory of the Jewish federations, welfare funds and community councils in the United States in 1941 will be found *ibid.,* pp. 603-29.

JEWISH CONSUMPTIVES' RELIEF SOCIETY, THE. The Jewish Consumptives' Relief Society of Denver, Col. (Denver Sanatorium), was organized in 1904 to afford relief and treatment to patients suffering from tuberculosis in any form or stage. The Society in 1942 had over 100,000 members and contributors. It maintains a sanatorium at Spivak, Col., near Denver, where patients receive food, shelter and medical care without cost. The institution has a capacity of 300 beds which, because of a large waiting list, are always filled. The sanatorium comprises thirty-four buildings and forty tents, in an area of 148 acres. A model dairy on the grounds supplies all the milk. Some of the acreage is cultivated in vegetables, grain and alfalfa. There are separate large buildings for men and for women, consisting mostly of single and double rooms equipped with all the necessary comforts of a modern hospital. The medical building with its X-ray and clinical laboratory has all the facilities for diagnosis and treatment. A library of over 10,000 volumes is in constant use by the patients. There is also a post office and a cooperative store on the premises. Besides a school for the patients, there is a rehabilitation department where bookbinding and printing are taught and gradual working ability developed during the period of treatment. The patients are provided with recreational facilities. A monthly periodical is edited and published by the patients and employees. About 30 per cent of the latter are former patients.

The institution is supervised by a medical superintendent and a resident staff. Over 8,000 cases have passed through its portals from its founding to 1941. Derived from subscriptions and donations by individuals and organizations throughout the United States, its annual income in 1941 was half a million dollars, and its buildings and equipment were appraised at over $2,000,000. The institution is non-sectarian. Patients are admitted in all stages of the disease; there is no time limit. The institution is recognized as a teaching institution in tuberculosis by the American Medical Association.

LEWIS I. MILLER.

JEWISH CORRESPONDENCE BUREAU, *see* JEWISH TELEGRAPHIC AGENCY.

JEWISH CULTURE, a general term used to sum up the achievements of the Jewish people in social, political, intellectual, and artistic matters. It includes all the outward expressions and forms of life that arise from its spiritual foundations and are characteristic of the people as a whole. The Jewish people has had a unique fate. It has passed through many phases of culture. It has come into contact with cultures of other peoples in all ages, and the result has been a reciprocal action: Jewish culture has received their influence and has exerted its influence upon them. Both Jewish history and Jewish culture have run their course in a rhythm of rise and fall, brilliance and decay; the intensity of expression of the latter has been subject to the same law. The development of Jewish culture required a long period of time, from the period of the ancient Babylonian and Egyptian empires up to the 20th cent., and over a wide area of territory, starting from the northwest corner of Western Asia and spreading all over the world. Its external forms were not always the same; but up to the present time, its basic features were always uniform, since its guiding forces were morality, social ethics, and religion. The Greek manner of expression through the plastic arts, as well as the Roman genius for organizing a state, were alike alien to it.

Beginning with the days of the nomadic Hebrews, who had become a nation through a spiritual and moral act, their attachment to the moral law of God, Jewish culture presents a compact system. On the outside there was a changing abundance of forms of expression and of modes of transition; within there was a core that was never impaired. The centuries during which the Jews had a state of their own, in which trade and business flourished and prosperity increased, had no decisive influence on Jewish culture. In fact, the two petty states of Judah and Israel went down to destruction at the very time when Jewish prophecy reached its climax in Amos and Hosea, Isaiah and Jeremiah, and had become the decisive force in the future shaping of Jewish culture.

The Jews who returned from the Babylonian Exile were a completely reformed people; Deutero-Isaiah, in his visions, had established the Messianic ideal, with its goal of moral perfection, as the conclusion of the development of Jewish culture. Up to that time the Jewish people had already felt the influence of Cretan, Babylonian, and Egyptian cultures upon their external forms of life. The Babylonian legal system had profoundly and decisively affected that of the Jews, and foreign styles had directed the development of its pottery and handicrafts; but the religious essence of Jewish culture remained apart and unique. From this time on it began to permeate the thoughts and feelings of the entire people, and, without any models or parallels, and unique in its nature, it grew and expanded to its first maturity. As it had formerly expressed itself in the prophets, so now it found its voice in the *Psalms* and *Job,* while it expressed its ideas in the field

of ethics and sociology in the social legislation of the Bible.

The last pre-Christian centuries, during which Hellenism came into the Orient, first brought Jewish culture into close contact with the world culture of the time. For a while it seemed doubtful that Jewish culture would survive; but the expansion which it received under the Pharisees soon enabled it to overcome and partly to assimilate the Hellenistic tendencies that surrounded it, and it went on to a new period of brilliancy in the Mishnah. At the same time it became richer and more universal; the Essene movement and the apocalyptic writers made their contribution, as did Philo and the first writers of the new Diaspora, and above all, the first translation of the Bible into Greek, the Septuagint. This opened the way to an amalgamation of the Hellenistic and the Jewish spirit, and, in the form of early Christianity, the Jewish conception of the world and of life deeply influenced and molded the last phase and the legacy of the ancient world. Of course, in its later development, this same movement, in the Christian Occident, experienced, as had Judaism itself, the transforming influences from Hellenistic and Roman culture.

The final destruction of the Jewish community in Palestine made the Diaspora the form of existence for the Jewish people. The essence of Jewish culture was untouched by this change. With the aid of the influences which it had received from Greek philosophy, it developed of its own accord into a compact system of life and thought, a uniform system which has given its impress in literature and philosophy, in customs and forms of life alike. This unique creation steadily grew in rich inner life during the centuries of the Talmud, the Golden Age of philosophy and poetry in Spain, the Cabala, and the theological and ethical speculation practised in France and Germany. It preserved the individuality of the bearers of Jewish culture among all the disturbances of the Middle Ages, and the revolutions in the political and social world about them.

This harmony and compactness of Jewish culture was no doubt due to a conservative tendency on the part of the Jewish people; but this latter also contained the dangers of spiritual limitation and unjustified conceit. These dangers began to make themselves felt in the 17th and 18th centuries; up to that time, the Jewish people had always maintained cultural contacts with other peoples, and had not been bound exclusively by the national outlook. It was Jewish and Arabian mediation that conveyed to the Occidental world that stream of ancient tradition which led to the flourishing of scholasticism, and, later on, to the awakening of the early Renaissance. The Jews played the same part in the growth of modern thought in Italy. Both the Reformation, in all its various forms, and the new humanism were connected with the classic Jewish culture, which was transmitted to them by the Jews of that time. The circles of Jewish culture had reflected the general movements of their times, Arabic philosophy, the transmission of natural science, medieval Aristotelianism, Neo-platonism, scholasticism, and the Renaissance. All these influences had been brought into connection with the heart of Jewish culture; they had been adapted to it and fused into a living and dynamic force.

The ruling element of this Jewish culture had been a religion based on the moral law that had been decreed by divine revelation. No matter how external the forms of Judaism might be, the Jews never forgot this central point. Judaism, in the service of the Absolute, was independent of secondary limits of countries, or of outside occurrences and conditions of the world about. The way of life which it created was uniform not only for theology and secular wisdom, but even for the minutest problems and tasks of the day and of the hour. It affected not only the outstanding high and low points of life, such as festivity and mourning, but also the ordinary daily life, such as sickness and business, the ornamentation of the objects used in the ritual, books and writing, clothing and dwellings. All these objects and institutions revealed the uniform style of this culture.

About the beginning of the 17th cent., however, this culture showed signs of stagnation; the living fire within and the constant exchange of ideas threatened to vanish, and there was an increase of conservatism and narrow-mindedness. A two-fold revolution arose to refresh the stagnant world of Jewish culture. Hasidism, a pietist movement in Eastern Europe, which arose in lonely villages and among the poor, and which plunged deeply into mystical speculation, sought to rekindle the fire in the center. The Enlightenment, a rational movement in the West, a denial of the purely theological form of all domains of life, which arose in the cities among the socially and intellectually progressive classes, strove to intensify the contact with the surrounding world and yet not attack the heart of Jewish culture. Like the Hellenistic culture, the Enlightenment widened the Jewish horizon and brought to light new spiritual realms in the outward portions of the Jewish culture; on the other hand, it shattered its uniform order and released many fields of life from the impact of Jewish culture. The new emphasis upon individual liberty and human equality which had found its first mature expression in the English colonies in North America and their transformation into the United States, and then in the French Revolution, brought to the Jews their emancipation as men and as citizens and thus inaugurated a fundamentally new and different chapter in the history of Jewish culture.

Jewish culture, which had hitherto been unified, began to break up into different groups according to the countries and civilizations of which the Jews at the time became an integral part. The religious bond was loosened and the Reform Movement went about removing from the Jewish religion those specific elements which separated it from the surrounding world. The Jews adopted the language of their countries and took a lively share in their culture. They gladly left the ghetto that had confined and isolated them and they fully entered the life of the lands in which they dwelt and which had become their real homelands. There still remained in varying degrees some individual customs and a consciousness of solidarity, but this was no longer sufficient for the existence of a Jewish culture. Only in Eastern Europe, where the ghetto conditions continued, did the changing political conditions and the transition to new forms of economics produce a new Jewish culture for that part of the world. The new environment brought about a compact Jewish cul-

tural life which was due to the existence of mass settlements of Jews there. This new culture expressed itself above all in the Yiddish language, which had been for centuries only a language of daily life and now began to acquire the status of a literary language, and partly in Hebrew, which had been confined to theological dissertations and was now awakening to new uses.

To be sure, this culture no longer had the former uniform manner, and a wide gap yawned between the Orthodox masses and the enlightened intelligentsia. On the other hand, the Jewries of Central and Western Europe were devoting their labors to sharing the aspirations and the culture of their countries. Out of their traditions and character they contributed a special nuance of their own which found its expression in poetry, philosophy, art, politics, sociology, and morals. Thus it would seem as if Jewish culture were entirely dispersed as a uniform form of life, or that it is about to be broken up into varieties as it weakens in its intensity and proceeds in its differentiation.

Despite all this, the fundamental vitality of Jewish culture remained strong. The 19th cent., the century of nationalism, was much concerned with the question whether Judaism was a race, a people, a civilization, or a religion. Whatever the definition of these concepts, of which especially the first one is most dubitable and vague, it is certain that Judaism does not fully fit any of these categories. Both its character and its history present a unique phenomenon; its nature contains elements of all these four concepts, yet none really defines it. Moreover, Judaism is an inner disposition in which many, though not all, Jews share, a disposition which has been formed in a long history of cultural life and by the closest connection with a moral and religious law that has determined its actions and its demeanor.

The end of the 19th cent. and the beginning of the 20th saw attempts at a strengthening of Jewish culture in conformity with the 19th cent. doctrine of nationalism which some Jews, especially in Eastern Europe, applied to the Jewish inheritance and the Jewish people. The Zionist movement, in the basic formulation given to it by Ahad Haam in 1889, strove to work against the growing weakening of Jewish culture. It endeavored to create a Jewish center in Palestine, the land that was hallowed by the ancient history of Judaism and had long been the goal of its longing, a center which might become a new home for a regenerated and rejuvenated Jewish culture; there it might develop anew all forms of life and grow in concentration and intensity. From this center, it was held, all the countries of the Diaspora, as peripheral points, might be fructified in profound and unifying interaction. The achievements of Zionism in the cultural field have given convincing proof of the vitality and wealth of Jewish cultural life. In spite of the relatively very small number of Jews in Palestine, a rich literature has grown up in a few decades. Hebrew, the classical language of Jewish culture, has become a living language of daily intercourse in Palestine, and at the same time a language used in town councils and in courts of justice, in business administration and in government departments. A complete educational system in Hebrew from nursery schools to a university has grown up on the basis of the most modern methods and has striven for an integration of the ancient Jewish heritage with the forms and aspirations of contemporary civilization. In Palestine, and even in some countries of the Diaspora, a rich literature in Hebrew has developed, poets have enriched the language, a Hebrew theater has won the acclaim of experts, and a great number of periodicals, from political dailies to scholarly quarterlies, are read by a growing number.

Side by side with this development in Palestine, and partly fostered by it, a new strengthening of Jewish cultural life has been effected in many countries. In several languages a Jewish literature which bears witness to this change has arisen. This Jewish cultural revival was in no way confined to the realm of literature or thought. Spheres of artistic and creative expression which had been unknown in Jewish culture or confined to a secondary position, as the plastic arts and music, have blossomed forth, and the Jewish musicians, painters, and sculptors have acquired an international reputation. Of course, this new Jewish cultural life does not show any uniformity. It varies not only according to individualities but also according to the different conditions of the different countries. While this modern Jewish cultural life was especially rich in Germany at the end of the 19th cent., it has likewise grown during the second and third decades of the 20th in the United States.

HANS KOHN.

JEWISH DAILY BULLETIN, *see* JEWISH TELEGRAPHIC AGENCY; PRESS.

JEWISH EDUCATION, AMERICAN ASSOCIATION FOR, a central lay body organized in 1939 for the purpose of uniting local and national Jewish educational efforts, workers and organizations in the United States. The bureaus for Jewish education, and the lay leaders in ten principal Jewish communities in the United States, were represented at this organizing meeting in Atlantic City, N. J. The officers elected were: Mark Eisner, president; Judge Louis E. Levinthal, Charles Rosenbloom, Nathan Friedman, Louis M. Cahn, vice-presidents; Bernard Semel, honorary secretary; Harry H. Liebovitz, treasurer; Israel S. Chipkin, secretary. An executive committee and a board of governors were also named, representing a widely scattered cross-section of American Jewish life.

In June, 1940, the Association was incorporated under the Education Laws of the State of New York; the objectives listed in the articles of incorporation were: To promote the cause of Jewish Education in the United States of America; to aid in the advancement of standards of instruction and of professional service in the field of Jewish education; to encourage research, experimentation and the production of Jewish educational materials; to stimulate communal responsibility and local organization of Jewish educational endeavor; to cooperate with existing Jewish educational agencies throughout the country, and to stress the cultural and spiritual aspects of Jewish life in America as well as their harmony with the cultural and democratic traditions of America.

The Association meets annually for the adoption of a plan of operation for the year, and for the formulation of policy and limitation of scope. At the various sectional meetings of the Association, regional organi-

zations were set up which in time may be expanded to cover the country. The Association publishes a monthly news letter, and arranges for Jewish education sessions at the annual general assembly and regional conferences of the Council of Jewish Federations and Welfare Funds. It cooperates in the organization of campaigns for the enrollment of Jewish children in religious schools, and helps to formulate Jewish opinion in the matter of religious instruction on "released time" for public school pupils. It helped establish a National Board of License, in order to set up national standards for qualified teachers in religious schools. The Association cooperates with the National Council for Jewish Education in the publication and distribution of the *Jewish Education Magazine*.

The Association has begun to accumulate information on Jewish religious education in the United States. At its annual meeting in 1941, it voted to publish a Jewish Education *Year Book*, as soon as enough information is on hand to constitute a contribution to the cause of Jewish education.

The membership of the Association includes lay leaders of Jewish education in the various communities, representatives of the Bureaus of Jewish Education, and other local and national religious educational agencies. The Association obtains its support from its members and their constituencies, as well as from the local Federations and Welfare Fund chests in many cities.

The officers who were elected at the annual meeting of the Association, held in May, 1941, in Washington, to serve until the 1942 meeting, were: Mark Eisner, president; Frank G. Marshall, Nathan H. Friedman, Isidore S. Turover, Louis E. Levinthal, Charles Rosenbloom, vice presidents; Bernard Semel, honorary secretary; Harry H. Liebovitz, treasurer; Israel S. Chipkin, secretary. Samuel Grand is executive director of the headquarters in New York. MARK EISNER.

JEWISH EDUCATION COMMITTEE, a group formally organized in June, 1939, after several years of preliminary preparation. The organization, made possible by a gift of approximately $1,000,000 from the foundation established by Colonel Michael Friedsam, functions in New York city.

The Jewish Education Association, which had been active for the seventeen years prior to the formation of the Jewish Education Committee, was merged with the new organization. A year later, the activities of the Bureau of Jewish Education, which had been under the charge of Dr. Samson Benderly, were taken over by the Committee, and the Federation for the Support of Jewish Philanthropic Societies began turning over to the Committee's administration the funds which heretofore it had granted directly to several of the larger Talmud Torahs in New York city. The Jewish Education Committee took over the programs of all of the organizations which merged with it.

The Jewish Education Committee developed a unique plan of community organization. It sought to meet the educational needs of the groups in the community through cooperation with their official educational agencies. Each group is furnished with one or more educational consultants, chosen, wherever a local functioning body is in existence, by that body. These educational consultants or supervisors visit schools, help to improve instruction and assist in curriculum construction. They work under the joint auspices of the Jewish Education Committee and the following cooperating bodies: Vaad Hachinuch Hacharedi (Orthodox), Hebrew Principals' Association (Orthodox and Conservative), United Synagogue of Greater New York (Conservative), Union of American Hebrew Congregations (Reform), Commission for Yiddish Schools (Yiddishist), and the Jewish Welfare Board.

The work of the Jewish Education Committee falls into eight departments. The first, in addition to the educational consultants already mentioned, is that of aid to the schools. This department makes financial grants in the form of scholarships to numerous schools, including Yeshivas, Talmud Torahs, Conservative congregational schools and Reform week-day schools.

Special grants are provided for school building repairs, equipment, and similar projects.

Under this aid are also included pupil enrollment campaigns, the enforcement of a code for school and teachers, the arbitration of disputes arising under the code and the distribution of prizes to pupils for attendance and achievement. The Committee is the agency through which school lunches, penny milk, and school busses are provided by the Board of Education of New York city to the Yeshivas.

The second department is that of experimental educational activities. It consists, to begin with, of several observation schools for the various groupings in the community. In 1942, observation schools were being maintained jointly with the Yeshivah College Teachers' Institute, the Teachers' Institute of the Jewish Theological Seminary, the Union of American Hebrew Congregations, and the Jewish Welfare Board. In addition, experimental schools and classes were maintained cooperatively with child caring agencies, and with normally functioning schools tested the effectiveness of various types of group work and direct instructional programs. The Committee also aided the Jewish Board of Guardians in developing religious educational programs for problem children. Its women's organization, Ivriah, maintains Beth Hayeled, a Jewish nursery school of high repute.

One phase of the experimentation is carried on for unaffiliated groups. A commission was, in 1942, studying new approaches to this part of the community through home study groups, parent discussion circles and new publication projects.

A third department furnishes aid to the teachers. It maintains teachers' group insurance, and a limited pension fund is available.

The Committee helps to maintain the Board of License for Hebrew Teachers, a body composed of representatives of the community at large, the teachers' training institutions, the Hebrew Principals' Association and the Hebrew Teachers' Union. The Board of License, in cooperation with the Jewish Education Committee, also offers "refresher" courses for teachers in service. Special classes are offered to teachers in music, arts and crafts, dramatics and the dance to prepare them to teach these subjects in their respective classes. A pedagogic library is maintained, in charge of an educational consultant, which has a reference collection for general public use, and which also offers consultation to anyone in need of it.

The fourth department is that of publications. The Committee publishes *World-Over,* a pictorial current events and partly literary magazine for children, which circulates throughout the entire United States. It also subsidizes the publication of a Hebrew children's magazine. A series of English and Hebrew textbooks, teachers' syllabi, work-sheets for pupils, song books, guides in arts and crafts and similar materials were in preparation in 1942. The Committee also makes grants to cooperating organizations for the issuance of educational materials.

In addition to intensive education, the Committee engages in extensive education. It cooperates with congregations in administering the program of release time in the public schools, participating in the work of the Inter-Faith Committee, set up for city-wide direction of the effort. The Keren Ami project, a children's philanthropic fund based on the principles of the welfare chest, is administered for the schools of New York city, as are other inter-school festivals. In cooperation with the Boy Scout organizations, it helps to maintain chaplains in the several boy scout summer camps and in developing their religious educational program.

The department of youth education carries on a varied program. Through an affiliated board, it conducts the Marshallia Hebrew High School, the work of which is conducted in numerous neighborhood centers throughout the city, and at the same time it gives grants to other Hebrew high school classes. A program of extensive activity is carried on with the high school pupils of the city at large, through the Jewish Culture Council and Hebrew language clubs in the public high schools. It furthers the study of Hebrew in the high schools through stimulation and consultation with teachers and through aid in the preparation of Hebrew text material, and outside of the high schools by maintaining continuation clubs for Hebrew school graduates, and through sponsoring Hebrew cultural youth work.

A department of statistics and research prepares a Jewish School Directory, and statistical data on attendance, finances, and the like. The department makes regular studies of the Jewish child population and the distribution of children in various boroughs and sections of the city. A member of the department is engaged in intelligence testing, in the preparation of diagnostic tests, and in general experimental tests and measurements. The Department also undertakes special studies in the field of Jewish education.

Finally, a department is maintained to enlist community support for Jewish education. This department has organized the Community Council which, in addition to the Board, is the fund-raising arm of the Jewish Education Committee. Ivriah (described in vol. 5) is the women's division of the Jewish Education Committee.

In 1942 Dr. Alexander M. Dushkin was executive director of the Jewish Education Committee, and Israel S. Chipkin associate director. Judge Samuel I. Rosenman was the president.

Kindred organizations have been maintained in Chicago, Philadelphia, Baltimore, Boston and other Jewish centers in the United States.

ISRAEL S. CHIPKIN.

Lit.: *Annual Report of Jewish Education Committee of New York* (1940); Berkson, Isaac B., *The Jewish Education Study—Greater New York* (1936); Chipkin, Israel S., *25 Years of Jewish Education in the United States 1937.*

JEWISH ENCYCLOPEDIA, *see* ENCYCLOPEDIAS.

JEWISH FARMERS OF AMERICA, FEDERATION OF. Upon inauguration (1908) by the Jewish Agricultural Society of a program of itinerant instruction, meetings were conducted by trained men in Jewish farm districts. Out of these agricultural gatherings emerged Jewish farmers' organizations in various sections of the country. Conceived primarily as trade guilds, these associations almost at once took on broader functions, economic as well as social and cultural. In January, 1909, delegates from thirteen local associations met in convention in New York city and founded the Federation of Jewish Farmers of America. Membership soon grew to sixty-three constituent societies in eleven states.

The Jewish Agricultural Society gave the Federation not only moral encouragement but liberal financial support. The Federation set up a purchasing bureau through which its members could buy equipment, machinery and farm supplies at savings. The bureau was active for a number of years. Unfortunately it proved too liberal in the extension of credit, and consequently had to discontinue that service. As Jewish farmers grew in number and became integrated into the general farm body, it became increasingly evident that their economic problems could not be dissociated from those of the communities in which these farmers resided; that, on the other hand, social and cultural problems were of a purely local character varying in different communities, and not susceptible to treatment on a regional or national pattern. Interest in the Federation began to wane, especially after the purchasing bureau was closed and, since 1922, the Federation has been inactive. A feeble attempt made a few years later to revive it failed of response.

During its active years, the Federation held annual conventions and agricultural expositions in New York city. Some of these were gala affairs which attracted big audiences and aroused wide and favorable comment.

Although the Federation has long been quiescent, the experience gained from it gave Jewish farmers a practical understanding of the value of organization and of cooperative principles, and led to the sounder farmers' associations and more stable cooperatives which were formed subsequently. GABRIEL DAVIDSON.

JEWISH FARMERS ASSOCIATION OF PALESTINE (Hitachduth Haikkarim), one of the influential economic federations in Palestine. It seeks to promote the development of Jewish agriculture and to protect the interests of Jewish farmers. Founded several years before the first World War by a group of Jewish civic workers in Palestine connected with the agricultural movement there, it drew into its ranks, during the first three decades of its existence, most of the Jewish farmers in Palestine.

Moses Smilansky (who wrote under the pseudonym of Havadia Musa) was the prime mover in the establishment of the organization and served as its president for many years. Among its other early leaders were

J. Budkovsky, I. Sidkow and S. Spiro. The colonies of Rishon le Zion, Petach Tikvah, Rehovoth and Nathaniah were built up with the cooperation of the Association. Between 1920 and 1935 the Association concentrated on the promotion of citrus plantations; the success achieved in this branch of agriculture by the Palestine colonists was largely due to its efforts. An integral part of the project was the establishment of the cooperative movement among the farmers, which enabled them to compete in European markets with the Italian and Spanish citrus fruit output.

The Palestinian government acknowledged the importance of the Association by considering it the representative of the Jewish farmers and by naming its leaders to various official commissions and agencies. Samuel Tolkovsky was made the chairman of the government agricultural and horticultural commission. The Association had representatives in the large European cities, usually men of high standing in the commercial life of the country in which they lived and devoted to the development of Palestine. The Association is connected with the general Zionist and Revisionist movements in Palestine.

JEWISH GUARDIAN, THE, *see* PRESS.

JEWISH HISTORICAL AND ETHNOGRAPHICAL SOCIETY (Russian), *see* YEVREISKOYE ISTORIKO-ETNOGRAFITSHEKOYE OBSHTSHESTVO.

JEWISH HISTORICAL SOCIETY, AMERICAN, *see* AMERICAN JEWISH HISTORICAL SOCIETY.

JEWISH HISTORICAL SOCIETY OF ENGLAND, an organization founded in London in 1893 for purposes of research in the history of the Jews of the British Empire. It owed its inception to the initiative of Lucien Wolf and to the impetus afforded by the Anglo-Jewish Historical Exhibition of 1887. The first president of the Society was Wolf himself, and his successors have included Chief Rabbi Hermann Adler, Claude G. Montefiore, Frederic David Mocatta, Israel Abrahams, Hermann Gollancz, Moses Gaster, Elkan N. Adler, Chief Rabbi Joseph H. Hertz, Israel Zangwill, Joseph Jacobs, Isidore Spielmann, Cecil Roth, and Philip Guedalla. Its publications embrace volumes of annual *Transactions* and a series of standard works on aspects of Anglo-Jewish history. Since 1917 it has also sponsored an annual lecture in memory of Arthur Davis, noted English Jewish scholar.

A library, presented in 1905 by Frederic David Mocatta, was donated, the following year, to University College, London. Housed together with the valuable collections bequeathed by Hermann Gollancz, Israel Abrahams, Lucien Wolf and others, it subsequently became the richest repository of Anglo-Jewish books and manuscripts in the world, but was completely destroyed, along with the Society's museum and its Gustave Tuck Theatre, in the historic air-raid of September 9, 1940. Under the presidency of Cecil Roth efforts to replace it commenced in 1941 with the acquisition of the valuable collection formed by the late Asher Myers, one-time editor of the *Jewish Chronicle* of London.

THEODOR H. GASTER.

Lit.: Wolf, Lucien, *Origin of the Jewish Historical Society of England* (1912); *The Jewish Historical Society of England, Transactions,* 1893 et seq.

JEWISH IMMIGRANT AID SOCIETY OF CANADA, a group organized in 1920 to facilitate the settlement and the transit of Jewish immigrants in and through Canada. Affiliated with the HIAS, the Jewish Colonization Association and Emigdirect, and partly subsidized by them, the Jewish Immigrant Aid Society (JIAS) took over the bulk of the work previously done by the Baron de Hirsch fund in Canada.

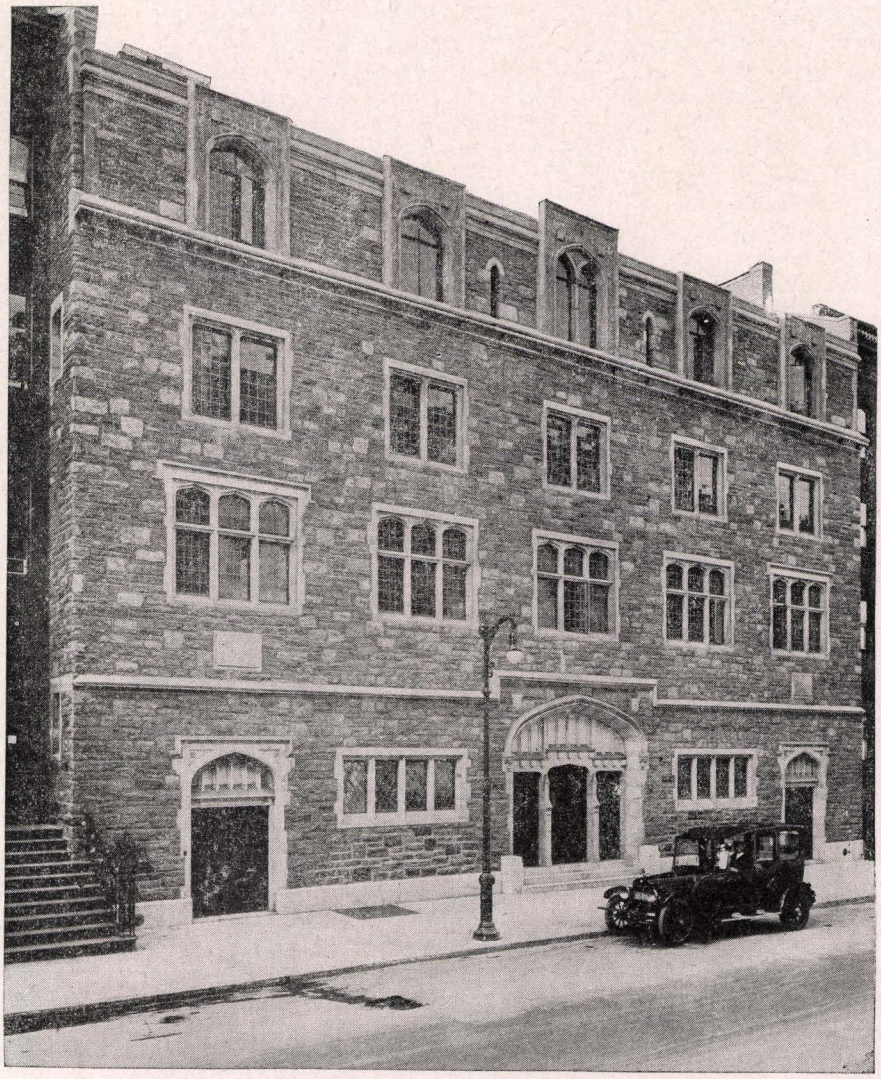
With representatives in all the leading ports of Canada, the JIAS aided immigrants from the moment of their arrival. During 1921, a total of 2,463 Jewish immigrants were admitted under the auspices of the Society; the following year brought 8,404. Although the numbers varied in the ensuing years, the admission of 5,000 Russian Jewish refugees in 1924 and the steady arrival of other immigrants brought the total of immigrants aided by the Society by 1941 to more than 50,000. In addition, about 20,000 were aided in transit. In the late 1930's and in 1940 and 1941 the greatest part of the work consisted in aid to German refugees passing through Canada to residence in other countries. Currency regulations which forbade the taking of money out of European countries necessitated financial assistance to the refugees in transit.

Louis Fitch was the first president of the JIAS, and other charter officers were H. M. Caiserman, general secretary, and Rabbi Hirsch Cohen, treasurer. The officers in 1941 were: Benjamin Robinson, president; H. Barsky, first vice-president; J. Schafran, second vice-president; Lazarus Phillips, honorary treasurer; H. M. Caiserman, honorary secretary; M. A. Solkin, executive director; S. Caplan, field organizer.

Lit.: *Canadian Jewish Year Book,* vols. 1 and 2.

JEWISH INFORMATION BUREAU, an office designed as a clearing house of information to answer inquiries and supply data on the various phases of Jewish life and thought and communal activities. It was established at New York city in 1932 by a group of community workers and heads of local organizations who were then active in the Jewish Council of Greater New York. The Council, made up of delegates from various congregations, societies and lodges, endeavored to carry forward the idea of a central body like the Kehillah which was established in 1909. The Bureau grew out of the deliberations of the Council, and established offices in 1932. It has a considerable reference library and has accumulated a large amount of material on many aspects of the religious, cultural, and communal life of the Jews. It renders useful service to individuals as well as to institutions. It is supported by a membership of some 300 persons. It receives also support from several welfare funds as well as from a number of fraternal and other societies.

The Bureau is conducted by a board of directors made up of the following: Bernard G. Richards, chairman, Jacob H. Fine, George I. Fox, Reuben Fink, Maurice Hellman, Sidney Ross, Carl Sherman, Dr. Mordecai Soltes, and Jacob L. Warkow, secretary. The Advisory Council consists of the following: Professor Salo W. Baron, Dr. Joshua Bloch, Jacob Fishman, Rabbi Moses Hyamson, Dr. Israel H. Levinthal, Professor Jacob R. Marcus, Dr. Samuel A. Margoshes, Dr. Israel Shapiro, Professor Shelley R. Saffir, Dr. Mordecai Soltes and Professor Harry A. Wolfson.



The Jewish Institute of Religion in New York

JEWISH INSTITUTE OF RELIGION. The Jewish Institute of Religion, a graduate school, was founded in New York city, in 1922, by Dr. Stephen S. Wise, rabbi of the Free Synagogue, and was chartered by the state of New York "to train men and women for the Jewish ministry, research, and community service; to study scientifically Jewish literature, history and religious experience, and to make available to the general public constructive knowledge of Judaism." The charter empowered it to ordain rabbis as well as to confer the degrees in course of Bachelor, Master and Doctor of Hebrew Literature; the honorary degrees of Doctor of Jewish Theology, Doctor of Divinity and Doctor of Hebrew Letters. The Jewish Institute of Religion is a liberal school in the sense that it does not commit its teachers and students to any special or partisan view of Judaism, and aims to keep its instruction liberal by presenting an interpretation of all phases of Jewish religion and Jewish life. Including the class of 1941, the Institute has graduated 122 students.

The faculty of the Jewish Institute of Religion for the first academic year (1922-23) included such scholars as Israel Abrahams, Ismar Elbogen, Felix Perles, Julian J. Obermann, Harry S. Lewis, and Joel Blau. Later it included Cecil Roth, David Yellin, Ruben Levy, Salo W. Baron, Zwi Diesendruck, Nisson Touroff, and Isaac B. Berkson. The faculty in 1941 consisted of: Stephen S. Wise, Henry Slonimsky, Chaim Tchernowitz, Shalom Spiegel, Ralph Marcus, Guido Kisch, Sidney E. Goldstein, Abraham W. Binder, Windsor P. Daggett, John Tepfer, Lawrence Schwartz, Samson Benderley, and Nathan Krass.

The Institute, from year to year, invites distinguished visiting lecturers, and up to 1941 has had as its guests R. Travers Herford, of London; the late George Foot Moore, Kirsopp Lake, and Harry A. Wolfson, of Harvard University; Julius Guttmann and Harry Torczyner, of Berlin (the latter was in Jerusalem in 1941); and the late F. J. Foakes-Jackson, of New York. The late Hugo Gressmann of Berlin, the late H. St. John Thackeray, of Cambridge, Charles C. Torrey, of Yale University, and Gerhard Gershom Sholem, of the Hebrew University, were Stroock Lecturers. William F. Albright of Johns Hopkins University gave the Stroock lectures in 1941.

The Emil Hirsch-Gerson Levi Library is at the dis-

posal of the students and research workers generally. The library contained 43,000 volumes and about 3,000 pamphlets (1941), made up of the collections of Stephen S. Wise, Samuel Mendelssohn of Wilmington, N. C., Marcus Brann of Breslau, Emil G. Hirsch of Chicago (in part), Alexander Kohut (in part), Louis Grossman of New York city (in part), George Alexander Kohut (in part), Maurice H. Harris of New York city (in part), Nehemiah Mosessohn, David N. Mosessohn of New York city (in part), and Gerson B. Levi of Chicago.

The Jewish Institute Press was established for the publication of learned works by members of the faculty and other scholars, and had published up to 1941 the following works: *Permanent Values in Judaism* and *The Glory of God* by Israel Abrahams; (jointly with the Berlin Academy) *Index Philonis* by Hans Leisegang; *Pirke Aboth* by R. Travers Herford; *Jewish Studies in Memory of Israel Abrahams,* a collection by the faculty and visiting teachers; and *Lexicon to Josephus* by H. St. John Thackeray. In the Stroock series are: *Israel and the Tower of Babel* by Hugo Gressmann; *Josephus, The Man and the Historian,* by Thackeray; *The Jewish Foundation of Islam* by Charles C. Torrey; and (jointly with the Schocken Press) *History of Jewish Mysticism* by Gerhard Gershom Sholem.

The administrative affairs of the Institute are in the hands of the board of trustees, the first chairman of which was the late Dr. Lee K. Frankel (1922-27); successor was Judge Julian W. Mack (1927-).

See also: RABBINICAL SEMINARIES.

MORTON M. BERMAN.

Lit.: *Jewish Institute of Religion Bulletin* (1922-41) and *News Bulletin* (1929-30).

JEWISH LABOR COMMITTEE, a body representing organized labor among representatives of American Jewry. Together with the American Jewish Committee and the B'nai B'rith, the Jewish Labor Committee is a member of the General Jewish Committee and cooperates with the Joint Distribution Committee, the ORT, and the Jewish Welfare Board.

The Jewish Labor Committee represents (1942) three international unions, 116 local unions, the Workmen's Circle, and 765 other labor organizations with a total membership of about half a million. Not all these organizations are exclusively Jewish. The trade unions include the International Ladies' Garment Workers, the Amalgamated Clothing Workers of America, and the United Hat, Cap, and Millinery Workers. As the representative of organized labor, the Jewish Labor Committee represents units of both the American Federation of Labor (A. F. of L.) and the Congress of Industrial Organizations (C. I. O.). It is the only organization to do so.

The Jewish Labor Committee was organized in 1934, under the chairmanship of Baruch Charney Vladeck, as an outgrowth of the Labor Chest. This had been formed in 1934 at the convention of the American Federation of Labor in San Francisco to help the members of the labor movement who were victims of Fascism and Nazism abroad.

Before the second World War, the Jewish Labor Committee assisted in the struggle against anti-Semitism. After the outbreak of war (1939), it helped the Jewish population in countries occupied by the Nazis, particularly the Jews in France and Poland, and also the refugees in Portugal, Japan, Shanghai, and elsewhere. Chief among the non-sectarian activities of the committee was the rescue from France, after the defeat by Germany in 1940, of Italian, German, Austrian, and Czech labor leaders and Socialists who had found refuge there. The committee also helped Poles and Lithuanians to escape when the Soviet government occupied their native lands. In all, about 800 labor leaders and leading Socialists were brought to the United States or to safety in other countries.

In addition to relieving those who suffer, or are in danger, from Fascism and Nazism, the Jewish Labor Committee is engaged in a program of teaching, by means of meetings, lectures, and publications, the principles of international labor unity; it watches over the interests of labor in all Jewish undertakings; and, by making clear that the struggle against anti-Semitism is part of the general struggle against reaction, advocates that the Jews of America support all victims of Fascist aggression, whether Jews or not. The committee maintains that Jewish problems can not be isolated and can be solved only upon recognition everywhere of the rights of Jews to unqualified citizenship; it rejects all theories of "superfluous Jews" and forced migrations.

The funds of the committee are derived from contributions by the organizations with which it is affiliated. The members of these have, on occasion, contributed their wages for half a day or a day.

The office of the Jewish Labor Committee is in New York city. Its officers, in 1942, were Adolph Held, chairman; Joseph Baskin, secretary; David Dubinsky, treasurer; and Jacob Pat, executive secretary.

JACOB PAT.

JEWISH LADS' BRIGADE, a Jewish semi-military organization founded in England in 1895 by Colonel Albert E. W. Goldsmid. Its purposes were to foster interest and participation in athletics among Jewish boys who lived in the crowded slum sections of the larger cities. The organization soon expanded to include groups in London and the larger cities of the United Kingdom as well as of the Dominions. During the war which started in 1939 large numbers of the members of the Jewish Lads' Brigade were in active service, while those who were too young belonged to various home guard and civil defense units. The Dowager Lady Swaythling was honorary president of the Brigade, Sir Max J. Bonn was chairman of its council and Ernest M. Halsted brigade commandant.

JEWISH LEGION. After the entrance of Turkey into the first World War in October, 1914, the Turkish authorities expelled from Palestine a great number of European Jews who had been living there, and many Jewish notables who were connected with Zionist activities. They found refuge in Alexandria, Egypt, together with other Jews who found themselves stranded at the outbreak of the War. Among this group was the Russian Zionist leader, Vladimir Jabotinsky, who suggested the voluntary enlistment of the Jewish refugees in the British forces to fight for the liberation of Palestine.

In a short period, he succeeded in raising a force of 600 volunteers for service against the Turks. The British authorities accepted the Jewish soldiers and formed them into a Jewish Battalion known as the Zion Mule Corps. These were sent to the Dardanelles after training, under the command of Colonel John Henry Patterson, where they fought in the ill-fated Gallipoli campaign. The casualties of this unit were six killed and twenty-five wounded; three received military honors, and one received the Distinguished Service Medal. Their bravery was commended by the British commander-in-chief, General Ian Hamilton. At the withdrawal of the Gallipoli expedition in March, 1916, the unit was disbanded.

After the disbandment of the Zion Mule Corps, Jabotinsky went to England and proposed the formation of a Jewish military company for service in Egypt and Palestine under the British flag. The result was the formation of the Committee for the Jewish Future, to undertake recruiting for the proposed Jewish Battalion. This met with little success, however, and Jabotinsky temporarily suspended his activities. The plan received some stimulus after the publication of the Balfour Declaration in November, 1917, resulting in the recruiting of a large company of Jewish volunteers for military service in Palestine. This company was known as the 38th Battalion, Royal Fusiliers, and was in charge of Lieutenant Colonel Patterson, formerly in command of the Zion Mule Corps. The total strength of this unit was about 900 men; it left for Palestine in February, 1918, followed by two other units, the 39th and 40th battalions, composed of 1,700 men, in August. The latter two units were commanded by Lieutenant Colonels Eliazar Margolin and Frederick Dudley Samuel.

In the meantime, a great movement had begun in the United States for volunteers, and with the cooperation of the Zionist Organization, the first contingent of American volunteers for the Jewish Battalion was formed, numbering 200; it left New York in February, 1918, for training camps in Canada prior to going to Palestine. Subsequent units, some of them numbering as many as 500 men, left the United States at regular intervals of three weeks; 2,700 men were ultimately accepted in the United States by the British authorities for the three Jewish battalions. The battalion movement spread to other countries, including Mexico, South America, Russia, Asia, Africa, and Argentina, each contributing a number of volunteers.

Two of the leaders of the movement, Pinchas Ruthenberg and Captain Joseph Trumpeldor (a member of the original Zion Mule Corps), were thrown into prison in Russia for their activities there on behalf of the battalion. In Palestine, an entire battalion, raised and maintained there, rendered efficient service in the drive of September, 1918, which resulted in the collapse of the Turkish armies in Palestine. On September 28, 1918, this battalion, with the aid of the 39th, entered Jerusalem in triumph after pursuing the enemy across the Jordan and capturing 4,000 Turks. Numerous honors were conferred upon the members of the Legion; one was awarded the Military Cross and they were all highly praised by the commander-in-chief, General Edmund Allenby.

At the close of the first World War, the Legion was disbanded, and the promise of the British Government to permit its members to settle on government soil was never fulfilled. After many attempts to reorganize the Legion by Jabotinsky and others, the idea was dropped.

LEO KOTIN.

Lit.: Krel, M., *Memoirs of the Jewish Legion* (Yiddish; 1938); Gordon, Hirsch L., in *The New Palestine,* April 5, 1940.

JEWISH MEMORIAL COUNCIL, an organization established in London in 1919 as a memorial to Jews of the British Empire who had fallen in the first World War (1914-1918). Its declared purposes are: "to give Jewish teaching to every Jewish child; to give the best training for the Jewish Minister; to improve the status of the Ministry; to make adequate provision for Jewish Ministers and Teachers, and to make of Judaism a living force throughout the British Empire." The Council operates chiefly through a central committee for Jewish education which subsidizes and inspects local classes, conducts training courses for teachers, awards university scholarships to candidates for the ministry, and organizes periodical conferences. The work of this committee is administered by a director, part of whose salary is paid by the Jewish Religious Education Board and the Talmud Torah Trust, older educational institutions of the community. Until 1938 the position was occupied by Herbert Marcus Adler (1876-1940), joint-author of the *Service of the Synagogue.*

A library of textbooks and similar works, presented by the Union of Jewish Women in memory of Mrs. Nathaniel Louis Cohen, is maintained for the use of teachers and students, while another aspect of the Council's activity is represented by its Synagogue Provident and Pensions Fund, created to assist the clergy of small congregations. An original plan to establish a communal center in London was later abandoned, its place being taken by the erection, on commercial lines, of Woburn House which now largely fulfils this purpose.

The organization was at first known as the Jewish War Memorial Council, but the name was changed in 1931 in accordance with prevailing pacifist currents of thought.

THEODOR H. GASTER.

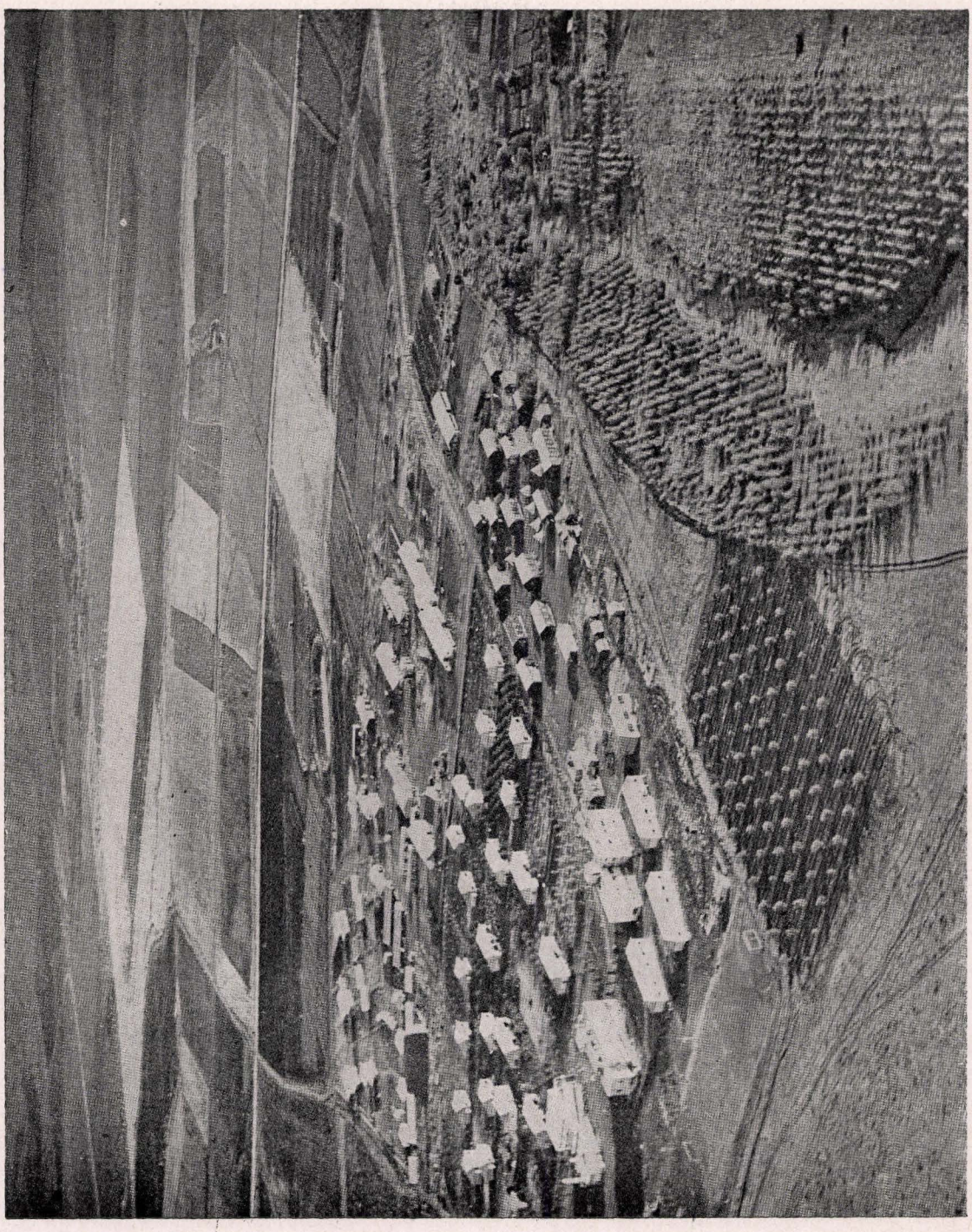
Lit.: Reports of the Central Committee for Jewish Education (1921-39); *The Jewish Year Book,* London (1940) 112, 171.

JEWISH MINISTERS' ASSOCIATION OF AMERICA, *see* RABBINICAL ASSOCIATIONS.

JEWISH NATIONAL FUND (Hebrew, Keren Kayemeth Leyisrael), Palestine land-purchasing agency of the World Zionist Organization, with headquarters at Jerusalem.

1. Aims. The aims of the Fund are: (1) to acquire the soil of Palestine as national and inalienable property; (2) to carry on drainage work on the land which it has acquired; (3) to carry on afforestation; (4) to install in the settlements modern water supply systems; (5) to give the soil under a forty-nine-year hereditary lease for cultivation to settlers as individuals or as collective groups.

2. Principles. Underlying the work of the Jewish National Fund since its inception was the urge of the



An airplane view of some of the soil owned and developed by the Jewish National Fund in Palestine

Zionist movement to reestablish the union between the people and the land of Israel. In this, a "back-to-the-soil" movement, which was widely propagated among the masses of East European Jewry in the second half of the 19th cent., played a dominant part. Concepts of social justice were woven into the Zionist doctrine. These concepts found their most tangible expression in a set of principles adopted for the development of a national land acquisition program. The principle of the Mosaic Law ("And ye shall grant a redemption for the land," *Lev.* 25:24) governing the transfer of land to its original owners after each fifty-year cycle lent a continuity and the halo of ancient tradition to the advanced doctrine. These principles were adopted not merely because it is obviously right that land bought with money raised through popular contributions should remain the property of the Jewish people in perpetuity but also because it represented the best way for preventing abuses which often arise out of private land ownership.

The Fund was to be so employed as to benefit not merely the individuals settling upon the soil, but the community of Israel. Hence the decision to apply the funds for the purchase of land that shall forever remain the inalienable property of the Jewish people. Out of these principles flow the conditions under which the Fund places its land holdings at the disposal of settlers, to wit: (1) the settler receives the land on hereditary lease only and has not, in any way, either direct or indirect, to refund the value of his holding. He is given the land in usufruct alone; (2) the settler is expected, after the expiration of the first five years from the date of his lease, to pay the Fund an annual rental equivalent to 1 to 2 per cent of the assessed value of the land which he occupies. At the end of fifteen years, the land is reappraised and the rent adjusted to the then current value; (3) the lessee is obliged to reside in the holding and to cultivate it regularly; (4) the lessee is obliged to execute, with Jewish labor only, all works in connection with the cultivation of the land.

3. Achievements. Up to September 1, 1941, the Jewish National Fund acquired 550,000 dunams of land (a dunam equals one-quarter of an acre) in all parts of Palestine. Upon the Fund's land there have been established by the Keren Hayesod, the Palestine Foundation Fund, and by individual settlers and groups, 157 agricultural settlements comprising 59 per cent (of a total of 260 Jewish agricultural settlements) of the number of Jewish villages in the country. The colonies on land of the Jewish National Fund are either (a) Kvutzoth or Kibbutzim, communal or collective villages; (b) Moshvei Ovdim, smallholders' settlements.

In the forty years of its operations, the Fund has invested about 5,518,000 Palestinian pounds on land redemption. A general appraisal of the properties of the Jewish National Fund was made in 1937. Excluding loans to settlers, securities, investments in water companies, and the like, the 4,183,000 Palestinian pounds of the Jewish National Fund's capital investments were appraised at a total of 6,040,000 Palestinian pounds. By draining the swamps, the Fund reclaimed more than 250,000 dunams and transformed them into fertile areas. The Fund has reforested 14,000 dunams by planting thereon over 3,200,000 trees.

In the settlements established on the land of the Jewish National Fund there live and work 67,000 men, women and children, of whom 50,000, comprising 34 per cent of the Jewish agricultural population of the country, live in the agricultural settlements, and 17,000, comprising 5 per cent of the Jewish urban population in the country, live in sixteen urban and suburban residential quarters on the land of the Jewish National Fund. On the Keren Kayemeth land is produced more than one-half of the total of the cereals and vegetables grown by Jews in the country. In its settlements is produced also more than one-half of the total of Jewish dairy products. The Fund has also installed modern water supply systems in fifty-seven agricultural settlements, and provided the sites for the Hebrew University on Mt. Scopus, for hospitals, synagogues and schools. Fifty industrial enterprises have been founded on the land belonging to the Fund.

By reason of its land policies and achievements in the field of colonization, the Jewish National Fund became the backbone of the rehabilitation of Palestine in the era following the first World War, on the basis of the Balfour Declaration of November 2, 1917, and the League of Nations Mandate of July 24, 1923.

4. Financial Operations. The Jewish National Fund, conceived and fashioned as one of the two (the other is the Keren Hayesod) financial instruments to translate into reality the Zionist program in Palestine, has enlisted the support of large numbers of Jews in all parts of the world. A variety of popular fund-raising methods and special campaigns have been put into operation since the Fund's inception. Up to September 1, 1941, a total of 5,965,000 Palestinian pounds was contributed by the Jewish communities toward the Jewish National Fund. Before September, 1939, branches or committees, named and directed by representatives of the various Zionist parties and groups, with the cooperation of representatives of the public at large, were engaged in raising funds for the Jewish National Fund in fifty-two countries. Following the outbreak of the second World War, in September, 1939, the major part of the financial support became the responsibility of United States Jewry, of the Jewish communities in the British Empire, and of Palestinian Jewry itself.

These funds, which are raised under the slogan "Geulath Haaretz" (the redemption of the soil), have been and are being obtained largely through the medium of popular methods which are calculated to obtain the cooperation of all classes within Jewry. Chief among these are: (1) stamps; (2) blue-white boxes; (3) the Golden Book; (4) the Sefer Hayeled; (5) tree-planting; (6) semi-annual street collections known as Flower Day and Flag Day; (7) Dunam land contributions; (8) bequests and living legacies; (9) Nachloth—the acquisition of a specifically delineated tract of land for the establishment of colonies bearing the names of outstanding personalities or of geographical units. For the year 1941, the Fund's larger gifts' campaign has been merged with that of the Keren Hayesod through the instrumentality of the United Palestine Appeal, which in turn shares in the proceeds of the United Jewish Appeal for Refugees and Overseas Needs.

5. History. The idea of a Jewish National Fund was first conceived by Dr. Hermann Schapira, professor of mathematics at the University of Heidelberg,

Germany. He proposed its establishment in a telegram which he dispatched to the first conference of the Chovevei Zion which met in Kattowitz on November 6, 1884, but no action was taken. He proposed it again to the first Zionist Congress convoked by Theodor Herzl at Basel, Switzerland, in the summer of 1897. But it was not until December, 1901, when the Fifth Zionist Congress met at Basel, that the proposal was adopted on the recommendations of Johann Kremenezky, of Vienna, and of Herzl, the president of the Congress. The Jewish National Fund was incorporated in England as a limited liability company under the Companies' Acts, 1908-1917, complete and permanent control over it being vested in the World Zionist Congress. The Fund is administered by a board of directors of nine members who are elected by the Actions Committee (General Council) of the Zionist Organization, which Council is in turn elected bi-annually by the Zionist World Congress. One-third of the directors resign each year in rotation.

During Herzl's presidency of the Zionist Organization, when the administration of the Zionist movement had its seat in Vienna, the head office of the Jewish National Fund was also located in that city, with Kremenezky as president of its board of directors. In 1905, when David Wolffsohn succeeded Herzl as president of the Zionist Organization, Zionist headquarters, including the head office of the Jewish National Fund, were removed to Cologne, Germany, with Dr. Max Bodenheimer as president of the board of directors. Upon the outbreak of the first World War in 1914, the Fund headquarters were removed to The Hague, Holland. Nehemiah de Lieme, an outstanding Dutch Zionist, became the Fund's president. At the close of the War, the head office was removed to London, England, which then became the headquarters of the World Zionist Organization. In 1921, at the Zionist World Conference held in London, a new board of directors was chosen, with Menahem Ussishkin as president, a post which he held until his death in 1941. In 1922, the head office of the Jewish National Fund was transferred to Jerusalem, and on May 6, 1930, it moved into its own home, which is now a part of the group of Jewish Agency buildings in Jerusalem. Ussishkin's assumption of the leadership of the Fund inaugurated a new era in the Fund's fund-raising and land-acquisition activity. Under his guidance, the Fund's resources grew from $4,177,000 in 1921 to $29,825,000 in 1941, and from its meager land holdings of 19,000 dunams in 1921 to 575,000 dunams in 1941. The world income for the last fiscal year, which ended on September 30, 1941, amounted to more than 610,000 Palestinian pounds.

Constant progress in fund raising as well as land purchase attended the operations of the Fund as the knowledge of its purposes became widespread among both Zionists and non-Zionists in all parts of the world. A tabulation of disbursements compiled in 1935 shows that the Fund's receipts were expended in the following ratios: 72 per cent on land for rural settlement; 7 per cent for afforestation; 7 per cent on drainage of swamps; 6 per cent on water supply.

6. In the United States. American Jewry was one of the early participants in the work of the Jewish National Fund. The total of its contributions to the Fund stood, on September 1, 1941, at $12,091,917.65.

The American branch is the oldest national agency of American Jewry for other than local purposes. Fund raising for the Jewish National Fund began simultaneously with its establishment in 1901, but the American Bureau as a separate unit was not organized until May, 1910, on the initiative and with the guidance of the Jewish National Fund headquarters at Cologne.

The American branch, under the name of the Jewish National Fund of America, was incorporated under the laws of the State of New York in 1925. The corporation is authorized

> "To accept and receive from any person, firm, corporation, society or association contributions, gifts, legacies, bequests and property for the purposes of acquiring, reclaiming and developing the soil of Palestine as the national property of the Jewish people."

Contributions thus received by the American branch are remitted to Keren Kayemeth headquarters at Jerusalem, and reports of the operations of the American branch are submitted to the annual assemblies of the board of directors and to the annual conventions of the Zionist Organization of America.

The Jewish National Fund of America carries on extensive fund-raising activities through the medium of the traditional methods and through special campaigns. It maintains permanent contact with councils and committees in more than 1,000 communities in all parts of the United States.

At a national conference held in Detroit, on October 10, 1937, the Jewish National Fund of America undertook to make a special contribution for the redemption of a special area of 50,000 dunams in Upper Galilee, to be known as the American tract. Among the contributions of American Jewry was the planting at Kfar Ha'Choresh in Galilee, of a George Washington Forest on the occasion of the observance in the United States in 1932 of the bi-centennial of the birth of George Washington.

The affairs of the Jewish National Fund of America are administered by a board of directors of fifty-one, composed of representatives of the Zionist Organization of America, Hadassah (the Women's Zionist Organization of America), Mizrahi (the Orthodox Zionist Organization of America), Poale Zion-Zeire Zion (the Zionist Labor Party), and representatives of the public at large. An administrative committee of sixteen is chosen annually by the board. David H. Lieberman was president of the Jewish National Fund of America during the period 1910 to 1912. Senior Abel occupied the office of president from 1912 to 1924. Bernard A. Rosenblatt was president from 1924 to 1926, Dr. Joseph Krimsky occupied the office in 1927, Joseph Barondess during the year 1928, Emanuel Neumann was president of the Fund from 1928 to 1931, and Nelson Ruttenberg from 1931 to 1933. He was succeeded in 1933 by Dr. Israel Goldstein, who was still president of the Jewish National Fund of America in 1942.

ISRAEL GOLDSTEIN.

Lit.: Boehm, Adolf, and Pollak, Adolf, *The Jewish National Fund* (1939; published by the head office of the Jewish National Fund); Granovsky, A., *Land Policy in Palestine* (1940); idem, *Land Settlement in Palestine* (1930); idem, *The Land Issue in Palestine* (1936; published by the Keren Kayemeth Leyisrael); idem, *Land Problems in Palestine; Hereditary Leasehold of the Jewish National Fund* (1936); Spiegelman, William Z., "America's Response to a Vital Appeal," *The New Palestine,* Oct. 8, 1937; "24,-

000,000 for the J. N. F.," issued by the Jewish National Fund of America (1938); Goldstein, Israel, *From the Past Into the Future* (published by the American Bureau of the Jewish National Fund, 1938).

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA, a fraternal benefit society, organized in 1912 and chartered in the State of New York in 1913. Its program consists of mutual aid to its members in the event of sickness, distress or death; of a wide-spread educational and social program for its members, their families, and the Jewish people as a whole; and of participation in all activities for the improvement of the condition of the Jewish masses everywhere. Implicit in the last-named purpose are considered the upbuilding of Palestine and securing the rights of labor.

The fraternal benefit system of the Jewish National Workers' Alliance operates on the same basis as that of an insurance company. Its ideological program calls for a positive approach to Jewish life and Jewish culture; the rehabilitation and productivization of Jewish life wherever possible; the democratization of Jewish communal life; the establishment of the Jewish national homeland in Palestine on the basis of Jewish labor; the organization of labor generally for the protection of its economic interests, and politically for the ultimate reshaping of the social order; the linking of the struggle for Jewish emancipation with the general struggle for a more equitable and harmonious world.

In cooperation with the Poale Zion (Labor Zionists), the Alliance was, in 1941, maintaining more than sixty school units of the Jewish Folk Shulen in the United States, as well as the Jewish Teachers' Seminary. Included in the curriculum of the schools were Yiddish and Hebrew, Jewish literature, history, folklore, and the observance, as folk manifestations, of Jewish holidays. The Alliance has no formal affiliations with any religious segment of the Jewish population. The Alliance also aided in the support of labor activities in Palestine and other countries. It published the monthly *Alliance Voice* in English and Yiddish.

The headquarters of the Alliance are in New York city, and in 1941 there were 270 branches throughout the country, including approximately 20,000 members. In 1941 its officers were: David Pinski, president; Joel Enteen, vice-president; Abraham Margulis, treasurer; Louis Segal, general secretary. LOUIS SEGAL.

JEWISH NOSE, *see* TYPES, JEWISH.

JEWISH OATH, *see* OATH MORE JUDAICO.

JEWISH PRESS, *see* PRESS.

JEWISH PROBLEM, *see* JEWISH QUESTION.

JEWISH PUBLICATION SOCIETY OF AMERICA, THE, a publishing agency for Jewish books founded in Philadelphia in 1888.

The first American Jewish Publication Society was founded in 1845 by Isaac Leeser, Hazan of the Sephardic congregation Mikveh Israel in Philadelphia. The impulse which brought this organization into being grew out of a genuine fear of the Christian missionary and his free literature. The Jewish religion was in danger because there were no Jewish books. Leeser therefore felt it necessary to confound the missionaries, save the younger Jewish generation, develop a group of American Jewish writers, and to seek unity in a religiously discordant Jewish world through the creation and development of common literary interests. Leeser, in all probability, patterned his American Jewish Publication Society after one of the missionary and tract societies which existed in London at the time. Its first book was a reprint of *Caleb Asher,* a volume printed in London in 1841 or 1842 by a publisher called the "Cheap Jewish Library." Under Leeser's brilliant leadership, this first Jewish Publication Society maintained itself for five years and published fourteen volumes and pamphlets. The subscribers to this Publication Society paid $1.00 a year and expected a new publication every month. The struggle was an uphill one, and there was always the bitter complaint of lack of support. On December 27, 1851, a fire broke out in the building where the plates and the stocks of books were stored, and the first American Jewish Publication Society ceased to function.

In 1869, Rabbi Isaac Mayer Wise engaged in a strong campaign to reestablish a publication society. He entertained an all-embracing scheme which envisioned the translation into English of every rabbinic and medieval Jewish classic. He sought to create a union of American Jewish congregations, a theological seminary and a publication society. The union and the seminary he founded, but not a new publication society.

Two years later, in 1871, a second American Jewish Publication Society was founded in New York, sponsored by Leopold Bamberger, Benjamin I. Hart, Myer Stern, Edward Morrison, William B. Hackenburg, and Simon Wolf. This second society died in the panic of 1873, after having published five books and laid plans for several ambitious projects. Its managers concluded that the measure of support did not justify an effort to continue the work.

The Jewish Publication Society of America was born as a result of the efforts of Rabbi Joseph Krauskopf when he assumed the pulpit of the Reform congregation Keneseth Israel in Philadelphia in 1887. In the first Sunday sermon which he preached during Hanukah, he urged the need of a Jewish Publication Society; several meetings, held in Philadelphia, followed to plan this new organization. In May, 1888, Krauskopf and Solomon Solis-Cohen issued a call to the Jewish community of America to meet in Philadelphia on June 3rd to organize the new publication venture. One hundred persons attended, representing every viewpoint in Jewish life, and the Jewish Publication Society of America came into being. Morris Newburger was elected the first president, serving for four years, and Krauskopf was chosen secretary, serving for ten years in that very important capacity. Jacob H. Schiff, who was abroad at the time of the organization meeting, cabled his greetings and $5,000. Meyer Guggenheim subsequently gave the Society $5,000, and these two gifts made it possible for the new organization to start its program. The purpose, as stated in the charter, was declared to be "the publication and dissemination of literature, scientific and religious works, and also the giving of instruction in practices of the Jewish religion, history and literature."

The first book published by the Society was a reprint of *Outlines of Jewish History,* by Lady Magnus, and

this book appeared in 1890, two years after the organization was founded. The second venture was the publication of the English translation of Heinrich Graetz' *History of The Jews;* the first of the six volumes appearing in 1891. A supplementary volume covering the period from 1865 forward was prepared by Ismar Elbogen, and a general revision and reprinting of Graetz was undertaken during the early 1940's.

Steps leading to the preparation of a new translation of the Bible were taken by the Society in 1892. It was intended to secure, if possible, through the cooperation of scholars in the United States and Great Britain, a new translation of each book, and to place it in the hands of an editorial committee, who, through correspondence with the translators, would harmonize the results of the work of the individual contributors. This method was followed until 1901 under the general direction of Marcus Jastrow, editor-in-chief, with Kaufmann Kohler and Frederick de Sola Mendes as the other members of the editorial committee.

It became apparent in 1901 that by this procedure the publication of a translation of the entire Hebrew Bible would be indefinitely delayed, and accordingly the *Book of Psalms,* translated by Kohler and revised by his colleagues, was given to the press and issued in 1903. The death of Jastrow in that year required the formation of a new committee of which Solomon Schechter was chairman. This committee, however, soon found that the method previously adopted was too complex, and that it would be impossible to accomplish by means of correspondence the extensive work required.

In 1908, the Society and the Central Conference of American Rabbis reached an agreement to cooperate in bringing out the new translation upon a revised plan of having the entire work done by a board of editors, instead of endeavoring to harmonize the translations of individual contributors. As a result of this understanding, the Board, composed of Solomon Schechter, Cyrus Adler, and Joseph Jacobs, representing the Society, and Kaufmann Kohler, David Philipson, and Samuel Schulman, representing the Conference, was constituted; by mutual agreement Max L. Margolis, as the seventh member, was chosen editor-in-chief and secretary to the editorial board, of which Adler was elected chairman. The selection thus made resulted in an equal representation of the Jewish Theological Seminary of America, at New York, of the Hebrew Union College, at Cincinnati, and of the Dropsie College for Hebrew and Cognate Learning, at Philadelphia. For one year Israel Friedlaender acted as a member of the board in Schechter's stead.

Through the generosity of Jacob H. Schiff, who in 1908 presented the sum of $50,000 to the Society for the purpose, the translation of the Bible was finally completed. The last meeting of the board of editors was held in November, 1915, and closed with a prayer of thanks to God that the great task was completed, and that the group, which during seven years had toiled together, was intact.

On January 30, 1917, the Bible was formally published, both in the United States and in Great Britain. In consideration of his interest in the work and of his beneficence which made it possible, the Society presented the first copy, printed on India paper and elegantly bound, with a suitable inscription, to Jacob H. Schiff, at a dinner given at the Hotel Astor in New York city on January 22, 1917. At this dinner tendered in honor of the board of editors, the officers of the Society, its friends and co-workers were present, and received as mementos copies of the Bible. Six printings attest to the popularity of the Society's translation, and over 225,000 copies were printed up to 1941.

The Society published also an abridged Bible for use in the schools, and a children's Bible was in preparation in 1942. A new Hebrew-English Bible was also planned in that year.

The publication of Israel Zangwill's *Children of the Ghetto,* in 1892, was the Society's first great popular success, and it is directly responsible for the stimulation of the publication of Jewish books in the United States.

In 1899, the Society published the first volume of the *American Jewish Year Book,* the outstanding source book of current American Jewish history. Cyrus Adler, who suggested the idea, wished the *Year Book* to serve as a bond between the American community and its sister communities all over the world. He edited the first five volumes, sharing the editorship with Henrietta Szold on the sixth and seventh volumes, and when Joseph Jacobs, then editor of the *Year Book,* died in 1916, Adler edited that volume. Miss Szold edited the eighth and ninth volumes. Harry Schneiderman, assistant secretary of the American Jewish Committee, has been editor since 1919.

One of the Society's outstanding works is Louis Ginzberg's *Legends of the Jews,* the first volume of which appeared in 1909. This monumental and epoch-making work on the Haggadah is the greatest single contribution to the study of the subject within a century, and also ranks as the most significant work on Jewish lore published in the English language. The *Legends* consists of four volumes of text, two volumes of notes, and an index volume.

In 1914, Jacob H. Schiff again manifested his interest in the work of the Society by donating $50,000 for the publication, in text and translation, of a selection of the Jewish classics. In his honor, this series of books has been called The Schiff Library of Jewish Classics, and is intended to represent the entire range of Jewish literature since the close of the Bible canon. The series was designed to demonstrate that Jewish literary genius and thought did not close with the Bible, but continued and were active throughout the ages in all branches of literature. Seventeen volumes in this series had been printed by 1941, consisting of *Selected Poems of Jehudah Halevi, Selected Poems of Solomon ibn Gabirol, Poems of Moses ibn Ezra, Hebrew Ethical Wills* (2 vols.), *Treatise Ta'anit of the Babylonian Talmud, Sefer ha-Ikkarim* (5 vols.), *Mekilta de Rabbi Ishmael* (3 vols.), *Ma'aseh Book* (2 vols.) and *Mesillat Yesharim.*

The Press of the Society, founded in 1920, was also a direct result of Adler's vision. Jacob H. Schiff gave $50,000, Louis Marshall gave $25,000, and the remaining $25,000 necessary to build and equip the plant was collected by the then president, Simon Miller. The Press has become an ever-growing branch of its activities; it set the type for the Society's own books and is also the publisher for most of the Jewish educa-

tional institutions in America and for many learned societies. It sets type in Hebrew and all the cognate languages as well as English and other languages.

The Society, up to 1942, had published seven volumes in a Historical Jewish Community Series: *History of the Jews in Frankfort, History of the Jews in London, History of the Jews in Venice, History of the Jews in Vienna, History of the Jews in Augsburg and Regensburg, History of the Jews in Cologne,* and *History of the Jews in Rome.* This series, when completed, will have chronicled the history of all the old world Jewish communities. A new American Jewish Community Series was under way in 1942.

A series of commentaries on the Bible was under way in 1942, with two volumes already printed, *Commentary on Deuteronomy* and *Commentary on Numbers.*

The personalities connected with the Society represent the leaders in every phase of Jewish work in the United States. The second president of the Society was Edwin Wolf, who served from 1902 until 1913, and was succeeded by Simon Miller, who served for twenty years, and was in turn succeeded by J. Solis-Cohen, Jr., in 1933. The first chairman of the publication committee was Judge Mayer Sulzberger, who served from 1888 until 1923. Cyrus Adler succeeded him and served for ten years. Judge Louis E. Levinthal was chairman in 1942. Henrietta Szold became a member of the publication committee at its first meeting, and served as secretary of the publication committee, editor, translator and compiler of various publications from 1893 until 1916. She translated the two volumes of *Ethics of Judaism* by Moritz Lazarus and volumes 1 and 2 of Ginzberg's *Legends of the Jews* from the German, and Nahum Slouschz' *Renascence of Hebrew Literature* from the French and compiled the index to Graetz' *History of the Jews.* She was serving as an honorary vice-president of the Society in 1942.

The roll of authors and translators whose books have been published by the Society is synonymous with Jewish learning and literature: Abrahams, Adler, (Cyrus, Elkan N., and Liebman), Ahad Haam, Asch, Bein, Baron, Bentwich, Berges, Bialik, Brody, Cohen, Darmesteter, Davidson, Davis, Davitt, Dembitz, Deutsch, Doniach, Dubnow, Finkelstein, Frank, Freimann, Gaster, Ginzberg, Goldberg, Goldsmith, Goodman, Gordon, Gottheil, Grayzel, Greenstone, Grunwald, Halper, Husik, Illiowizi, Jacobs, Kaplan, Kober, Kraft, Lauterbach, Lazare, Levinger, Liber, Lowenthal, Malter, Margolis, Marx, Miller, Misch, Modder, Mosenthal, Opatoshu, Perez, Philipson, Posener, Radin, Raisin, Raskin, Reider, Rhine, Roth, Rothgiesser, Sachs, Schechter, Schnabel, Simon, Slouschz, Emily Solis-Cohen, Solomon Solis-Cohen, Steinberg, Strack, Straus, Szold, Vilnay, Vogelstein, Wolfenstein, Yehoash, Yellin, Zangwill and Zirndorf.

Some of the other outstanding publications of the Society are the Marx and Margolis *History of the Jewish People,* considered the most authentic one-volume history of the Jews in English; the two volumes on *The Pharisees,* by Louis Finkelstein; *The Jews of Germany,* by Marvin Lowenthal; *Biography of Theodor Herzl,* by Alex Bein; *Biography of Solomon Schechter,* by Norman Bentwich; *Social Life of the Jews in Spain During the Middle Ages,* in two volumes, by Abraham A. Neuman; the three volumes of *Studies in Judaism,* by Solomon Schechter; and the *History of Mediaeval Jewish Philosophy,* by Isaac Husik.

The Society has encouraged research, stimulated creative effort and provided an organization through which translations and original works have been distributed throughout the world. It has published over 200 titles and distributed more than two and a half million of its books.

The officers in 1942 were: J. Solis-Cohen, Jr., president; the Honorable Horace Stern, vice-president; Howard A. Wolf, treasurer; Dr. Solomon Grayzel, editor; Maurice Jacobs, executive director.

MAURICE JACOBS.

Lit.: American Jewish Year Book, vols. 1 to 43.

JEWISH QUARTER, *see* GHETTO.

JEWISH QUARTERLY REVIEW, THE, a journal devoted to the science of Judaism, published quarterly by the Dropsie College for Hebrew and Cognate Learning at Philadelphia. It was, in 1942, the oldest existing journal of Jewish science in the English language. Founded in London in October, 1888, and edited by Israel Abrahams and Claude G. Montefiore, it served for twenty years primarily as a literary scientific medium for the group of brilliant Jewish scholars in England, although its pages were open also to other scholars from abroad. Solomon Schechter published many of the Genizah documents, including parts of *Ecclesiasticus,* for the first time in the pages of this magazine.

Other contributors were Joseph Jacobs, Elkan N. Adler, Adolf Büchler, Hartwig Hirschfeld, Adolf Neubauer, Israel Zangwill, as well as Wilhelm Bacher, David Kaufmann and Moritz Steinschneider. The contributions of these scholars cover the whole range of Jewish studies, including Bible, rabbinics, Jewish history, sects and Arabic Jewish studies. Occasionally there were included also popular articles of a ritual and theological nature. Managerial difficulties which threatened the continuance of the Jewish Quarterly Review caused the editors to welcome Cyrus Adler's offer to transfer the journal to Philadelphia and to continue its publication under the auspices of the Dropsie College, then newly established.

The first number of the new series appeared in 1910 under the joint editorship of Cyrus Adler and Solomon Schechter. After Schechter's death in 1915, Adler remained the sole editor. From 1910 to 1940, thirty volumes of the new series appeared under his editorship. A classified index to volumes 1 through 20 of the new series was published in 1932.

In 1942 the editors were Abraham A. Neuman, president of the Dropsie College, and Solomon Zeitlin, professor of rabbinics. The columns of the Jewish Quarterly Review, the only non-Hebrew magazine devoted exclusively to the science of Judaism in all its branches, have been open to all scholars, Jews and non-Jews, with contributors drawn from all parts of the world. ABRAHAM A. NEUMAN.

JEWISH QUESTION. The term "Jewish question," while often employed to designate the totality

of problems that confront the Jews particularly in matters of adjustment to their environment, is actually a misnomer. In the first place, the term was invented by anti-Semites; in the second place, there is no single Jewish question anywhere. There are *problems* which the Jews encountered from the beginning of their history in different countries and under different conditions due to their dispersion and to the religious and social disparity between them and the people in whose midst they lived, and due also to the fact that they were everywhere a minority, often concentrated within centers of crowded population and limited as to occupation.

These problems the Jews have met in different countries and in different localities in accordance with the circumstances in which they lived at a given time in a given part of the world. The Jews, however, never, at any time or any place, considered themselves a problem to themselves or to the people among whom they lived; the "problem" was raised by those who from time to time denied the Jews the opportunity to practise their religion, political rights and economic opportunity. The Jews, everywhere and in all eras, took themselves for granted as humans among humans; they sought to perpetuate themselves and to maintain the religious ideals to the witness of which they deemed themselves called from ancient times; the "problem" was raised by those who were confronted by the riddle of the Jews' refusal to become assimilated, the stubbornness of their will to live, and their inexplicable survival after centuries of the most cruel inventions for their extermination.

The "problem" became "a question" in the 19th and 20th centuries in Central and Western Europe when anti-Semites capitalized for their political purposes the economic and cultural rise of the Jews that resulted from political emancipation; and the phrase "the Jewish question" was picked up by the anti-Semites and employed for their purpose in countries of Eastern Europe where the Jews had not yet been politically emancipated. Even so, *the* Jewish question was a misnomer, because the situation of the Jews differed in different countries and the accusations brought against them by anti-Semitic politicians in the several countries—West and East—perforce had to differ.

Thus, after the first World War, in European countries, for example, one set of anti-Semites raised "the question" because the Jews were alleged to be the capitalist devils who plotted to accumulate in their own hands all the wealth of the world; in another, they were the Communist devils who plotted to shatter and destroy the whole capitalistic system; the Fascists in the United States raised "the question" of the Jews as warmongers who controlled motion pictures, the press, the radio and the government; even in Japan, where there were no more than a handful of Jews, "the Jewish question" was injected into the international situation by the militarists in 1941.

In the 19th cent. Jews who lamented the tardiness with which the rights of man were extended to them even in enlightened countries became so affected by the anti-Semitic arguments that they themselves, more or less, began to accept the basic hypothesis of the anti-Semites, namely that the Jews were everywhere an alien and unassimilable element in the community. Hence the term "Jewish question" became part of the forensic vocabulary of those who wrestled with "the question" and offered solutions in accordance with their own ideologies.

If it is assumed that the sum total of problems which confront the Jews wherever they live constitutes a "Jewish question," then "the question" falls into three categories: political, economic, and cultural-religious. To each of these categories various schools of thought among Jews offer their own solutions. To the political problem Zionists offer as a solution the creation of a Jewish State anywhere; nationalists, political minority rights for the Jews in the countries of their habitation; liberals set their hope in the processes of Democracy. The economic problems are held by all groups to be dependent upon the political solutions, and practically the same answers are given to "the question." The cultural-religious problems depend upon the interpretation of what is vital in Judaism; the discussion of the cultural and religious aspects cuts across the ideologies of the various groups into which the proffered political and economic solutions have divided the Jewish people. They vary all the way from those who seek to preserve every custom and practice embodied in the Jewish traditions from the beginnings, to those who hold that they are Jews only by reason of their Jewish religious creed, to those whose sole Jewish consciousness is that of solidarity with the Jewish group.

In view of the individualism which has characterized Jewish thinking, and even action, throughout the ages, the 20th cent. witnessed an unparalleled diversity of Jewish ideologies while at the same time there was a common feeling that the weal or woe of Jews all over the world was the concern of each individual Jew.

ISAAC LANDMAN.

JEWISH RACE, *see* RACE.

JEWISH SABBATH ALLIANCE OF AMERICA, an organization whose object it is to promote in every possible way the observance of the traditional Jewish Sabbath. It was first organized in 1905, as the Jewish Sabbath Association, with Bernard Drachman as president. In 1920 it merged with the Alliance of Israel and changed its name to the Jewish Sabbath Alliance of America.

Endeavoring to preserve and increase the sentiment of loyal attachment to the Sabbath among the Jewish people, the Alliance has rendered legal and economic support (in the form of an employment bureau) to those who find difficulties in the way of maintaining their attachment. Sabbath societies were organized in many of the leading cities of the country. A monthly magazine, the *Sabbath Journal,* was published from April, 1905 to April, 1909; it was replaced, at its expiration, by a concerted effort to present the point of view of the Alliance in the Jewish and secular press.

Among its achievements in the economic field have been the arrangements made with various individual employers, as well as with employers' and employees' organizations, to secure Sabbath observance. Legal intervention has been provided for those Jewish mer-

chants who, observing the Sabbath, have found it necessary to keep their places of business open on Sunday, and have suffered arrest thereby. Several thousand such Sabbath observers have, in this manner, been saved from penalties for alleged infringement of the law. The Alliance has also intervened on behalf of Jewish students at public schools, high schools, and universities who faced the possibility of interference with their wish to observe the Sabbath because of classroom or examination schedules.

As early as 1915, the Jewish Sabbath Alliance began to advocate the introduction of the five-day week. In an address before a Christian convention in Oakland, Cal., Bernard Drachman pointed out that the five-day week would be of general benefit, not only from the religious viewpoint, but also economically and socially. During the 1920's many of the employees' associations adopted resolutions favoring the five-day week, at the direct instigation of the Alliance. The Employment Bureau of the Alliance, established in 1905, which arranges for contacts between Sabbath-observing workers and employers, had, by 1941, received about 60,000 applications, and had effected 20,000 placements.

The Alliance is supported by voluntary contributions. In addition, its Employment Bureau also received a subvention from the Federation for the Support of Jewish Philanthropic Societies. Bernard Drachman was still its director in 1942.

BERNARD DRACHMAN.

JEWISH SCHOOLS, *see* EDUCATION; SCHOOLS.

JEWISH SCIENCE, a religious movement within Judaism which declaredly aims to intensify the spiritual consciousness of the Jew and reveal to him the resources for health and serenity and peace of mind that are to be found within his own faith. As its name indicates, it is its intent particularly to counteract the inroads of Christian Science among the Jewish people, to stem the strongly visible tide of proselytism which Christian Science has set in motion, and to reclaim for Judaism those who have already been drawn within the Christian Science fold. It was founded in 1922 by Rabbi Morris Lichtenstein, a graduate of the Hebrew Union College of Cincinnati, who had received his Semichah, or rabbinical ordination, abroad before he entered the American ministry. To his claim that the Jew could find within Judaism all the spiritual strength and sustenance that he was seeking at other shrines, he brought the support of his Talmudic training and Jewish scholarship.

Jewish Science has attracted a considerable following and has built up a literature of its own which is read and used as a guide for living in the homes of these adherents. A text-book, entitled *Jewish Science and Health,* the volumes *How to Live, Peace of Mind, Joy of Life, Judaism,* all written by the founder, expound the philosophy of Jewish Science. They point to Judaism as a way of life, and to Jewish Science as the application of the teachings of Judaism to the practices of life.

Lichtenstein asserted in his writings that the theistic idea which is the basis of his philosophy, and the basis of the method of prayer which he devised, and upon which was constructed his system of religious healing, is derived from the God concept in the Hebrew Psalms. The God concept embraced in Jewish Science involves Immanence, as well as Omnipresence, and presupposes a beneficent Providence indwelling in all the forms of His creation and responsive to affirmative prayer.

At the meeting of the Central Conference of American Rabbis held at Cape May in 1927, the question of the compatibility of the movements for spiritual healing, including Jewish Science, was discussed. A special committee submitted a report declaring that "spiritual healing is in keeping with the principles and traditions of Judaism," but the Conference decided not to commit itself. The following year a compromise report, reaffirming belief in the healing powers of the synagogue but disproving cults that deny "reality to all human ailments," was adopted.

As the instrument for the promulgation of his movement, Rabbi Lichtenstein organized the Society of Jewish Science, with headquarters in New York city; he was the Society's leader until his death in 1938. Related organizations were initiated by several other Reform rabbis, notably Alfred G. Moses, Clifton Harby Levy, and Samuel A. Levenson.

At Lichtenstein's behest, and at the request of the members of the Society, the leadership of the Society was assumed after his death by his wife, Tehilla Lichtenstein, herself the daughter of a rabbi, and a descendant of a line of rabbis unbroken for the past five hundred years. Mrs. Lichtenstein occupies the pulpit which her husband established, being the only woman in the United States holding a rabbinical post.

TEHILLA LICHTENSTEIN.

Lit.: Central Conference of American Rabbis Year Book (1927) 165-93, 352-68; (1928) 101-10.

JEWISH STAR, *see* SHIELD OF DAVID.

JEWISH STATISTICAL BUREAU, *see* SYNAGOGUE COUNCIL OF AMERICA.

JEWISH TELEGRAPHIC AGENCY, a worldwide agency for the dissemination of Jewish news, servicing the Jewish and secular press of various countries, as well as private organizations. The Agency was developed out of the Jewish Correspondence Bureau, which was organized in The Hague, Holland, in 1917. Until the end of the 1914-1918 war the activities of the Bureau were directed from The Hague. In 1919 Meier Grossman and Jacob Landau organized the Jewish Telegraphic Agency in London. It gradually expanded, opening subsidiary offices in New York, Berlin, Paris, Warsaw, Jerusalem and Prague. In addition, the Agency maintained special correspondents in other cities throughout Europe, Asia, South Africa, Australia and South America.

Until the outbreak of war in 1939 news was despatched by wire and wireless to the Yiddish press from all the cities where there were correspondents to all the cities where there were subscribing agencies. As the Hitlerian advance lessened the number of centers free for Jewish activity, the exchange of news was necessarily cut down. In 1942 there were no Agency offices or correspondents in the Hitler-dominated territories. Offices, however, had been established in Argentina and Brazil, while correspondents still functioned in all the other Latin American countries.

The Agency also sends out a daily bulletin to individual subscribers and organizations. It has a mail news service and a feature service to the Anglo-Jewish publications in the United States and other countries. In the United States Jewish news is released to the general press directly, and in Great Britain it is released through Reuter's.

In the United States, the Jewish Telegraphic Agency was reorganized in 1935, forming a communal, non-profit institution under the managing directorship of Jacob Landau. After the beginning of the war in 1939, the Agency in the United States became not only the clearing-house for such Jewish news as originated in the vanquished countries, but it was also the publicizing source depended on by the relief agencies which had undertaken the amelioration of conditions wherever possible. With the intervals between open or disguised anti-Semitic propaganda outbursts growing shorter, even in the United States, the Agency also engaged in the investigation of such libels and in counter-activity against them. Boris Smolar was editor-in-chief of the Jewish Telegraphic Agency in 1942.

A secondary activity, inaugurated in 1940, was the Overseas News Agency, which provided the general press on the American continents with news of oppressed nationalities, especially in the territories occupied by the German armies. BORIS SMOLAR.

JEWISH TERRITORIAL ASSOCIATION, *see* TERRITORIALISM.

JEWISH THEATRICAL GUILD, an organization of Jews in the theatrical business. Its purpose is twofold: to maintain the traditions of Judaism among Jews in the theatre and to aid the sick and needy in that field, regardless of creed.

The Jewish Theatrical Guild was founded in 1924 by William Morris, a leading theatrical agent. In 1941 it had about two thousand members.

Among its other activities, the organization maintains a chapel that is used for memorial services (*Yahrzeit*) by its members. It has been particularly active in assisting those sick of tuberculosis, a disease to which performers in the theatre are particularly susceptible.

The offices of the guild are in New York city. After the death of William Morris in 1932, Eddie Cantor became president in 1933. The vice-presidents in 1941 were: George Jessel, Fred Block, A. A. Jaller, Sam H. Harris, William Morris, Jr., Ben Bernie, and Jack Pearl. EDDIE CANTOR.

JEWISH THEOLOGICAL SEMINARY OF AMERICA. In order to provide a theological center from which the beliefs and tenets of traditional Judaism might be disseminated, Sabato Morais, of Philadelphia, and others founded in New York city in 1886 the Jewish Theological Seminary Association, the function of which was the establishment and maintenance of a seminary for the training of rabbis and teachers along Conservative lines. Sabato Morais was president of the faculty of the school, which was opened in 1887, until his death in 1897. With his death the animating spirit of the enterprise was gone and the school languished until its reorganization as the Jewish Theological Seminary of America in 1902. The latter received its charter from the State of New York "for the perpetuation of the tenets of the Jewish Religion, the cultivation of Hebrew literature, the pursuit of Biblical and archaeological research, the advancement of Jewish scholarship, the establishment of a library, and for the education and training of Jewish Rabbis and teachers." The famous Solomon Schechter, Reader in Rabbinics at Cambridge University, England, and discoverer of the Genizah at Cairo, was chosen to head the new institution.



Entrance to the old building of the Jewish Theological Seminary of America

Under Schechter's leadership the Jewish Theological Seminary became one of the greatest schools of its kind in the world. He appointed to the faculty men renowned for their scholarship, until he had a staff of extraordinary caliber. The course of instruction, to which only college graduates are admitted, although in exceptional cases students were permitted to pursue both rabbinical and secular studies at the same time, covers a period of four years. Upon the death of Schechter in 1915, Cyrus Adler, president of Dropsie College, who was for a time president of the Board of Trustees after the reorganization of the Seminary, was appointed acting president. From 1924 on he was president of the Seminary, continuing the tradition of Morais and Schechter, maintaining it as the stronghold of Conservative Judaism. Up to the year 1930 the Seminary graduated 230 rabbis, most of whom are ministering to communities in the United States, but several are located in Canada, one in Germany, and one (Dr. Joseph H. Hertz) in London as the chief rabbi of the British Empire. A number of the alumni, in addition to their regular rabbinical work, are serving on the faculties of local colleges and universities. Five of them are members of the teaching staff of the Seminary itself. Several important contributions to Jewish scholarship and literature have been made by the grad-

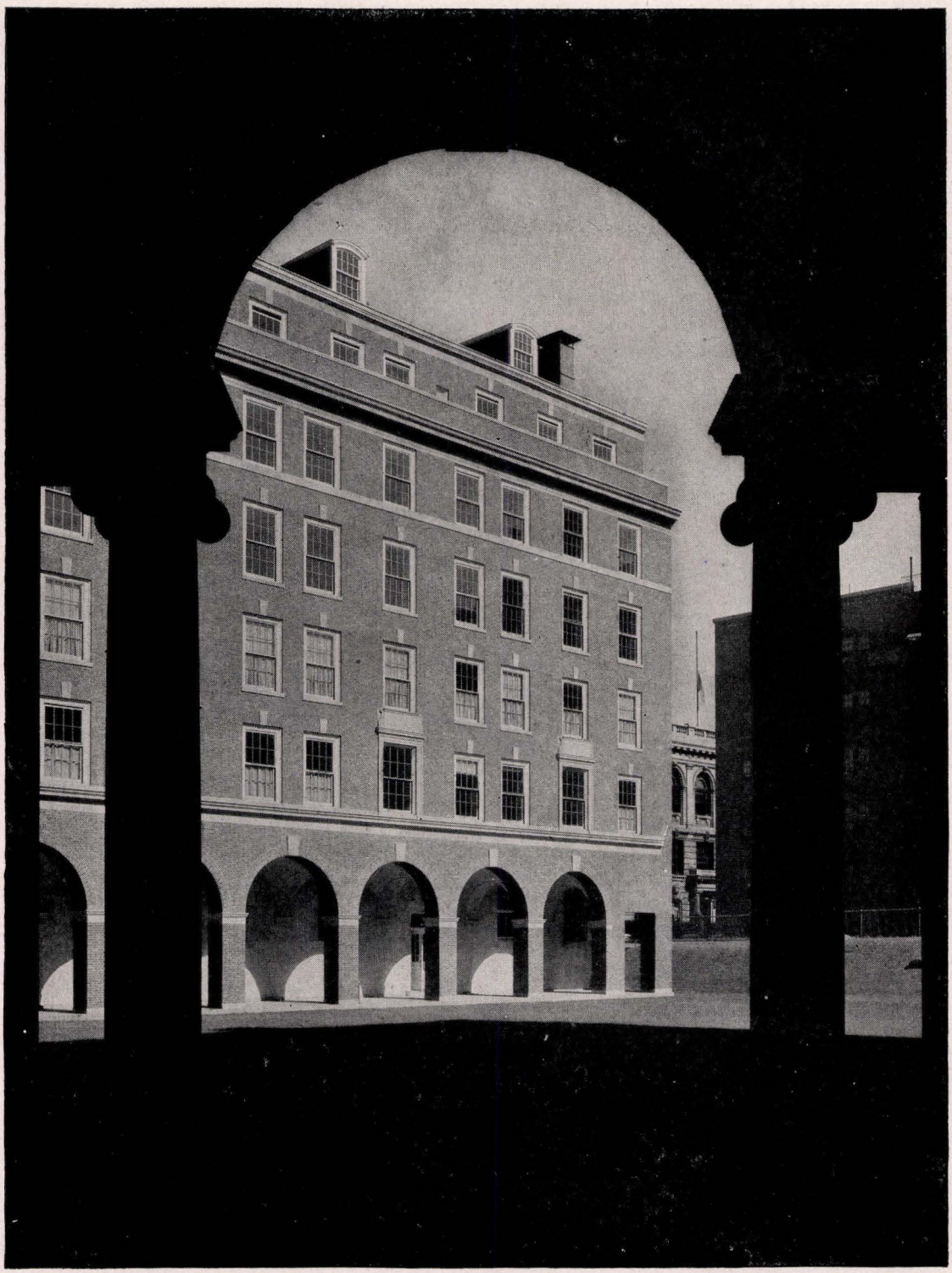


Exterior view of the buildings of the Jewish Theological Seminary of America in New York City

uates of the Seminary, and three of their books have been published by the Seminary.

The Seminary library, which consists (1930) of 82,000 printed volumes and 6,000 manuscripts, is one of the largest and finest libraries of Hebraica and Judaica in the world. At the reorganization of the Seminary in 1902 the library contained about 5,000 volumes coming mainly from the libraries of David Cassel of Berlin and Sabato Morais. Judge Mayer Sulzberger of Philadelphia then presented to the Seminary several valuable collections consisting of about 8,000 books and many rare manuscripts and incunabula. The library was augmented by many other valuable collections, including the Steinschneider and Kautzsch libraries, presented by Jacob H. Schiff; the library of the late President Schechter, which contains very rare Genizah fragments, including an autograph signature of Maimonides; the Israel Solomons Collection of Anglo-Judaica; and the Maurice Herrmann Collection of ceremonial objects and pictures. In 1923 the Seminary came into possession of the famous Elkan Nathan Adler collection, consisting of 40,000 rare volumes and 4,000 manuscripts; it was the largest Jewish private library and forms a treasure of Jewish lore. Since the library had grown to such magnitude and importance, it was chartered as a separate corporation in 1925.

The synagogue of the Seminary contains an Ark found by Schechter in the Cairo Genizah. Over 800 years old, it is probably the oldest piece of Jewish ecclesiastical furniture in the United States. The Seminary is now in possession also of the Benguiat collection of Jewish ceremonial objects, one of the best collections of its kind in existence. The Seminary has thus far (1930) published fourteen volumes, the most important among them being *Geonica* (vols. 1 and 2), by Louis Ginzberg; the *Yerushalmi Fragments from the Genizah,* edited by Louis Ginzberg; *Sepher Shaashuim,* edited by Israel Davidson; *Saadia's Polemic against Hiwi Al-Balkhi,* by Israel Davidson; *Mahzor Yannai,* edited from Genizah fragments, with notes and introduction by Israel Davidson, and with additional notes by Louis Ginzberg; *Thesaurus of Mediaeval Hebrew Poetry,* by Israel Davidson; *The Jewish Marriage Contract,* by Louis M. Epstein; *Italian Hebrew Literature,* by Sabato Morais, edited by Julius H. Greenstone with a foreword by Henry S. Morais; *Jewish Self-Government in the Middle Ages,* by Louis Finkelstein, besides four smaller publications, and an annual register. Three volumes, by Professors Louis Ginzberg and Israel Davidson on Halachic, Haggadic and liturgical studies, were published by it as *Genizah Studies in Memory of Doctor Solomon Schechter.*



An archway view of the quadrangle of the Jewish Theological Seminary of America

The Teachers Institute of the Seminary, which originated with extension courses established by it for teachers in 1904, was opened in 1909 in New York city through the generosity of Jacob H. Schiff and Louis Marshall, and was for many years under the direction of Professor Mordecai M. Kaplan. It has two departments, a teachers' training department from which 325 teachers for Jewish religious schools have been graduated, and an academic department established in 1925, from which forty-six have been graduated. In 1929, arrangements were concluded with Teachers College of Columbia University whereby it is possible for students of the Teachers' Institute to obtain a B.S. degree from Columbia University and a Bachelor of Jewish Pedagogy degree from the Teachers Institute in five years, by pursuing a combined course of study at both institutions. After the tragic death, in 1920, of Israel Friedlaender, a noted scholar who had taught for many years at the Seminary, the Israel Friedlaender Classes of the Teachers Institute were formed (1922). They have branches all over New York city, their aim being "to give Jewish young men and women a general conception of their spiritual heritage, and to qualify them for participation in Jewish communal life." In 1930 three new buildings were erected for the use of the Seminary. They consist of the library building, known as the Jacob H. Schiff Memorial; the Teachers Institute building, the funds for which were contributed by Israel Unterberg in memory of his parents; and the dormitory building, known as the Louis S. Brush Memorial. CYRUS ADLER.

The preceding section was written in 1930 by Dr. Cyrus Adler, president of the Seminary until his death (1940). The following is a brief summary of the history of the Seminary since that time.

The number of rabbis graduated by June, 1941, totals 353, nine of whom are on the Seminary faculty. There are 450 graduates of the Teachers Institute, 120 graduates of the Israel Friedlaender Classes, and 160 graduates of the Seminary College of Jewish Studies, previously known as the Academic Department of the Teachers Institute.

In 1932 Mrs. Nathan J. Miller presented 1,100 manuscripts gathered from all parts of the Orient to the Seminary Library. At her request the gift is known as the Enelow Memorial Collection. The late Dr. Hyman G. Enelow bequeathed his own private library to the Seminary. Lucius N. Littauer gave to the Seminary the sum of $10,000 in 1937, for the duplicates of Hebraica in this Collection, which he presented to the Library of Harvard University. The rare books and manuscripts purchased with this fund have been added to the Enelow Collection. Through these and many other gifts and purchases, the Seminary was believed, in 1941, to possess the most notable Hebrew collection ever assembled, consisting of 121,028 printed books and pamphlets and about 7,800 manuscripts.

The Museum of Jewish Ceremonial Objects was opened to the public in January, 1931, and has been augmented each year by gifts. In 1939 a collection of more than 500 items, brought together by Dr. H. G. Friedman, was turned over to the Museum, making significant additions to its every division. Also in that year the Jewish community of Danzig deposited at the Seminary a remarkable collection of Jewish ceremonial and religious objects, with the stipulation that, if within fifteen years a Jewish community should be reestablished in Danzig, the collection is to be returned; otherwise it is to remain the property of the Seminary.

Through a gift from Mrs. Felix M. Warburg in 1934 the Seminary acquired the ornamental wrought iron gates which stand at the entrance to the Seminary buildings. Above the gates is the inscription, "In Memory of Jacob H. and Therese Schiff."

The Seminary had published, up to 1941, twenty-four volumes, including the first three volumes of Professor Louis Ginzberg's monumental *Commentary on the Talmud of Jerusalem*.

A gift of Lucius N. Littauer in 1938 made possible the establishment of the Institute for Religious Studies (originally known as the Institute of Interdenominational Studies), as a graduate school conducted with the cooperation of Catholic, Protestant and Jewish scholars. The Institute conducts lecture and survey courses designed to strengthen inter-faith understanding based on knowledge.

The Seminary Institute of Jewish Affairs was inaugurated in 1932 to conduct public lectures on subjects of general Jewish interest and also to arrange seminars for laymen who wish a more intimate knowledge of Jewish subjects. In May, 1939, this Institute sponsored a conference on "The Jew and the World Crisis"; in 1938 a "Conference on the History of Religion"; and in October, 1941, a "Conference for the Preservation of Judaism."

The Seminary marked its semi-centennial celebration in the academic year 1936 to 1937. As part of the celebration three public assemblies were held during the year. These were addressed by Governor Herbert H. Lehman, President Henry Sloane Coffin of Union Theological Seminary, President Nicholas Murray Butler of Columbia University, President James B. Conant of Harvard University, Felix M. Warburg, Lewis L. Strauss, and Sol M. Stroock.

Under a special grant from the National Refugee Service, Inc., the Seminary was enabled, in the year 1939 to 1940, to establish special classes for refugee rabbis to help in their retraining for service in American communities.

The National Academy for Adult Jewish Studies was organized in 1940 under the auspices of the Jewish Theological Seminary.

On the death of Dr. Cyrus Adler in 1940, Dr. Louis Finkelstein was elected president of the Seminary. The other members of the faculty of the Rabbinical School in 1941 were Professors Louis Ginzberg, Alexander Marx, Mordecai M. Kaplan, Moses Hyamson, Ismar Elbogen, Saul Lieberman, H. L. Ginsberg, Boaz Cohen, Simon Greenberg, Robert Gordis, Hillel Bavli, Arleigh B. Williamson, Dr. Alexander Sperber, Dr. Max Arzt, and Rabbi Israel Goldfarb.

The faculty of the Teachers Institute included, in 1941, also Professor Zvi Scharfstein, Joshua Ovsay, Dr. Paul Chertoff, Dr. Samuel Dinin, Dr. Abraham Halkin, Mrs. Judith K. Eisenstein, Mrs. Temima N. Gezari, Dr. Leo Rosenzweig, and Dr. Reuben Wallenrod.

Sol M. Stroock, chairman of the board of directors of the Seminary and president of the Library Corpora-

tion, died on September 11, 1941. The members of the board in September, 1941, were: Henry W. Braude, Dr. Max Drob, William Fischman, Dr. Harry Friedenwald, Dr. Solomon Goldman, Dr. Israel Goldstein, Jacob C. Gutman, Henry S. Hendricks, Abraham Krasne, the Honorable Irving Lehman, Edgar J. Nathan, Jr., Arthur Oppenheimer, David H. Pleet, J. Solis-Cohen, Jr., Lewis L. Strauss, and Mrs. Felix M. Warburg.

The officers of the board of directors of the Library Corporation in September, 1941, were: Dr. Louis Finkelstein, vice-president; Henry S. Hendricks, secretary; and Arthur Oppenheimer and Lewis L. Strauss, treasurers. Louis Bamberger, Dr. Alexander Marx and Dr. A. S. W. Rosenbach are members of the board of the Library Corporation. LOUIS FINKELSTEIN.

Lit.: Registers of the Jewish Theological Seminary of America, 1931 to 1941.

JEWISH WAR VETERANS OF THE UNITED STATES, an organization of Jewish men and women who served in the armed forces of the United States in its wars or expeditions. According to the preamble of the organization's constitution, its general purpose is to be "of greater service to our country and to one another, and . . . to perpetuate our American ideals." The organization is the official representative of those Jewish soldiers and sailors who are confined to the various hospitals for veterans under the care of the United States Veterans Administration; it aids the widows and dependents of deceased Jewish veterans in securing benefits to which they are entitled by law; it is engaged in promoting good will among American veterans of all faiths; it participates, with other organizations of veterans, in patriotic functions at which it represents American Jewry; and it is active in assisting in Americanization programs. In recent years, since the rise of Nazism in Europe, and the spread of subversive elements in the United States, the Jewish War Veterans, through its local posts, has been aggressively engaged in combating these by means of its meetings and the distribution of information about the Jews. It is the only Jewish organization of war veterans recognized by the American Legion and the Veterans of Foreign Wars.

The Jewish War Veterans is an outgrowth of the Hebrew Union Veterans Organization. In March, 1896, sixty-seven Jewish veterans of the Civil War, assembled in the Lexington Opera House, New York city, founded the Hebrew Union Veterans Organization. The first national commander was Judge Joseph H. Stiner. He was succeeded by Isaac Eckstein and then by Colonel Isidore Isaacs. Three years later, at the conclusion of the Spanish American War, those who had served in the army or navy organized the Junior Hebrew Veterans Association of the War with Spain. This name, because of its unwieldiness, was changed in 1900 to the Hebrew Veterans of the War with Spain. The national commander for many years was Isidore Weill. The Hebrew Union Veterans Organization and the Hebrew Veterans of the War with Spain continued as two separate organizations, safeguarding the interests of Jewish veterans and Jews in the United States army and navy, defending Jewish rights generally, and promoting Americanism.

The roster of the Hebrew Union Veterans Organization, however, was being rapidly depleted by death because membership was limited to veterans of the Civil War. In 1917, no longer able to maintain a separate organization, the remaining members of the Hebrew Union Veterans Organization were absorbed into the Hebrew Veterans of the War with Spain. When the first World War was ended in 1918, the Hebrew Veterans of the War with Spain, in order to include veterans of all wars, changed its name to Hebrew Veterans of the Wars of the Republic. The first national commander of the new organization was Maurice Simmons. In 1923, at the suggestion of Nathan Straus, an honorary member, the word "Hebrew" was changed to "Jewish." The organization adopted its present name in 1929.

The Jewish War Veterans is (1942) a nation-wide organization of about 25,000 members with more than 200 posts. These are located in every large city of the United States. The various posts are banded together in state groups, but all are under the control of the national headquarters and under the leadership of a national commander. The national headquarters are in New York city. The following were national commanders: David Solomon (1923-24), Morris Mendelson (1924-28), Julius S. Berg (1928-30), Harold Seidenberg (1930-32), J. George Fredman (1932-33), William Berman (1933-35), Abraham Kraditor (1935-36), Harry S. Schaffer (1936-38), Isadore Worth (1938-39), Edgar H. Burman (1939-40), and Fred S. Harris (1940-41). The present commander (1942) is Benjamin Kaufman, who was awarded the Congressional Medal of Honor.

In addition to its other activities, the Jewish War Veterans maintains a bureau to compile facts regarding the service of Jews in the army and navy of the United States since the founding of the republic. The organization has issued a book, *The Jews in the World War* (1939), and it publishes a monthly magazine, *The Jewish Veteran*. It also sponsors an auxiliary body, Sons of Jewish War Veterans. It makes an award for Americanism annually; in 1940 this went to James B. Conant, president of Harvard University, and in 1941 to Wendell Willkie. SAMUEL J. LEVINSON.

JEWISH WELFARE BOARD. The Jewish Welfare Board was formed on April 9, 1917, upon the entry of the United States in the first World War, by twenty-two representative national Jewish organizations for the purpose of promoting social and religious welfare for Jewish soldiers, sailors, and marines in the service of the United States. Its original name was Jewish Board for Welfare Work. Seven organizations were recognized by the United States government as welfare agencies for service in the army and navy during the war, one of these being the Jewish Welfare Board. Its first president was Colonel Harry Cutler, of Providence, R. I., who continued in office from July 16, 1917, until his death, August 28, 1920. Dr. Cyrus Adler, of Philadelphia, was acting president until Judge Irving Lehman, of New York city, was elected to the office on June 5, 1929, being succeeded on April 14, 1940, by Frank L. Weil, of New York city.

The actual work of the Jewish Welfare Board was begun in the camps in September, 1917, when, following the mobilization of the regular army and the state militia, the camps of the country were receiving the first quotas of drafted men.

It was resolved as a guiding principle to extend the service of the organization to soldiers and sailors without sectarian restriction, but at the same time to make adequate provision especially for the needs of the soldiers and sailors of the Jewish faith, whose particular requirements could be fulfilled only by an understanding Jewish organization.

The welfare service of the Board was carefully designed to make comprehensive provision for the religious, recreational, educational and personal service needs of the soldiers, sailors and marines.

The religious program included daily services, Friday evening, Sabbath and, where desired or necessary, Sunday morning services. The High Holidays and festivals were appropriately celebrated. Formal religious services were supplemented wherever possible by Bible discussions and study groups.

The Jewish Welfare Board and the Council of Young Men's Hebrew and Kindred Associations merged on July 1, 1921, the Board becoming the national organization for Y.M.H.A.'s, Y.W.H.A.'s, and Jewish Community Centers throughout the United States and Canada.

The Board has the twofold purpose of promoting the Jewish Community Center movement and of promoting the social and religious welfare of soldiers, sailors, and marines of the Jewish faith.

In the development of Jewish Center work in Jewish communities, the Board supervises the activities of 325 associations, with an approximate membership of 425,000. Thirty-four Jewish organizations are affiliated with the Board.

The following regional federations of Jewish Community Center organizations are associated with the Board: New England Section, New York State Federation of Y.M.H.A.'s, Y.W.H.A.'s and Jewish Community Centers, New York Metropolitan Section, Middle Atlantic Section, New Jersey Federation of Y.M.H.A.'s and Y.W.H.A.'s, Midwest Section, and Pacific Coast Federation of Jewish Community Centers.

The Board publishes a quarterly periodical, *The Jewish Center; Program Aids,* issued several times a year; and *The Sentinel,* in behalf of national defense activities. It also publishes program material for Jewish Community Centers, including specially prepared manuals, guidance suggestions, plays, and various types of bulletins. In connection with its army and navy service, it publishes and distributes specially prepared prayer books, Bible readings, a Jewish calendar, and other devotional literature.

The Board's activities include: statistical research, surveys of cultural resources of Jewish communities, analysis and interpretations of Jewish Community Center facilities, activities and administration, field service, the Jewish Center Lecture Bureau, Jewish extension education, leadership training, plans for buildings, and recommendations for community organization, summer and home camps, vocational guidance, cultural activities for refugees, and various community services. The Board recommends members of staffs for positions in the Jewish Community Center field and cooperates in their training.

With the development of national defense in 1940, the Board greatly expanded its army and navy activities. It is one of the six organizations comprising the United Service Organizations for National Defense, the other organizations being the Y.M.C.A., Y.W.C.A., National Catholic Community Service, Salvation Army, and National Travelers Aid Association. In cooperation with this group it promotes a program of service to soldiers, sailors, and defense workers, providing for the recreation, social welfare, and spiritual needs of those engaged in national defense.

The religious and social welfare program for the Jewish men in the defense forces is guided by the Army and Navy Committee of the Jewish Welfare Board headed by John M. Schiff. The committee consists in large part of the representatives of the thirty-four national Jewish organizations which are affiliated with the Board. This committee is representative of the entire Jewish community. The committee on religious activities, Dr. David de Sola Pool, chairman, recommends chaplains appointed by the United States government. The program of the Board is carried out by a field staff, operating in communities near camps. Many of the services are rendered in U.S.O. clubs, staffed by the Board.

The Board organized over 200 committees in nine Corps Areas through which communities cooperate in providing welfare activities for men in the defense service.

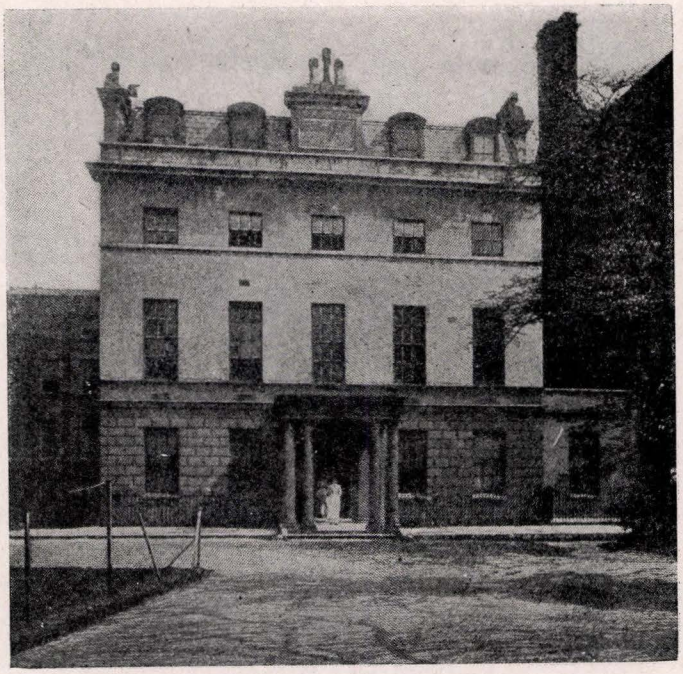
The officers of the Board are: honorary president, Irving Lehman, New York city; president, Frank L. Weil, New York city; vice-presidents, Lloyd W. Dinkelspiel, San Francisco; Mrs. Walter E. Heller, Chicago; Mrs. Felix M. Warburg, New York city; treasurer, Frederick L. Ehrman, New York city; secretary, Joseph Rosenzweig, New York city. The executive director is Louis Kraft. CHARLES S. BERNHEIMER.

Lit.: Annual reports of the Jewish Welfare Board.

JEWS' COLLEGE, rabbinical seminary in London, England, founded in 1852 by Chief Rabbi Nathan Marcus Adler, and formally opened in 1855. The College, now incorporated into the University of London, serves as a training center for Orthodox rabbis, ministers, cantors and teachers. As a constituent of the university, it offers internal graduation in the department of Semitics, while within its own competence it confers rabbinical degrees, and grants certificates to teachers. The original plan to include a Beth Hamidrash failed to materialize, while an elementary school, formerly conducted, closed in 1880 through lack of funds. The place of the latter was at first taken by a preparatory class, but this was abandoned later. Under the system in 1942, freshmen supplemented their specialized studies by attending general courses at sister institutions of the University.

The constitution of the College provides that the chief rabbi be automatically its president, thus insuring the maintenance of Orthodox Jewish principles. Originally, the chief rabbi possessed the sole right to confer the rabbinical degree (*Hattarath Hora'ah*), but in 1903, as the result of agitation against this "monopoly," the privilege was vested in the faculty.

Successive principals of Jews' College have been: Leopold Loewe (1856-1858), Barnett Abrahams (1858-1863), Hermann Adler (1863-1865), Michael Friedlaender (1865-1910) and Adolph Büchler (1910-1939).



NEW YORK RABBI GEORGE WOLF

Jews' College in London

Since the death of Büchler, the functions of the principal have been discharged by Chief Rabbi Joseph H. Hertz. The College has included among past and present members of its faculty such outstanding scholars as Israel Abrahams (1858-1925), Hartwig Hirschfeld (1854-1934), Arthur Marmorstein (b. 1882), and Cecil Roth (b. 1899).

The College library, comprising some 38,000 books and manuscripts, is larger than that of any other theological seminary in Europe. Constituted originally out of the Michael Joseph and Sussex Hall collections, it now includes the bequests of A. L. Green (especially rich in Anglo-Judaica) and of Albert Löwy, as well as the valuable Zunz and Halberstamm collections deposited in 1901 after the reorganization of Montefiore College, Ramsgate.

Devastation abroad by Nazi persecutions and the second World War (1933-42) made Jews' College also a haven for Jewish students from most of the conquered countries. Émigré scholars and students driven from Germany, Austria, Poland, Czechoslovakia, Lithuania and other centers of Jewish learning have found hospitable opportunities within the confines of the College.

Jews' College was at first housed at 10, Finsbury Square. In 1881 it was moved to Tavistock House, Tavistock Square, once the home of Charles Dickens. In 1895 the generosity of its treasurer, the late Charles Samuel, facilitated its further removal to Queen Square House, formerly the premises of the Presbyterian College. In 1942 it was located in the communal center, Woburn House, Woburn Square.

THEODOR H. GASTER.

Lit.: *Jews' College Jubilee Volume,* edit. Reverend Isidore Harris (1906); Elbogen, I., "Ein Jahrhundert Wissenschaft des Judentums," *Festschrift zum 50-jährigen Bestehen der Hochschule für die Wissenschaft des Judentums* (1922) 123.

JEWS' HAT, *see* JEW BADGE.

JEWS' OATH, *see* OATH MORE JUDAICO.

JEWS' PORCELAIN. In 1763 Frederick the Great of Prussia purchased the Berlin porcelain factory which had been founded two years before. The royal merchant's newly acquired business did not prosper and so he devised the plan of compelling the Jews to purchase large quantities of its wares on every conceivable occasion. Accordingly, whenever the Jews married, died, bought houses, and on like occasions, they had to purchase a large amount of porcelain from the royal factory; they were also expected to export it, and thus bring money into the country. The extortionate methods went so far that every time a Jew asked for a privilege (such as the establishment of a business or concessions), he knew that his petition could win approval only if he took over a certain amount of the royal porcelain at the same time. A number of petitions are still extant in which the petitioners request the king to free them from the exceedingly onerous burden of such a purchase. Furthermore, in the course of time the Jews fell more and more into arrears in the acceptance of the porcelain, since it was actually impossible for them to pay for it. As for the porcelain factory itself, it failed to obtain the prosperity expected as a result of these compulsory measures. The porcelain was sent to foreign markets in such huge quantities that it depressed the price of the wares; would-be purchasers would no longer send in their orders to the factory, since they could buy so much more cheaply from the Jews. Nevertheless, Frederick the Great persisted in the maintenance of this ordinance.

After the death of the king, the Jews petitioned the new government to repeal this oppressive measure. At that time the arrears still outstanding amounted to about 80,000 talers. In exchange for this, Prussian

Jewry offered to pay a lump sum of at first 20,000, then 35,000 talers; a sum of 40,000 talers was finally accepted by a cabinet order of 1787, and Prussian Jewry in return was freed for all time from this burdensome contribution. The sum named was paid immediately by the Jews of Berlin; it was then gradually shifted to the Jews of the provinces, in amounts proportioned to the size of the population. This compulsorily purchased porcelain very often, in a later day, became a valuable art treasure for the descendants of the original purchasers.

Lit.: Kolbe, *Geschichte der königlichen Porzellanmanufaktur zu Berlin* (1863); Geiger, *Geschichte der Juden in Berlin;* König, *Annalen der Juden in den preussischen Staaten, besonders in der Mark Brandenburg* (1790) 300, 302, 327; Friedländer, D., *Aktenstücke, die Reform der jüdischen Kolonien in den preussischen Staaten betreffend* (1798) 68 et seq.

JEWS' TOWN, part of a suburb named Mattancheri, about two miles south of the British Town of Cochin, and near a palace by the waterside where native rajahs (rulers) of Cochin are crowned. It is a narrow street running north and south and having on either side houses of solid build, of Dutch style, occupied by the white and non-white (black) Jews. The city of Cochin itself is divided into two parts: the British Town of Cochin and the Native Town of Cochin; the former is confined within the fort, and the latter outside the fort.

The Jews are of three castes, known as the Whites, the Browns, and the Blacks. The so-called Whites now resident there are the descendants of Jews who emigrated from Amsterdam in 1685; subsequently other immigrants came from Palestine, Persia, Baghdad, Egypt, Poland, and Germany. The so-called black (non-white) Jews are considered to be the descendants of the slaves purchased by the first Jewish settlers and of other natives of Malabar converted to Judaism. The black Jews themselves claim descent from the Judeo-Arabians who are still found at Sanaa in Yemen and at Aden. The white Jews claim to be the offspring of the tribe of Manasseh, which was carried away into captivity and exiled by Nebuchadrezzar, king of Babylonia (586 B.C.E.), all the way to Cape Comorin, the southernmost tip of India. In the public accounts and records of the native rajahs the white Jews are described as Pardesis (an Indian word meaning "foreigners"). The institutions of the black Jews antedate those of the Whites by some 400 years, since the earliest tombstone of the white Jews bears a date 200 years old, while that of the black Jews bears a date 600 years old. At the present time (1942) the black Jews and the white Jews worship separately. The brown Jews have a tradition that they arrived first, in the 1st cent. C.E. It is possible that the "ships of Tarshish" (*I Kings* 22:49), which voyaged to Ophir, reached India and left a colony there.

Many of the Jews of Jews' Town suffer from elephantiasis, a disease which usually shows itself in the swelling of the legs and ankles; it is a common disease in Malabar, and both natives and Jews are subject to it.

The black and the brown Jews of Jews' Town numbered approximately 1,000 (1942). The white Jews, fewer than 300 in 1942, do not intermarry with the other two darker castes, and hold themselves apart. These whites have preserved their separateness for perhaps 1,500 years, but they are dwindling and impoverished, save for a few families who lend small assistance to the others.

The white Jews of Cochin are said to have a charter on bronze tablets bearing a date corresponding to 378 C.E. It is alleged to have been granted by the emperor of Malabar to one Joseph Rabban, and, according to one authority, "it gave the Jews the right to carry silk umbrellas and lighted lamps on certain occasions, also to use trumpets, shawms and dulcimers and other musicks," to fire salutes with mortars, to collect taxes, to ride on elephants, and to do many other things indicating that they were a favored community." The white Jews are said to possess this charter, although the darker Jews declare that the privileges conveyed in the charter were originally given to them and that they "fell into the hands of the white Jews at the time of the Portuguese invasion." Only the black Jews now make use of the privileges bestowed by the ancient bronze tablets. There were three synagogues and a Hebrew school in Jews' Town (1942). Two of the synagogues date from the 16th cent.; the third from the 17th.

Both the white and black Jews of Cochin are dying out. Their quarter, amid palm and banyan-trees, is small. Both groups, on the Feast of Tabernacles (Sukkoth), erect a temporary pandal, or booth of cocoanut leaves and tropical flowers, outside each dwelling in observance of the festival.

See also: COCHIN; INDIA; MALABAR.

EZEKIEL MOSES EZEKIEL.

Lit.: Thomas, Lowell, *India* (1930) 28-40; Facsimile of the original settlement deed of the Jewish colony at Cochin, *Indian Antiquary* (Bombay, 1874), vol. 3; Isaac, I. A., *A Short Account of the Calcutta Jews* (1917); *The Travels of Rabbi David D'Beth Hillel* (1832); Iyer (L. A. Krishna), *Cochin Tribes and Castes* (2 vols., 1909-12); Rae, Milne, *The Syrian Church in India* (1892); Day, Francis, *The Land of the Perumals* (1863).

JEZEBEL (Hebrew, *Izebel*), Phoenician princess, wife of Ahab, king of Israel. Her story is recorded in *I Kings* 16:31 to *II Kings* 9:37. She was the daughter of Ethbaal (Ithobaal), a priest of Astarte who later became king of Tyre (although the Bible speaks of him as king of the Sidonians). In accordance with Omri's policy of alliance, she was married to his crown-prince Ahab in order to cement the ties between Phoenicia and Israel. The product of a highly civilized, rich trading people, Jezebel found the Israelites among whom she went to live crude and undeveloped. She imported into the kingdom many of the Phoenician customs, especially the worship of the Phoenician Baal; being accustomed to ready obedience on the part of subjects, she could not brook the obstinacy of Naboth in refusing to sell his vineyard to Ahab, and brought about his death through perjured witnesses. Such actions brought upon her the hostility of the prophetic party headed by Elijah. Jezebel met denunciation with violence; she redoubled her zeal for Baal, persecuted the followers of the God of Israel, and drove Elijah into exile.

The death of Ahab in battle (853 B.C.E.) began the decline in her power. Her eldest son, Ahaziah, died after a short reign; her second son, Jehoram, was killed at Jezreel (842 B.C.E.) by Jehu who, backed by the



A modern airplane view of the Valley of Jezreel

prophets, led a successful revolution. Jezebel, realizing that she was doomed, faced her end with courage. She put on her most brilliant attire, and from the window of her palace bitterly mocked Jehu, who bade her attendants cast her down from the window to her death. The dogs ate her body, leaving only her skull, hands and feet.

The Bible narratives, written at a later period, vent upon Jezebel all their detestation of heathenism and paint her actions in dark colors. Her death is described as the result of the curse which was cast upon her by Elijah after the death of Naboth. The use of her name as a type of sinful woman first appears in *Rev.* 2:20. The Midrash allows her but one good quality: she would always take part in weddings and sing and dance, clapping her hands; therefore, say the rabbis, her hands and feet were spared from the dogs when she met her death.

JEZOWER, IGNATZ, author and translator, b. Rzeszów, Poland, 1878. Until 1932 he was a member of the advisory committee of the German board of film censorship. He edited and translated into German the *Memoirs* of Casanova (10 vols., 1925). His *Buch der Träume* (1928) is a collection of several hundred dreams of historical characters. He edited *Der poetische Cicerone, Part One* (1908), an anthology of verse about cities and countries (Part One describes Venice); *Die Befreiung der Menschheit* (1921); *Die Rutschbahn* (1922); *Briefe an die Jugend aus vier Jahrhunderten* (1932).

JEZREEL, PLAIN OF (*'emeḳ yizre'el*), called also Esdraelon, in Arabic Merj ibn Amir, a plain situated between Galilee and Samaria, in Palestine. The name means "God sows," a reference to the fertility of the soil, which consists for the most part of volcanic rock. The plain begins at the northern base of Carmel, and extends to the southeast as far as Mount Gilboa. It is watered in the western part by the Kishon, and in the eastern, by the Nahr Jalūd. Whereas all the other plains in Palestine run north and south, the Plain of Jezreel furnishes a convenient cross-cut; hence the roads followed by armies and merchant caravans journeying between Mesopotamia and the Nile Valley ran through it.

The Plain of Jezreel was the scene of many historic events. Deborah and Barak fought there against Sisera; Saul battled with the Philistines; King Josiah met death and defeat there; and it was the scene of the legend of Judith. The chief combats of the Hadrianic war took place there, as well as those of the Saracens and crusaders, a campaign of Napoleon, and finally, the decisive cavalry battle of 1918, which freed Palestine from the rule of the Turks. Some parts of the plain were named after important places (thus Megiddo).

Since 1920 the greater part of the Plain of Jezreel has gradually come into Jewish possession, especially through the purchases made by the Jewish National Fund. The Plain of Jezreel, today often called simply "the Emek," or "valley," has become the center of the modern Zionist workers' colonies. Here lie the most important of the new Jewish villages, Nahalal (the first of the Moshav Ovdim) in the western part of the Emek, and En Harod, Tel Yosef and Beth Alfa (the great Kvutzoth) in the eastern part. The conquering of the Plain of Jezreel and its conversion through the labors of the Halutzim from an uninhabitable, marshy swamp-land into a flourishing fruit-growing

country is one of the greatest achievements of modern Jewish colonization in Palestine, and has been praised by many authors. Private individuals also have bought ground in the Plain of Jezreel, thus near Afule. The railroad from Haifa to Zemah and Damascus runs through the plain lengthwise; it has also good automobile roads.

Lit.: Wilnaj, *Emek Yizreel Lifne Kibbush Yisrael* (1927); Hastings, James, edit., *Dictionary of the Bible*.

JHVH (Tetragrammaton), *see* GOD, NAMES OF.

JIDDISCHES WISSENSCHAFTLICHES INSTITUT, *see* YIDDISH SCIENTIFIC INSTITUTE.

JILOVSKY, GEORGE, artist, b. Prague, 1884. He studied for a number of years in Prague and in 1907 continued his education in Munich. In the following year he traveled in Germany, Italy and Sweden. Although he made many lithographs and woodcuts, etching was his preferably and most commonly employed medium. As an etcher he became especially well known for his series of views of Old Prague. He has also made many original lithographs and book illustrations, a collection of which was published in 1916 under the title *Souvenirs of 1916*. Jilovsky exhibited at the Modern Gallery, Prague, and participated in the Panama-Pacific Exposition held in 1915 at San Francisco. Among his more important works are *Prague in Snow* (1914) and *Steyr with Enns* (1918), which were selected for the Prague Modern Gallery.

JITTA, DANIEL JOSEPHUS, professor of international law, b. Amsterdam, Holland, 1854; d. The Hague, Holland, 1925. He was educated in Holland and Belgium, and took his LL.D. degree at the University of Leyden in 1880; after his graduation he settled in Amsterdam to practise law. In 1894 Jitta became professor of commercial and private international law at the University of Leyden. He also served as councillor of the state at The Hague. In his published work on international law he was a fervent advocate of the cosmopolitan point of view. Among his works were: *Rapport sur les congrès internationaux* (1883-87); *La méthode du droit international privé* (1890); *La codification du droit international de la faillite* (1895); *La substance de l'obligation dans le droit international privé* (2 vols., 1906-7); *Internationaal Privaat Recht* (1916); *De Wederotbouw van het internationaale Recht* (1919).

JOAB, general of David, and his principal helper in creating the kingdom of Israel and establishing his rule (*II Sam.* 2 to *I Kings* 2). He was the son of Zeruiah, an elder sister of David, and he had two brothers, Abishai, his elder, and Asahel, his junior. He first appears in history after the death of Saul, when David had made himself king of Judah and engaged in civil war with Ishbaal (Ish-bosheth), son of Saul, who feebly ruled the rest of the nation. Joab became captain of the Judean host and engaged in a series of combats with the armies of Ishbaal, in the first of which his brother Asahel was killed by Abner, the opposing general. As the war proceeded steadily in David's favor Abner, who had become disgusted with Ishbaal, made overtures to come over to David; but while he was so doing Joab, perhaps fearing him as a rival, or else obeying an extreme conception of blood revenge, slew the unsuspecting Abner, incurring the wrath of David.

Joab, however, continued as head of the army. He captured Jerusalem by a brilliant coup, aided David in crushing the Philistines, and then led the armies of Israel in campaigns against the surrounding nations. It was while fighting against the Ammonites that he received and carried out David's command to see to it that Uriah, the husband of Bath-sheba, should be killed in battle. Utterly loyal to his chief, he bade David come and take command of the army at the time when Rabbath, the Ammonite capital, was about to fall, in order that the king might receive the glory of the victory. Later on he showed friendship to the turbulent Absalom and strove to reconcile him with his father; but when Absalom brewed a rebellion, Joab remained with David and shared with him the perils of flight and war. He led David's foreign guards and loyal Israelites against Absalom's followers and crushed them. Deliberately disobeying the orders of David to spare Absalom, he killed him to remove his power for harm; and when the king so mourned his son as to turn the joy of victory into sorrow, Joab brought him to his senses with a stinging rebuke.

David, however, was still insecure on the throne, for a revolt headed by Sheba the son of Bichri was gaining power. David, piqued at Joab, replaced him in command by another nephew, Amasa; but Joab killed Amasa, headed the army and quickly crushed the revolt. Little is heard of Joab during the rest of David's reign, except that he carried out the order to number the people, a census which was followed by a plague.

When David was about to die Joab supported the claim of Adonijah, the eldest son, to the succession; instead, however, David used his influence to turn over the throne to Solomon, his son by Bath-sheba. Solomon, once he had gained the throne, resolved upon the death of Joab, declaring that David's last testament had required it of him because of the murders of Abner and Amasa, and sent Benaiah to execute his command. Joab fled for safety to the horns of the altar. Benaiah hesitated to profane the shrine, but Solomon renewed his order none the less; and there, in the very shadow of the sanctuary, the old warrior met his death.

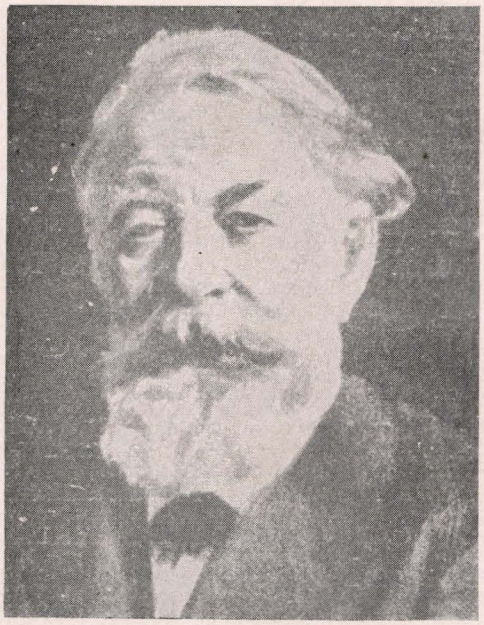
SIMON COHEN.

Lit.: The Bible commentaries and encyclopedias; Davis, Elmer, *Giant Killer* (fiction, 1928).

JOACHIM, HENRY, physician and professor, b. Brooklyn, N. Y., 1883; d. New York city, 1941. He took his medical degree at Cornell University in 1904, and afterward studied in Vienna. Joachim established himself in practice as an internist in Brooklyn in 1907. From 1911 to 1916 he was instructor in histology and bacteriology at the Long Island College of Medicine. From 1918 to 1931 he was clinical professor of medicine at the College.

Among Joachim's hospital connections were the Beth Moses and Israel Zion hospitals, where he was chief of medicine, and the Jewish sanitarium and hospital for chronic diseases and the Cumberland Hospital, where he was director of medicine. Joachim was a member of the New York State industrial commission from 1938 to his death. He was the author of *Practical Bedside Diagnosis and Treatment* (1940), and a number of papers in medical journals.

JOACHIM, JOSEPH, composer and world-famous



Joseph Joachim

violinist, b. Kittsee, Hungary, 1831; d. Berlin, 1907. He began to study the violin at the age of five, later becoming a pupil of Hellmesberger and Böhm in Vienna, and David and Hauptmann in Leipzig. In 1843, Joachim's public appearances in Leipzig proved him to be a thoroughly equipped musician. One year later, he went to London where his performance of the Beethoven Concerto with the London Philharmonic established his English reputation. In 1849, Franz Liszt appointed him concertmaster of his Weimar Orchestra, and in 1853 a similar position came to him with the orchestra of the king of Hanover. In Hanover, Joachim was married to the celebrated contralto, Amelia Weiss.

In 1868, Joachim became director of the Hochschule für Musik in Berlin which, under his guidance, developed into one of the leading music institutions of the world. One year later he founded the celebrated Joachim String Quartet which, during its long and active existence, held a position of first importance among the chamber music ensembles of the world. It was the Joachim String Quartet which was largely responsible for bringing to fame the then much neglected last quartets of Beethoven.

But Joachim's greatest importance as an artist rested with his playing of the violin. He combined, to a remarkable degree, a warm, romantic temperament with a fine classical style. His playing had remarkable dignity, repose, and artistic finish, qualities which earned him the title of "king of violinists." He was a profound scholar, and yet his performances never appeared pedantic. His interpretations of the concertos of Mozart, Beethoven, Mendelssohn and Brahms, and the solo sonatas of Bach were unequalled in his time for profundity of conception and for complete command over their technical and esthetic problems.

Joachim was on friendly terms with most of the leading musicians of his time, including Hans von Bülow, Anton Rubinstein, Remenyi, Schumann, Mendelssohn, and Brahms. His advice and criticism proved invaluable to Brahms during the writing of his violin concerto.



Philip J. Joachimsen

As a composer, Joachim betrayed the influence of the stronger and more original personalities with whom he came into contact. His three concertos for violin were obviously modeled after Brahms, while other works for orchestra are derivative from Schumann and Mendelssohn. His best qualities as a composer were a fine fund of melody, an appealing vein of tenderness, and a command of form; his greatest fault was his inability to speak in his own accents. Probably his most important works are the cadenzas for the concertos of Beethoven and Brahms which are still performed by leading violinists. He composed also a set of *Hebrew Melodies* for viola and piano.

In 1877, Joachim received an honorary degree from the University of Cambridge. He was the recipient of other honorary degrees from German universities as well as knighthood of different orders. In 1899, the fiftieth anniversary of his concert career was extensively celebrated throughout the world of music. In June, 1931, the centenary of his birth was commemorated in London with a program of his music performed by the London Philharmonic.

As a teacher, Joachim had a far-reaching influence on many of the leading violinists of his generation. His pupils included Hubáy, Gregorovitch and Nachez.

DAVID EWEN.

Lit.: Fuller-Maitland, J. A., *Joseph Joachim* (1906); Moser, Andreas, *Joseph Joachim* (1907-10).

JOACHIMSEN, PHILIP J., judge, b. Silesia, Germany, 1817; d. New York city, 1890. He came to the United States in 1831, and was admitted to the bar in 1840. He was appointed assistant corporation counsel and later assistant and substitute United States district attorney in New York city, and conducted a vigorous campaign against slave-dealers. As judge of the Marine Court of New York city he secured the first conviction for the inhuman traffic in slaves. He founded the

Home for Aged and Infirm Hebrews in New York, of which his wife was president for some time, and he was active in the welfare organizations of the Jewish community, having been president of the Hebrew Benevolent Society and of the Hebrew Orphan Asylum, and a founder of the Hebrew Sheltering Guardian Society. Joachimsen wrote *Historical Vindication of a Martyrized Jew against John Lothrop Motley,* concerning the innocence of Rodrigo Lopez, the English Jewish physician in the reign of Queen Elizabeth, and many other historical and legal papers. His wife, Caroline C. Joachimsen, was a poetess and for a time assistant editor of the *Philadelphia Jewish Record.*

JOACHIMSTHAL, FERDINAND, mathematician, b. Goldberg, Silesia, Germany, 1818; d. Breslau, Germany, 1861. In 1842 he became mathematics teacher at the Realschule in Berlin. In 1846 he was appointed mathematics instructor at the university while retaining his position at the Realschule. In 1856 he was called to the University of Halle as professor of mathematics, and in 1858 to the University of Breslau in the same capacity. His contributions bear mainly on analytic geometry, particularly on the theory of surfaces.

JOASH, eighth king of Judah, son of Ahaziah, who ruled from 836 to 798 B.C.E. His story is recorded in *II Kings* 11 and 12 and *II Chron.* 22:11 to 24:27. He was the sole survivor of the massacre of the royal family perpetrated by Athaliah when she usurped the throne. He was concealed at the time by his aunt Jehosheba, the wife of the high priest Jehoiada, and remained in hiding in the Temple until he was seven. He was then brought forth and proclaimed king; the choice was ratified by the people, and Athaliah and her adherents were slain and Baal worship was extirpated.

In the early years of his reign Joash appears to have been under the influence of Jehoiada and accordingly was instrumental in instituting many reforms, among them the restoration of the Temple. Later, according to the account in *Chronicles,* Joash is reported to have come into conflict with the priests and to have ordered Zechariah the son of Jehoiada killed (according to rabbinic tradition, in the very courtyard of the Temple). Later in his reign, when Hazael of Syria threatened Jerusalem, Joash purchased his withdrawal by surrendering to him some of the Temple treasures. He met his death by a conspiracy, the exact nature of which is uncertain.

Lit.: The Biblical histories; Pendleton, Louis, *Lost Prince Almon* (fiction, 1898).

JOB, a book of the Hagiographa (Kethubim) consisting of forty-two chapters; in Hebrew Bibles it is third in order, between *Proverbs* and *Song of Songs.*

The book of Job is a drama dealing with the problem of undeserved suffering; it takes the form of a philosophical dialogue between the sufferer Job and his friends, climaxed by the majestic appearance of God himself. The author, whose name is unknown, lived probably about the year 400 B.C.E., a period of great intellectual activity and religious ferment in the Second Commonwealth of Judea. The prophetic teachings of the justice of God and every man's personal responsibility to Him had become the accepted theology of the day. With this the author had no quarrel; but



William Blake's conception of Job ("When the morning stars sang together")

he was a man of advanced religious views, and broke with conventional notions as they pertained to the corollary which popular belief drew from the prophetic postulates. The twofold doctrine that God was just and that each man determined his own relation with God lent itself to the too ready deduction that all suffering necessarily derived from disobedience to God. Behold a sufferer, there you see a sinner.

The author was too sensitive an observer of human life and too honest a thinker not to be repelled by such a cruel and false philosophy. He wrote the Book of Job to show to his fellow men how unjust and untrue was this interpretation of human suffering. His purpose was not so much to try to "solve" the paradox of the righteous man suffering in a world assumed by religion to be run on just principles,—a paradox which has never been resolved,—but rather to free the human conscience from the gross sin of attributing sin to every sufferer. Job's friends, speaking for the conventional view, display the shallow mind and smug soul which alone could have been guilty of enslaving the human conscience with such an inhuman and wrong interpretation of human suffering. Whatever other interpretation one might ultimately adopt, this one is definitely inadequate and unfounded.

The mechanics of the book are fairly simple; a prologue of two chapters is followed by the main body of the work which consists of three rounds of dialogues between Job and his friends. Job addresses himself to each friend as he finishes; thus in every round of speeches, each friend speaks once and Job speaks three times. The book concludes with a theophany. Following the well established custom of ancient writers, the author of the Book of Job writes the narration in prose and the direct discourse in poetry. Thus the prologue, which is the narrative background of

the play, is largely in prose, and the main portion of the book, which consists of the conversations between Job and his friends, is in poetic form. The prose is the simple, naive, unadorned prose of folklore; the poetry is indeed of high order. It achieves a power and a depth which place it with the great dramatic poems of world literature.

The drama opens with a prologue, a scene in Heaven in which the Satan or Adversary scoffs at Job's devoutness as being purely mercantile; it pays Job to be obedient to God, for has not God given him good health, worthy children and untold wealth? With subtle irony, the author places this criticism of the *quid pro quo* ethics of convention in the mouth of the Satan, as if to say, Even the Satan is aware that such religion is contemptible before God. And though God Himself testifies to Job's disinterested and genuine piety, He yet permits the Satan to inflict the severest suffering on Job. Job's children die a sudden death and his wealth is destroyed. Job himself is afflicted with that most hideous and painful of all diseases, a form of leprosy known as elephantiasis. The stage is thus set for the problem; a man whose piety is unquestionable, since God himself had affirmed it (2:3), is overtaken by a sudden change of fortune, and is visited by the direst loss and suffering. The author, an artist of the first rank, tells the reader in the prologue never to be misled by what follows in the main body of the play, by the conversations and arguments pro and contra which take place on earth between Job and his friends; Job's piety is firmly established by Divine testimony. And yet he is permitted to suffer; the author thus clearly states his own view on the matter at the very start, namely, that suffering is not always a function or a necessary concomitant of sin. Most skillfully does he adumbrate the obverse of this view; denying any causal relations between good character and good fortune, he indicates that there are men who lead the good life without selfish motivation. Job never loses his faith in God, despite the grievous loss and insufferable pain to which he had been subjected.

The scene shifts now permanently to earth, in the land of Uz, in Arabia, the place of Job's residence. Job's friends, having heard of his misfortunes, come to comfort him. However, when they see the extremity of his suffering, their sympathy turns to loathing. On the theory that all misfortune is a resultant of wrongdoing, so much misfortune and such degree of suffering must certainly indicate most wicked sinning. In the prevalent view of the day an atmosphere so infested with vice and subsequent punishment was dangerous even for the innocent bystander. The friends therefore perform expiatory rites and enter upon an apparently prescribed period of ritualistic silence of seven days and seven nights. Job then gives vent to his feelings of despair; he lifts his voice and curses the day he was born. Would that he had never been born; cursed be the day when it was said, It is a boy; and having been born, would that he had died. In death the weary are at rest. Death is better than life under present circumstances (chap. 3).

This natural outburst of a bereaved and sorely stricken man was thought by his friends to be a blasphemous attack on God's ways. Job believed in God so profoundly that when momentary doubt assailed him he had no hesitation in expressing himself as he felt. An honest man can not but recognize the fact that there is injustice in the world; it would be unnatural for him, therefore, never to doubt his faith. Job, the truly pious man, confident of the justice of God and confident equally of the purity of his own heart, has no hesitation in "speaking up" to God; he knows that God will understand him. The religious man of conventional mind, however, never having searched his heart or sought for God, has neither understanding of the truth nor confidence in himself; when doubt enters his soul, he suppresses it in fear. Never having analyzed his religion, which he has accepted as a formula, he does not know the elements that compose it; he therefore can not be candid even with himself in moments of doubt and despair.

Eliphaz, one of the three "friends," opens the conventional attack on Job's (and the author's) views with an insidiously gentle speech. He advises Job to calm himself, not to despise the chastening of the Almighty; "Happy is the man whom God correcteth" (5:17). He does not feel sorry for his friend; he does not give him the comfort of friendship in the time of trouble. Rather he sarcastically asks Job, "Who ever perished, being innocent? According as I have seen, they that plow iniquity, and sow mischief, reap the same" (4:7-8). This smug arrogance and self-sufficiency is typical as well of Bildad and Zophar, the other "friends." They repeat endlessly: You are suffering, therefore we know that you are a sinner; repent of your sins and God will restore you. The subtility of the author lies in permitting no nuances of subtility to the friends. All variations of ideas, all development of thought, are reserved for Job and his own mystical experience with God. Some scholars find different emphases in each of the three friends, one representing reliance on the wisdom of God, another on His power, and so forth. Be this as it may, there is no disagreement among them that the friends refuse to examine the contradictions of their position and fail to see its lack of accord with fact.

Job points out to Eliphaz that he had not understood his outburst. Job had not lost faith in God. He longs for death because life had become impossible. He has no more strength left; his flesh is not made of brass (6:12). In the hour of his sorrow, his friend had deserted him out of lack of understanding. Life is horrible, this is Job's entire burden and complaint. In a harsh rejoinder Bildad tells Job that God does not pervert justice, and that if Job were upright he would be prosperous (8:3, 6). Job once again pleads with his friends that they do not get the point of his complaint; he recognizes, as they do, the great majesty of God, and even more than they does he realize the transcendental nature of Deity, but, he cries, "I am innocent!" (9:21). In what is almost a soliloquy Job addresses God, "Make me know wherefore Thou contendest with me." Job here enunciates the great truth that man can not run away from God; in all his doubts man can not escape God's power. God made man; how can man struggle against Him?

The third friend, Zophar, as morally obtuse as his colleagues, interprets Job's words as arrogant and smug. "Know therefore," he castigates the already miserable Job, "that God exacteth of thee less than thine iniquity

deserveth." "If thou set thy heart aright, . . . thou shalt be secure" (11:6, 13, 18).

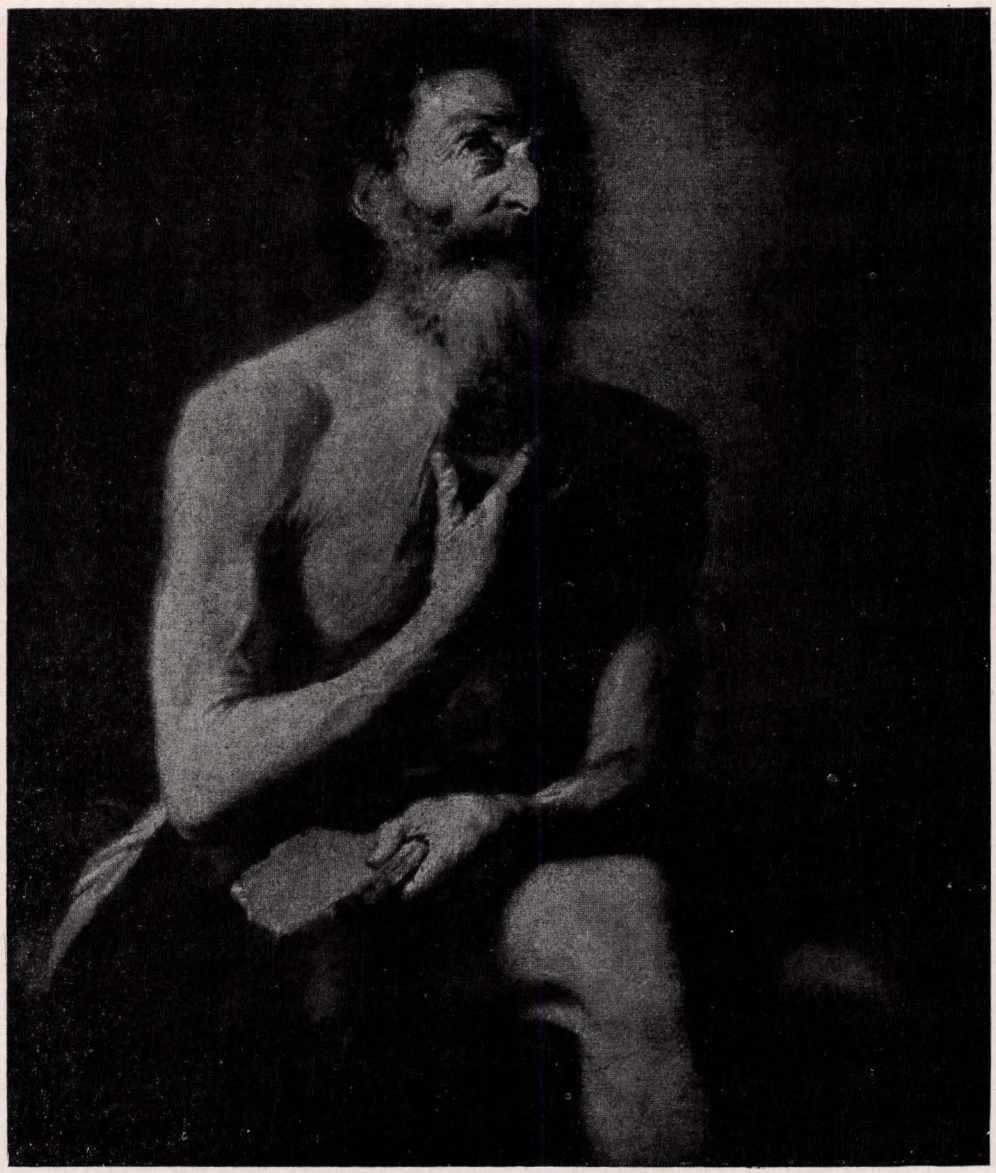
Having heard from each of his three friends, Job realizes that mere pleading is not enough. He now lashes out at them in righteous anger. "No doubt," he opens his speech ironically, "but ye are the people, and wisdom shall lie with you. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?" (12:2-3). The friends have been repeating commonplace platitudes. Job, the truly good man, has become the laughing-stock and contemptible to these crass and stupid men. Job is not disputing the greatness of God; it is sheer arrogance for men such as these to undertake to tell Job that God is mighty and just. "What ye know, do I know also" (13:2). Job turns to God; it is only with God that he can reason. As for his friends, he whips them with strong words: "Ye are plasterers of lies; if only you kept your peace, it would be your wisdom" (13:4-5). He points out to them that their false arguments and assumptions are really blasphemous, since lying for God's sake implies that God needs lying for. Job will speak the truth regardless of consequences. "Though He slay me, yet will I trust in Him; but I will argue my ways before Him" (13:15). "This shall be my salvation, that a hypocrite cannot come before Him" (13:16). And Job turns to God again and repeats his complaint: if only he knew why he had been so afflicted! After all, life is so short.

In his second speech of the three rounds of speeches, Eliphaz gives Job as harsh an answer as his fellows, that the reason for Job's affliction is that "The wicked man travaileth with pain because he hath stretched out his hand against God" (15:20, 25). Job pursues his analysis of his friends and their attitude; they had indeed come to comfort him, but "Sorry comforters are ye all" (16:2). "I could also speak as ye do," if you were in my place and I in yours; I too "could join words together against you, and shake my head at you" (16:4), and he adds ironically, "I would strengthen you with my mouth (in the manner in which you have done to me), and the moving of my lips would assuage your grief" (16:5). And then he cries out once more, "My pain is not assuaged" (16:6); "I was at ease, and He broke me asunder" (16:12); "My face is reddened with weeping, and on my eyelids is the shadow of death; although there is no violence in my hands, and my prayer is pure" (16:16-17). The only one who really knows Job's innocence is God. "My Witness is in heaven, and He that testifieth of me is on high. Mine inward thoughts are my intercessors" (16:19-20). His only prayer is that God "would set aright a man contending with God, as a son of man setteth aright his neighbor! For the years that are few are coming on, and I shall go the way whence I shall not return" (16:21-22). Upright men, continues Job, are astonished at the fate that has befallen him. "But as for you," he says, turning to his friends, "I shall not find a wise man among you" (17:10).

Bildad does not like this; "Wherefore are we counted as beasts, and reputed dull in your sight?" (18:3). "The light of the wicked shall be put out; he shall be chased out of the world" (18:5, 18). Job now takes another approach: Do not the friends realize what has befallen him? Are they not ashamed to speak to him in such manner? "Be it indeed that I have erred, mine error remaineth with myself" (19:4). God has fenced up his way so that he can not pass; He has broken Job, He counts him as one of His adversaries. His kinsfolk have failed him, his intimate friends abhor him. "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do you persecute me as God?" (19:20-22). But Job knows that his plea is in vain; he knows that his friends will not understand. His only hope is that his words be indelibly engraved so that later generations may recognize the truth for which he is contending (19:23-24). In this the author reminds us of Isaiah and other prophets who, aware that their views were advanced beyond their own time, cherished the hope that later generations would have the capacity to understand them.

In Zophar's second speech the author manifests once again the deft touch of the true artist; this speech has no logical relation to what Job had just said; the reader is made painfully aware of the utter lack of understanding exhibited by the friends. Zophar repeats over again the old argument that the evil suffer, as if he had not even heard Job's previous and magnificent plea. Job had not argued his cause theoretically in that speech. He but pleaded with his friends for a small sign of human kindness from them. But so obtuse was their soul, so one-tracked and self-righteous their smug and petty mind, that only one approach to another person's troubles was open to them; the wicked suffer, and since Job suffers, ergo he is wicked. But even worse is Zophar's spiteful statement concerning Job's former prosperity: "The triumphing of the wicked is short. Though his excellency mount up to the heavens, yet he shall perish for ever like his own dung. The heavens shall reveal his iniquity" (20:5-7, 27).

Job answers with bitterness that far from the joy of the godless being momentary, as Zophar had contended (20:5), it almost pays to be wicked, since as a matter of fact evil men "wax mighty in power," "their houses are safe," "they spend their days in prosperity, and peacefully they go down to the grave" (21:7, 9, 13). Job once again expresses his distress at his friends' desertion of him: "How then comfort ye me in vain? And as for your answers, there remaineth only faithlessness" (21:34). Eliphaz, in futile fury at having nothing further to add in order to bolster his argument, loses his head entirely and accuses Job of the vilest wrongs, that he had stripped the naked of their clothing, had withheld bread from the hungry and sent widows away empty-handed (22:6-7, 9). Eliphaz once again holds out to Job the lure of repentance and return to God (22:23, 27). Job retorts that God had hidden Himself from him; willingly would Job go to Him if only he could find Him. Oppression is rampant, and God condones the sinners (23:3, 8; 24:12). Nor has Bildad anything to add; he repeats the friends' arguments of the majesty of God and the finiteness of man (25:2, 6). Job is nothing loath himself to draw a picture of God's majesty which in depth and beauty far outdoes any vision which his



Job. From a painting by Bartolomé Esteban Murillo

friends could evoke (26:5-14). However, this does not alter the fact of his change of fortune. In former days he was respected by all, but now he is held in derision (29:25; 30:1). Job draws for us a remarkable picture of his uprightness; he was good to his servants, kind to the poor; he never had evil thoughts nor had he felt unkindly even toward his enemies. He is ready to be judged, and if found guilty, he stands ready to accept just punishment (31:5-6, 13, 16, 29, 35, 39).

The final scene, in which God appears in the midst of a storm, presents a serious difficulty, because it seems to contradict the clear purpose and meaning of the work. God apparently censures Job for his arrogance, thus taking the part of the friends. It has been suggested (Buttenwieser, Moses, *Book of Job,* pp. 61 et seq., 286 et seq.) that the Greek text retains the original reading and intent of the author. Thus, whereas in the Hebrew text the Lord rebukes Job: "Who is this that darkeneth counsel by words without knowledge?" (38:2), the Greek version presents rather a criticism of the friends: "Who is it that seeketh to conceal his design from Me by holding back his words in his mind? Doth he think that he can hide them from Me?" This is in line with Job's contention throughout that the friends took a false position when they insisted that God's justice makes impossible the suffering of the righteous, thus in fact speaking untruth for the purpose of defending God. This indeed is blasphemy. Does God, the grand Creator of the vast universe (chaps. 38 and 39), need such perjurious testimony? According to this view of the text, God closes His address with a clear vindication of Job: "Despise not My chastisement! Dost thou think I would have revealed Myself to thee were it not that thou mightest be proved righteous?" (Greek version, 40:8). God has come to vindicate Job, even as Job has throughout prayed to Him for just such form of vindication. Job

did not mind suffering so much as the implication that his friends drew from his suffering, namely that he was a sinner. God appears for the purpose of telling mankind that suffering is no proof or sign of sin. That this was the original text is borne out by the inner consistency which is now established, as also by 42:7-9 of the traditional Hebrew text, where the Lord tells the friends that He is angry with them, that Job is right and that He accepts Job.

The Book of Job is a work of universally recognized genius, a literary and ethical masterpiece. Its author was a man of great artistry and profound thought. Stylistically it is famous for its beautiful poetry, its startling imagery, its almost endless happy phrasing, its apt irony and maturity of conception. The problem with which it grapples, its stark realism and utter honesty, its deep respect for the human personality and sympathy with human suffering have made it an eternally modern book and one of the most significant writings in all literature. The author's concept of God has been paralleled only by the most advanced thinkers, his analysis of the human soul and its moral constitution is a rare psychological and intellectual achievement. He displays those insights and capacities which are the hallmark of human excellence, an eye keen for the beauty of nature, a mind attuned to God's majesty and a heart warm with the realization of man's dignity.

The text of the Book of Job, in common with other ancient books, is in some disorder; various writers differ among themselves as to the degree of the disorder. Thus the third speech of Zophar is apparently missing, and some critics profess to find it scattered in other speeches. On the other hand, the speeches contained in chaps. 32 to 37 are attributed to Elihu, a character who had not appeared theretofore, and many scholars are inclined to look upon them as the composition of a later hand. A similar view is generally taken by modern commentators on the "behemoth" and "leviathan" passages (40:15 to 41:26). Furthermore, the text in its present order yields occasional contradictions in thought; for example, the passage 27:13-23 in the mouth of Job is very strange. Some critics therefore make room for it in a speech by Eliphaz, others consider it Zophar's words. The contradictions involved in the Hebrew text of certain parts of the Lord's speech have already been discussed. The happy ending of the so-called Epilogue (42:10, 12-17) also appears to be inconsistent with the author's views on God's justice and the fate of man. Job's vindication lies in the repetition by God on earth of what He had previously said in heaven, namely, that He knew that Job was guiltless; this is the author's purpose throughout, to teach that there is no simple relation between a man's worldly happiness and his character and that therefore it is unjust to attribute wrongdoing to the sufferer. To complicate Job's vindication by a restoration to him of worldly goods and a restoral of his health from an incurable illness is to confuse the issue; this would tend to indicate that God ultimately found it necessary to accept the friends' view.

The mere statement of broad outlines does not do justice to a book as many-sided and as rich as the Book of Job. But a few of many sidelights may be briefly noted. The first will be in the nature of a criticism; the author, despite his breadth of view, did not free himself from the conventional attitude of his day toward woman. When Job loses his all, health, wealth and children, his wife remains, as if, almost, her death would not have constituted too great a bereavement. It would be natural for a modern author to indicate the loss of wife as perhaps the greatest possible tragedy. What is even more pointed is that the two times when Job's wife does appear, she appears in an unfavorable light. After he was stricken, his wife suggests to him to blaspheme God and die (2:9), i.e. to achieve quick relief from suffering by spiritual suicide, which would in the conventional view (which his wife makes her own) result in physical death as well. His illness was of such a nature as to make his presence physically loathsome; one is a bit shocked, however, that a man so sensitive as the author should include Job's wife among those who failed him in this regard. Job complains with justified bitterness, "My breath is abhorred of my wife" (19:17).

The author, in common with several other Biblical writers, has chosen non-Jews for his characters. But whereas the authors of *Jonah* and *Ruth* had set as their avowed purpose the universalization of religion and consequently found the use of the non-Jewish character an indispensable aspect of their task, the author of the Book of Job availed himself of non-Jews apparently in order to avoid emotional complications for his Jewish reader. The Jew, bound as he was not only by ethical but also ritual laws, might indeed have asked himself whether he was ever so completely free from sin as Job felt himself to be. After all, one might be guilty of "unknown" sins where ritual is concerned, whereas ethically, an act or an omission can not be sinful (though conceivably wrong) without deliberate intent. By stripping from his characters the necessity of observing the ceremonial law, the author could thus present his problem of the surely sinless man, since, under Jewish law, the non-Jew was bound only by the Noahidic or ethical laws. All the sins mentioned in Job are of a purely ethical nature (20:19; 22:6-9; 31:1, 5, 9, 13, 16-21, 24-25, 27, 29-34). By thus avoiding unnecessary elements, the author has succeeded in presenting his view clearly and in straightforward manner; he relied on his Jewish reader to apply the obvious lesson to himself.

Many phrases and lines of the Book of Job have become standard quotations and even proverbs wherever the Bible is extant. Several such passages have already been looked at in the course of the discussion of the body of the book. We now turn to the consideration of one final verse-group before closing. One of the best known affirmations in all religious literature is Job's enunciation, "But as for me, I know that my Redeemer (*go'ali*) liveth" (19:25). This is followed by a sentence which has become the subject of dispute among scholars. Modern writers generally consider the traditional rendering as inaccurate, on both grammatical and doctrinal grounds. We can not enter here into a discussion of Hebrew syntax, but we shall say a word about the belief implied in the accepted versions. The Jewish Publication Society translation renders 19:26, "And when after my skin this is destroyed, then without my flesh shall I see God" (p. 941);

Moses Buttenwieser (*Book of Job,* pp. 124, 238, 239), with a fine sense of language, gives the faithful and literary rendering, "Even after my skin hath been torn from my flesh, still will I cherish the hope that I shall see God." He thus avoids the dogma of immortality implicit in the earlier translation. Our author would most certainly have handled the whole problem of human suffering differently had the belief in immortality been part of the main stream of Jewish religious thought in his day. SAMUEL J. B. WOLK.

Lit.: Commentaries on Job: by Elzas, A. (1872); by Renan, Ernest (1889); by Watson, R. A., in *Expositor's Bible* (1897); by Gibson, E. C. S., in *Oxford Commentaries* (1899); by Barton, G. A., in *Bible for Home and School* (1911); by Davidson-Lanchester, in *Cambridge Bible for Schools* (1918); by Jastrow, Morris, Jr. (1920); by Driver-Gray, in *International Critical Commentary* (2 vols., 1921); by Buttenwieser, Moses, (1922). See also Kallen, H. M., *The Book of Job as a Greek Tragedy* (1918).

JOB, TESTAMENT OF, a book of the Pseudepigrapha, containing fifty-three chapters, and giving a Midrashic account of the life of Job in the form of a testament. Job describes his own life, including his abandonment of idolatry, his philanthropy, and his steadfastness in the face of his terrible misfortunes. This is followed by a description of his conversation with his three friends (who are depicted as kings), with Elihu (who is punished), with Satan, and his final restoration to health, prosperity and a new family. Job adjures his children to be firm in their faith in God, to be charitable and not to marry non-Jews. At the end of the book, Job's soul is borne to heaven in a chariot which takes him eastward and brings him to Paradise.

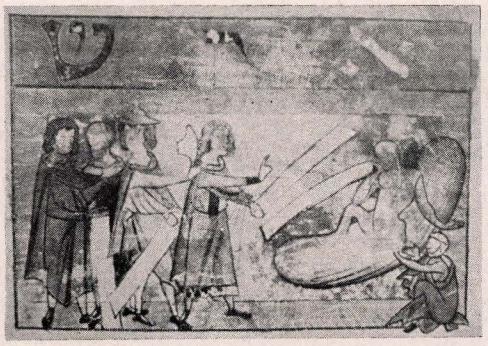
The teachings of the book lead to the conclusion that the book was probably composed by a Hasidean in the 2nd or 3rd cent. B.C.E. and was later revised by a Christian; others believe that there was only one author, a Jewish Christian. The work is of the nature of propaganda intended to convert the heathens to Judaism or Christianity by holding up the example of an ancient saint.

Lit.: James, M. R., *Apokrypha Anecdota,* vol. 2; Conybeare, in *Jewish Quarterly Review* (1900).

JOCHANAN, *see* JOHANAN.

JOCHEBED ("Yahveh is [my] glory"), sister of Kohath and aunt and wife of Amram; she was the mother of Moses, Aaron and Miriam (*Ex.* 6:20). In the account of Moses' birth, she is merely mentioned as the daughter of Levi, but her name is not given (*Ex.* 2:1). The rabbis of the Talmud identify her with Shiphrah, one of the midwives ordered by Pharaoh to kill all new-born Hebrew male children (*Ex.* 1:15-21). Because she did not do so, God rewarded her with two "houses," that of the priesthood, realized in the person of her son Aaron, and that of royalty, realized in the person of Moses. The theory has been advanced that the name Jochebed is of Egyptian origin.

JOCHELSON, VLADIMIR, ethnologist, b. Vilna, Russia, 1856; d. New York city, 1937. While he was a student he became interested in the revolutionary movement, but finding it impossible to become active in the cause on account of the extreme vigilance of the Russian secret police, he went, in 1880, to Switzerland, where he edited the *Vyestnik Narodnoy Voli.* In 1884



Job?

he was sent on a secret party mission to Russia, where he was caught and condemned to three years' imprisonment and to ten years of exile in Siberia. In Siberia he became interested in the language, customs and habits of the Yokaghirs, a nomadic tribe, and published his findings in 1894 on his return to St. Petersburg. In 1908 he took part in the expedition to Kamchatka, and subsequently in other expeditions to Eastern Asia and Alaska. After the Bolshevik revolution of 1917, Jochelson became professor of ethnology at the University of Leningrad. His more important ethnological works appeared in Russian and English; they include: *Materialy po Isutcheniya Aleutskogo Yaska i Folklora* (1923); *The Yokaghir and the Yokaghirized Tumps* (1924); *Archaeological Investigations in the Aleutian Islands* (1925).

JODEN SAVANNE, *see* SURINAM.

JOEL, BOOK OF, the second in order of the Minor Prophets in the Bible. In the Hebrew text the book consists of four chapters, but in the ancient Greek, Latin and Syriac versions the second and third are joined together, and this arrangement is followed in the Authorized Version of the English Bible.

The contents fall readily into two parts:

The first (1:2 to 2:18) describes a plague of locusts destined to ruin the crops and spoil the vineyards, thus depriving man and beast of their food, and the Temple of God of its regular "meal-offerings and libations." The priests are exhorted to institute rites of mourning, fasting and supplication, such as were customary in times of drought.

The second part (2:19 to the end of the book) describes the alleviation of this distress, consequent upon prayer to God, and leads on to an apocalyptic vision of the imminent "Day of the Lord," when nations hostile to His people will be judged in the valley of Jehoshaphat ("The Lord judges"), near Jerusalem. Routed in battle by the divine hosts, they will be utterly confounded, but Judah and Jerusalem will be restored to prosperity, with God Himself dwelling in their midst.

The connection between the two parts of the book is somewhat obscure. For this reason several modern scholars have doubted the unity of its composition, attributing the second portion to a later writer. Against this view, however, it has been contended that the connecting link is the "Day of the Lord," the plague of locusts being regarded as a prelude to this dread event.

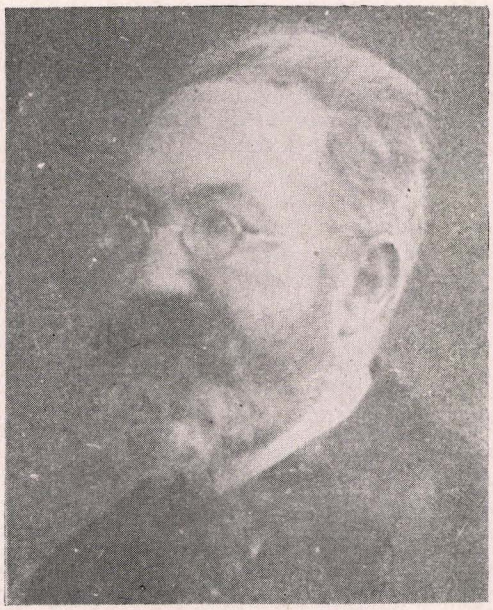
The date of the work is disputed. Judging from the fact that it contains no mention of such famous enemies of Israel as Syria, Assyria and Babylonia, and that it assumes the control of the community to be in the hands of priests, and not of a king, earlier scholars assigned it to the reign of the young king Joash of Judah (836-798 B.C.E.), when, according to *II Kings* 12:2-3, affairs of state were administered by the priest Jehoiada. On this view, the mention of Egypt among the enemies of Judah, in 4:19, would refer to the invasion of Jerusalem by Shishak in the previous century (cf. *I Kings* 14:25-26), while the inclusion of the Philistines and Edomites in the same category (4:4, 19) would allude to such earlier revolts by these two peoples as are described in *II Chron.* 21:16 and *II Kings* 8:22.

There are, however, serious objections to so early a dating. First, there is no mention in the book of the Northern Kingdom of Israel, which would suggest a date subsequent to its collapse in 721 B.C.E. Second, many passages show clear imitation of Biblical writings, like *Ezek.* 36 and the prophecies of Zephaniah, which belong to the Exilic and post-Exilic periods. Third, the language is manifestly late, for despite its artificial literary polish, several words and constructions (for example, *sof,* "end," for *ketz,* in 2:20, or *bene yevanim,* "Grecians," for *bene Yavan,* in 4:6) are characteristic of post-Exilic Hebrew. Fourth, the reference, in 4:6 to slave traffic with the Greeks scarcely suits an early age, whereas we know from Greek sources (Aristophanes, *Peace,* 1064; Menander, *Georgos,* 40; Demosthenes, *On the Crown,* 1127, 25) that Syro-Palestinian slaves were common in Hellas from the 4th cent. B.C.E. onwards. Fifth and last, the apocalyptic imagery of 2:18 et seq. accords in many details with that of such later writers as Ezekiel and the Second Zechariah, showing that it belongs to a post-Exilic world of ideas. In view of these considerations, the majority of modern scholars date the work in the post-Exilic period. Since, however, there is no mention of Persia among the enemies of Judah, it is clear that it must have been written before the invasion by Artaxerxes Ochus in 360 B.C.E. A date between 500 and 400 is therefore generally accepted, those who postulate a duality of authors assigning the one to the former and the other to the latter century. Further precision could perhaps be obtained if the locusts of chap. 1 were interpreted allegorically, for they are said to come in waves, and this would suggest that the prophecy was composed at a time when Judah was suffering successive invasions, separated only by short intervals. The allegorical interpretation, however, although favored by earlier Jewish and Christian exegetes, is now generally rejected.

The text of the book is well preserved, and although disturbances in the meter indicate the occasional incorporation of marginal glosses, there are no passages which can be pronounced definitely corrupt.

THEODOR H. GASTER.

Lit.: Merx, A., *Die Prophetie des Joel und ihre Ausleger* (1879); Hölzinger, H., "Sprachcharakter und Abfassungszeit des Buches Joel," *Zeitschrift für die Alttestamentliche Wissenschaft,* vol. 9 (1899) 89-131; Knieschke, W., *Die Eschatologie des Buches Joel in ihrer historisch-geographischen Bestimmtheit* (1912); How, J. C. H., *Joel and Amos* (1910); Haupt, P., "Joel's Poem on the Locusts," *Xenia* (Athens, 1912) 381-99; Driver, S. R., *The Books of Joel and Amos* (in Cambridge Bible).



Karl Joel

JOEL, KARL, philosopher, b. Hirschberg, Silesia, 1864; d. Ragaz, Switzerland, 1934. Joel's father, Hermann, had been a disciple of Schelling and was deeply influenced by that romantic philosopher. Schelling's fundamental ideas influenced also Karl Joel. He borrowed from Schelling the idea of organism and endeavored to develop that concept, to make it conform to the point of view of modern science. He took particular pains in placing his own philosophical structure upon a broad foundation of empirical facts, so as to harmonize them with natural science, history and philology.

Joel's early studies, devoted to Socrates, Xenophon and Plato, followed along the border line between philosophy and philology. Immediately after publication of the first volume of his book *Der echte und der xenophontische Sokrates,* Joel, previously rejected by five universities of Germany, was admitted as lecturer at the University of Basel in 1893. In 1897 he was appointed professor at the same university. In Basel the influence of Nietzsche, who had been Joel's predecessor in the chair, had merged with that of Schelling, then emerged in Joel's philosophy in such books as *Die Geburt der Naturphilosophie aus dem Geiste der Mystik* (1903) and *Nietzsche und die Romantik* (1905). In 1908, Joel published *Der freie Wille,* professing a "criticism which laid the foundation of indeterminism" and welded the concepts of organism and of freedom of will. During the war of 1914 to 1918, Joel published several minor works to proclaim his faith in humanity and in the traditions of Goethe, Schelling and the romantic poets. In 1928 Joel's standard work, *Wandlungen der Weltanschauung,* appeared after many years of preparation. It is a history of philosophy as well as a philosophy of history.

According to Joel, philosophy is knowledge of the subject, not of the object. The idea of organism is established by him as the fundamental law of nature no less than of psychology and logic. The universal history of the human mind and of the world at large

was conceived by Joel as a rhythmic alternation of the binding and the disintegrating. Consistently he stressed the importance of religious and mythical ideas for the evolution of philosophical thought. As a thinker and historian, Joel acknowledged the creative spirit in all religious forms. Personally he was at all times devoted to Judaism. HUGO BIEBER.

Lit.: Festschrift zu Karl Joels 70. Geburtstag (1934); Schmalenbach, Hermann, "Karl Joel," *Der Morgen*, vol. 10 (1934); Zombeck, Erich, *Wille und Willensfreiheit bei Karl Joel und Wilhelm Wundt* (1913).

JOEL, LEWIS, British diplomat, b. Dublin, Ireland, 1824; d. London, 1899. He was educated at Bristol. In 1861 he began his long and varied consular career on the continent of South America. His first position was as vice-consul at Cobija, Chile, where he acted also as French consul for several years. In 1867 he became chargé d'affaires at Caracas, Venezuela; in this capacity he served as a member of the joint Venezuelan-British Commission to arbitrate the boundary dispute between Venezuela and British Guiana.

From 1870 to 1877 Joel was the consul at Rosario, Argentina. Then he left South America for a few years to serve as British consul in Brindisi, Italy, in Savannah, Georgia (United States), and in Cadiz, Spain. On his return to the continent he was appointed consul general for the Colombian departments of Panama, Bolivar, Magdalena, and Cauca. Later he served with distinction as British consul general of Chile. Joel wrote *A Consul's Manual* (1896), recognized as the standard work on the subject.

JOEL, MANUEL, theologian, b. Birnbaum, Germany, 1826; d. Breslau, Germany, 1890. He studied at the Universities of Berlin and Halle (Ph.D., 1854). From 1854 to 1863 he taught at the Jewish Theological Seminary of Breslau. In 1863 he was called to serve as rabbi in the same city, and he held that post until his death.

Joel was one of the founders of the scientific study of Jewish religious philosophy and history. He was deeply interested in the interrelations of Jewish and Christian theology. His first significant contribution in this field took the form of a review of Salomon Munk's *Mélanges de philosophie juive et arabe* (1857-59). Here he proved that Solomon ibn Gabirol, hitherto recognized as a profound philosopher, was a pure Neo-Platonist and had nothing new to say except to clothe old ideas in an alien Jewish terminology.

He wrote two essays on Maimonides (1135-1204) which cast new light on the world importance of that thinker. In *Die Religionsphilosophie des Moses ben Maimon* (1859) his keen analysis of *The Guide to the Perplexed* (1190) showed that this work constituted an original and complete philosophic system rather than a mere summary of Orthodox thought. In his *Das Verhältnis Albert des Grossen zu Maimonides* (1863) he demonstrated that Albertus Magnus (1206-80) derived many of his ideas from Maimonides.

Delving more deeply into the obscure corners of antique Hebrew and Jewish-Arabian thought, Joel was the first to discover the importance of the then almost unknown Hasdai Crescas (1340-1410). He definitely established the Jewish sources of much of Spinoza's pantheism, particularly pointing out his debt to Crescas, who was even responsible for the so-called Cartesian method which Spinoza (1632-77) adopted in his *Ethics* (1677). This influence has been further investigated by Professor Harry Wolfson of Harvard in his monumental work *The Philosophy of Spinoza* (1934), which Wolfson regarded as a continuation of the studies of Joel.



Manuel Joel

Some of Joel's other books are: *Religionsphilosophische Zeitfrage* (1876); *Die Angriffe des Heidenthums gegen Juden und Christen* (1879); *Blicke in die Religionsgeschichte* (1880-83). Joel's writings were noted for their beauty of style as well as their breadth of scholarship.

Lit.: Gedenkblätter zur Erinnerung an Dr. Manuel Joel (1890); Freudenthal, J., "Über die wissenschaftliche Tätigkeit M. Joels," *Allgemeine Zeitung des Judentums*, vol. 54, pp. 591-92.

JOEL, SOLOMON BARNATO, diamond magnate and international financier, b. London, 1866; d. London, 1931. Probably one of the richest men in the world when he died, Joel was born and raised amid the squalor of Whitechapel. Too poor to continue his formal education beyond grammar school, he helped his father with his small retail business until he and his brother Wolf were called to South Africa by their fabulous uncles, the brothers Barnato.

Barney Barnato was then joining forces with his former competitor Cecil Rhodes to create a virtual monopoly of the South African diamond industry. But the early death of both these giants placed "Solly" Joel in a position to exercise his brilliant fiscal talents. His guiding policy was rigidly to limit the output of the mines so that the supply should never exceed the demand. He was widely denounced because it was said that this system would cause unemployment, disrupt the market, and diminish the world influence and prestige of South Africa. But he doggedly stuck to his motto: "Never let two diamonds grow where one grew before." Soon the South African government itself was



Solomon Barnato Joel

legally restricting the mining and export of diamonds.

Joel's wealth multiplied rapidly. In 1916 he executed the biggest "deal" since the days of Rhodes, paying £13,000,000 for the Randfontein interests of Sir Joseph Robinson. He branched out into other fields in 1919, purchasing theatres, tea shops, spinning mills, breweries, gold and copper mines, real estate, and railroads.

He always shunned publicity, but his dynamic, colorful personality continually put him before the public eye. In the days of the Boer Republic he was jailed by the Kruger government for his pro-British sympathies. From his earliest association with the Barnato Brothers concern he was engaged in a perpetual series of lawsuits over business and personal affairs.

It was perhaps as a sportsman that he was best known by the British public. He maintained several yachts, was a horse fancier and owned large stables in both South Africa and England. His studfarm at Maiden Erlegh was famous throughout the sporting world as the breeding place of some of the finest horses of the British turf. His last years were largely occupied with the work of developing South Africa's infant platinum industry.

Lit.: *Jewish Tribune,* April 3, 1931; *American Hebrew,* May 29, 1931; May 24, 1935. *Herald Tribune Magazine Section,* May 23, 1931.

JOFAN (IOFAN), BORIS MIKHAILOVICH, architect, b. Odessa, 1891. He was graduated from the Architectural department of the Odessa School of Arts in 1911. From 1914 to 1924 he studied and practiced classic architecture and engineering in Italy, having been admitted to the third year of the Higher Institute of Fine Arts in Rome and graduated with distinction in 1916. He also studied antique and renaissance art in the higher school of engineering in Rome. Jofan designed homes in Rome, Narni and other Italian towns.

Returning to the Union of Socialist Soviet Republics in 1924, with "revised architectural precepts," Jofan participated in many architectural competitions. His designs were accepted for workers' model dwelling houses, and he also designed the buildings for the Karpov Institute of Chemistry, the Trade Union headquarters and the Timiryozev section of the Moscow Agricultural Academy. Jofan was responsible for the design of the Soviet Pavilion at the Paris International Exhibition in 1937 and for the Pavilion at the New York World's Fair, in 1939, and was made member of the Soviet Academy of Architecture. The Palace of the Soviets in Moscow, scheduled for completion in 1942, was also planned by Jofan. He was decorated with the Order of the Red Banner in 1938.

Lit.: *Tass* (dispatches) June 3, 1938; April 4, 1941.

JOFFE (IOFFE), ABRAM FEDOROVICH, physicist, b. Romny, Russia, 1880. In 1902 he was graduated from the St. Petersburg Technological Institute and went to Munich to study physics with Wilhelm Konrad Roentgen. Joffe worked with Roentgen as his assistant until 1906, though the reports on some of the research they did in collaboration were not published until 1921.

In 1906 Joffe returned to Russia, to join the staff of the St. Petersburg Polytechnical Institute as laboratory technician. He was awarded his doctorate in 1915 and was made a professor at the Institute as well as an assistant professor at the University of St. Petersburg. Following the Bolshevik Revolution of 1918, Joffe associated himself with government scientific undertakings. With D. S. Rozhdestvensky and M. I. Nemenov, he established the State Physico-Technical Roentgen Institute. The following year he organized the All-Russian Association of Physicists and was elected its president.

In 1921 Joffe was sent abroad and during a four years' residence outside of Russia he was elected to membership in many foreign scientific societies and academies. After his return to Russia in 1925, Joffe was instrumental in the organization of scientific institutes throughout the Soviet Union, both in its Asiatic and European parts. In 1942 he was president of Physico-Technical Institutes, a director of the Leningrad Physico-Technical Institute, a director of the Physico-Agronomical Institute, a member of the International Committee of the Brussels Institute and a director of the Physico-Technical Institute of the Soviet Academy of Sciences.

Lit.: *Bolshaya Sovetskaya Entziklopedia* (1935); *Tass* (dispatch), Oct. 24, 1940.

JOFFE, ADOLPH ABRAMOVICH, Russian revolutionary, b. Simferopol, Crimea, Russia, 1883; d. Moscow, Russia, 1927. In 1908, while in Vienna as a patient of Alfred Adler, the psychologist, Joffe met Leon Trotsky. Trotsky had just begun the publication in Vienna of *Pravda,* a Russian revolutionary journal. Joffe became Trotsky's chief contributor of articles, and helped the publication with money as well. *Pravda* was being smuggled into Russia. In connection with the work, Joffe went to Odessa; in 1912 he was ar-

rested, imprisoned, and finally exiled to Siberia. He was set free in 1917, as a result of the revolution that year of which Kerensky was leader.

Although Joffe had been a Menshevik (the less radical branch of the Social Democratic party), he joined Lenin and Trotsky in the Bolshevik revolution of October, 1917. He was the leader of the first Russian peace delegation which, at the end of 1917, tried to come to terms with Germany at Brest Litovsk. Joffe voted against Lenin and Trotsky in favor of continuing the war; he was replaced by Trotsky, who concluded the peace (1918).

In 1918 Joffe went to Berlin as the Soviet ambassador, but was expelled in the same year for communist activities. In 1920 he conducted the Soviet peace negotiations with Poland at Riga. He was the Soviet ambassador to China from 1922 to 1923, where he initiated Russo-Chinese cooperation; from 1923 to 1924 he represented the Soviet government in Vienna, and from 1925 to 1926 at Tokyo.

Lenin had died in 1924. Joffe, as one of those in opposition to the growing power of Stalin, although inactively so, was relegated in 1926 to a post in the Oriental Institute at Moscow. He was at this time very sick, but could not secure permission to leave Russia for treatment. He was particularly dispirited as a result of Stalin's struggle with Trotsky and his own inability to help Trotsky because of sickness, and he saw the doom of the revolution for which they had fought. The day after Trotsky was expelled from the Bolshevik party, Joffe committed suicide, leaving a note for him in which he stated that Trotsky had always been right in his political views and in his theory of "the permanent revolution," but blaming him for not having Lenin's "unbending will" and for compromising with Stalin.

Lenin thought highly of Joffe's ability as a diplomat. In Trotsky's autobiography, he speaks of Joffe's bravery, characterizes him as a good speaker and writer, and praises his careful attention to detail—a quality, according to Trotsky, which few revolutionaries have.

CHARLES REZNIKOFF.

Lit.: Trotsky, Leon, *My Life* (1930).

JOFFE, ELIEZER LIPA, Palestinian labor leader, b. Bessarabia, Russia, 1878. He was educated in the Jewish traditional manner. In 1910 he arrived in Palestine. While employed as a farm laborer in various Jewish colonies, he became an active member of the labor organization Hapoel Hatzair. Joffe founded the monthly *Hasadeh,* dedicated exclusively to agriculture and farm problems. He was the author of the book *Moshab Obedim* (1919), which initiated a type of cooperative settlement in Palestine, and he founded Nahalal, in the valley of Jezreel, as an example of a Moshav Ovdim. Joffe wrote the following pamphlets: *Giddul Yerakoth* (Vegetable-Growing; 1921); *Befaame Hakilayon* (a Hebrew drama of the time of King Hezekiah of Judah; Tel-Aviv, 1928); *Torath Habehemoth* (1936). From 1935 on he was a member of the Moatzath Siath Haobedim, which is incorporated in the Hithahduth Hatziyyonim Hakelalith.

JOFFE, HILLEL, physician, b. Alexandrovsk, Russia, 1864; d. Haifa, Palestine, 1936. He received his medical training in Paris and Geneva, and in 1891 settled as a physician in Palestine, where he distinguished himself in the fight against malaria and typhoid. He was active in the medical profession especially in Jaffa, Zichron Jacob and Haifa. His notable work is recorded in the *Revue de médecine et d'hygiène tropicale* (1912-20). Joffe also played a prominent part in the economic development of several colonies in Palestine, particularly Hedera and Kastinye.

JOFFE, JUDAH ACHILLES, philologist, b. Bakhmut, Russia, 1873. He came to New York city in 1891. A graduate of the Classical Gymnasium at Yekaterinoslav (Dniepropetrovsk), Russia, he completed courses also at Columbia University (1893) in classical philology and Indo-Iranian languages (1893-97). He held a university fellowship in classical and comparative philology (1894-96) and studied phonetics and historical English grammar under Otto Jesperson.

Joffe engaged in editorial work for the *International Year Book,* for the *New International Encyclopedia, Nelson's Looseleaf Encyclopedia, New Websterian Dictionary* (1912), and the *Psychiatric Dictionary,* edited by Professor L. E. Hinsie and Dr. J. Shatzky. He served as translator for J. P. Morgan & Co. (in about a dozen European languages). He was one of the few students of Yiddish to have advanced Yiddish philology to its present status. Joffe's major contributions are: "Shreibnoder Schreiben? Fun Vanen Kumt Arois Unzer Mame-Loshn?", published in *Literatur* (New York, July, 1910), which was the first to advocate the now universally accepted Yiddish spelling; "Der Slavisher Element in Yiddish," published in *Pinkas* (New York, 1927-28); "Der Yiddisher Prefix *der*" (as invariable representative of the German *er*), in the weekly *Yiddish* (New York, June 3, 1932).

Other notable contributions include "Yiddish in Amerika," in *Yivo Bleter* (Vilna, August-September, 1936); "Hundert und Finftzig Yohrn Yiddish (1789-1939)," in *Yivo Bleter* (New York, January-February, 1940); "Yiddishe De Luxe Oisgaben Seit 1534," in *Yivo Bleter* (New York, September-October, 1940).

Lit.: Katz, M., in *Die Neie Velt,* Sept. 10, 1920; Zhitlowsky, C., in *Oifkum,* Oct., 1928, pp. 17-21; Shtif, N., in *Die Yiddishe Sprach,* Nov.-Dec., 1929, pp. 15-16; Mukdoini, A., in *Morgen Journal,* Jan. 30, 1940.

JOFFE, MARK S., painter, b. Dvinsk, Russia, 1864; d. New York city, 1941. He graduated with highest honors from the Warsaw Art School in 1891, and continued his education at the Imperial Academy of Art at St. Petersburg. During this period he exhibited frequently and received many prizes for his work. In 1897 his painting, *Eve of the Day of Atonement,* shown at the Imperial Academy of Art, won him world recognition, and two years later he was appointed professor of art at the preparatory school of that academy, serving until 1904.

Joffe came to New York city in 1924, and from 1934 until his death he taught at the Academy of Allied Arts. He did a great deal of portrait work, and is known also for his frequent utilization of Jewish themes for subject matter. Among his paintings are *David and Saul, Prophet Isaiah, Wandering Jew, Pogrom,* and *Jewish Refugees in Russia.*

JOHANAN BAR NAPPAHA ("smith"), generally called simply Rabbi Johanan, important Palestinian Amora of the second generation; he lived from about 200 to between 279 and 289 C.E., first at Sephoris, later at Tiberias, in Galilee. His teachers included Judah Hanasi, Hanina bar Hama and Hoshaiah Rabbah. He had inherited some parcels of land which he sold bit by bit to support himself during his years of study; when these were exhausted, he interrupted his studies to earn a living, but soon returned to the school, where he finally was given a pension by the patriarch, Judah Nesiah.

Johanan founded a school of his own at his native city of Sepphoris and attracted many pupils. After some years' stay, he left the town, apparently because of a disagreement on a matter of ritual with his teacher Hanina bar Hama, and settled at Tiberias, where the school he opened was again widely popular. Among his pupils were Abbahu, Ammi, Assi, Eleazar ben Pedath, and Hiyya bar Abba. Only Abba Aricha (Rab) was considered his superior, and when he died, Johanan was the supreme authority. His pupils carried his teachings to the academies of Babylonia.

It was in a bath at Tiberias that Johanan encountered Simeon ben Lakish, who was then a tamer of wild animals in a circus, persuaded him to associate himself with the work of the academy, and gave him his own sister in marriage (*B.M.* 84a). The two carried on numerous discussions and expositions of the Law for many years, and these have given the Talmud its character of ingenious reasoning and pious adherence to the Torah. However, Simeon ben Lakish died before Johanan (*B.M.* 84ab); according to a legend, it was out of grief because of a rude remark which the latter had made to him in the course of vehement academic argument.

Just as Abba Aricha faithfully followed the opinions of Judah ben Ilai, so Johanan adopted the Tannaitic principles of Jose and Simeon. He was the first to delve into the Mishnah of Judah Hanasi, whereas previous teachers had merely cited the other opinions that were not incorporated into it (Baraithoth and Tosefoth). He traced back the time of origin of the various opinions, explained the reasons for their differences, and laid down the principles according to which one could determine which of the varying opinions was to be accepted as authoritative. He drew a line of distinction between the commandments that were laid down in the Torah, and those that rested upon a rabbinical interpretation or were an independent ordinance. He liked to take up an individual verse of the Scriptures and point to the various interpretations of it that led to different opinions as to the proper interpretation of the law. In this way he was able to settle many contradictions that were to be found in the Mishnah of Judah Hanasi and to establish the Law upon a logical basis.

Johanan bar Nappaha was the chief creator of the Palestinian Talmud; so great was his contribution that later Talmudists erroneously ascribed to him its entire compilation. He trained his pupils to systematic research, and assigned to each one a special field of activity. Thus Rabba bar bar Hana was directed to compile the historical reports, as far as they concerned the house of study, and the rules for the Halachic decisions. The brothers Simeon and Hiyya bar Abba, for their part, gathered Halachic and Haggadic sayings, and examples of the interpretation of the Scriptures for the purpose of making the laws (for example, the beginning of the tractate *Megillah* in both Talmuds).

In addition to using the teachings of Simeon ben Yohai as a source for Halachah, Johanan also availed himself of the labors of Simeon ben Jehozadak and other Tannaim of the time of Judah Hanasi. Thus he and Simeon ben Lakish became of the same importance for the Palestinian Talmud as Rab and Samuel were for the Babylonian; their common achievement was that they preserved for posterity the results of the latter period of the Tannaim.

LUDWIG A. ROSENTHAL.

Lit.: Halevy, Isaac, *Doroth Harishonim,* vol. 2 (1901) 298-332; Bacher, W., *Die Agada der palästinensischen Amoräer,* vol. 1 (1892) 205-339; Jordan, *Rabbi Jochanan bar Nappacha* (1895); Zuri, J. S., *R. Jochanan* (1918).

JOHANAN BEN NURI, Palestinian Tanna who lived in the 1st and 2nd centuries C.E. He was a pupil and close friend of Halafta, and a colleague of Akiba (*Tos. M.S.* 1:13). Johanan ben Nuri was appointed to a high position in the academy of Rabban Gamaliel, whom Johanan greatly respected, and when Joshua ben Hananiah wished to nullify a regulation of Gamaliel's after his death, Johanan would not permit it (*Erub.* 41a).

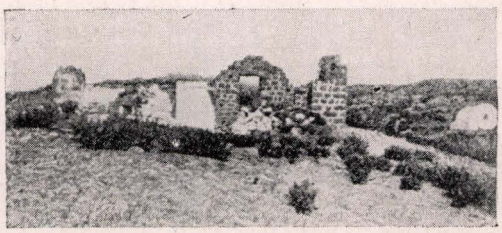
Since Johanan ben Nuri had a prodigious memory and could answer almost every Halachic question put to him, he earned the appellation "peddler's basket" (*Git.* 67a). This is probably what was referred to when it was said of him that his knowledge was so great that he could approximate the number of drops in the sea (*Hor.* 10a).

Having been an extremely poor man during the greatest part of his life, Johanan paid special attention to the difficulties of poor people whenever he rendered legal decisions (*Sab.* 26a), and was not unmindful of practical conditions (*Git.* 89a). A characteristic saying of his was: "If one permits his anger to upset him to the point where he tears his garments, breaks vessels, and throws his money around, let him be considered in your eyes as an idolator" (*Sab.* 105b).

His piety was highly praised: "Whoever sees Rabbi Johanan in a dream," the saying ran, "may hope to become a sin-fearing man" (*Aboth de Rabbi Nathan* 40). Johanan played a role in the development of the liturgy (*R.H.* 32a).

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 683-85; Rosenthal, L., in *Hoffmann Festschrift* (1914) 234-40.

JOHANAN BEN ZAKKAI, Palestinian Tanna, founder of the famous academy of Jabneh, b. between 40 and 15 B.C.E.; d. about 80 C.E. It was reported that Johanan lived for 120 years, the first forty of which he devoted to commerce, the second forty to study, and the last forty to teaching and communal work (*R.H.* 31b). This report may well be true, for it is almost certain that Johanan's life spanned a century, as he was a prominent disciple of Hillel, who died in 10 C.E., and of Shammai (*Aboth* 2:9; *Suk.* 28a), from whom he received certain traditions which originated



The traditional tomb of Johanan ben Zakkai in Tiberias, which was destroyed by Arab vandals in 1929

with Moses and were handed down from generation to generation (*Eduy.* 8:7). Hillel predicted that Johanan would become the fountain-head of wisdom and would lay the basis for the spiritual development of coming generations (*Yer. Ned.* 5:7, 39b). It is related of him that by reason of indefatigable energy he mastered all fields of Jewish knowledge (*B.B.* 134a).

For some years Johanan ben Zakkai lived in Areb, a small town in Galilee (*Sab.* 16:7), but was soon made a member of the Great Sanhedrin in Jerusalem, where he was often called upon to refute the views of his Sadducean colleagues (*Yad.* 4:6; *Men.* 65a). At the same time, he was head of a very important academy in Jerusalem (*Yer. Meg.* 3:1, 73d). In 60 to 62 C.E., when the Pharisees attained to domination in Jewish life, he seems to have been the head of the Sanhedrin. In this capacity he issued the official abrogation of the laws requiring a woman suspected of adultery to drink the "bitter water" (*Num.* 5:11-31), as existing conditions made this law unenforceable (*Sotah* 9:9).

As Zechariah (*Zech.* 11:1) prophesied the destruction of the Temple (the Lebanon of the verse being interpreted as the Temple), Johanan ben Zakkai foresaw that Rome would conquer Judea (*Yoma* 39b). When Vespasian started the siege of Jerusalem in the winter of 68 C.E. (Josephus, *Jewish War,* book 4, chap. 6, section 3; book 4, chap. 9, section 1), Johanan counselled submission, for he wished to prevent the destruction of the Temple and all unnecessary bloodshed, and since he wanted permission from the Romans to establish an academy, he did not wish them angered to the point where they would refuse his request. Not being able to obtain permission to leave the city, he had his disciples pretend that he was dead, and they carried him out of Jerusalem in a coffin, pleading the necessity for burial. When he arrived at Vespasian's camp, he predicted to Vespasian that he would be made emperor. When, almost immediately thereafter, a courier from Rome advised him that he had been elected emperor, Vespasian informed Johanan that he would grant any of his requests. Johanan answered: "Grant me Jabneh and her scholars, spare the family of Rabban Gamaliel, and supply me with a physician for Rabbi Zadok" (*Git.* 56b; *Aboth de Rabbi Nathan* 4).

The authenticity of this story has been challenged by historians as it seems to refer to the siege of Titus in 70 C.E., when Vespasian was already the Roman emperor.

According to another source (*Midrash Lam.* 1:32; edit. Buber, 66-67), when Johanan prophesied that he would become emperor, Vespasian imprisoned him until word was brought to him that he had become emperor. Josephus (*Jewish War,* book 3, chap. 8, section 9; book 4, chap. 10, section 7) relates that when Jotapata fell, he approached Vespasian with the prediction that he would become emperor, whereupon Vespasian imprisoned him, but heaped honors upon him when the prediction materialized. It is likely that this story is a figment of Josephus' imagination, inspired perhaps by the story of Johanan, for Josephus did not hesitate at distortion to portray himself or his Roman friends in a good light. Lewy records the subsequent history of this legend in later literature.

Two reasons have been advanced to explain why Johanan ben Zakkai specified the city of Jabneh. According to Stein, since Jabneh was the private property of the Roman emperors, having local autonomy (Josephus, *Antiquities,* book 17, chap. 8, section 1; book 18, chap. 6, section 3), and since it was a city populated by Jewish Zealots (Philo, *Embassy to Gaius,* trans. Yonge, vol. 4, p. 144) in which there was even an independent Sanhedrin (*Sanh.* 89a), Johanan decided to establish his academy there, where he expected the least political interference on the part of the Romans. It is also possible that many scholars who refused to participate in the revolt settled in Jabneh and formed a nucleus upon which Johanan wished to build.

Allon, however, is of the opinion that Johanan was sent to Jabneh, which was an internment camp for all important enemies of the Roman state, and that the only favor granted him for his pro-Roman attitude was the safety of his relatives and friends. In support of this theory he adduces the Midrash mentioned above which describes Johanan as having been imprisoned by Vespasian and does not mention his request for Jabneh. And only afterwards, according to Allon, when peace was restored, did the pupils of Johanan and his colleagues gather around him in Jabneh, which thus became, for the while, the spiritual center of Palestine.

It can not be determined whether, after the destruction of the Temple, Johanan was officially appointed Nasi (Patriarch), but it is certain that he assumed the functions of a Nasi, for we find him issuing certain decrees (*R.H.* 29b-30a), a power vested only in the Nasi. He is also referred to with the title of Rabban, which is a title reserved for the Nasi. There is little doubt that the members of the patriarchal family, the leaders of the priestly class, the Bene Bathyra, and certain scholars would have objected to his being declared Nasi, not only because of personal reasons, but also because of the fact that Johanan was neither of the family of Hillel nor of Davidic descent, for, according to some, he was of priestly descent (*Sifre, Num.,* paragraph 123). Toward the end of his life Johanan resided in Berur Hayil, which was about thirty miles away from Jabneh (*Sanh.* 32b).

Almost every Tanna of the second generation counted himself as a pupil of Johanan ben Zakkai. His five outstanding pupils were: Eliezer ben Hyrcanus, Joshua ben Hananiah, Jose the Priest, Simon ben Nathanel, and Eliezer ben Arach (*Aboth* 2:10). When one of his disciples, on viewing the site of the destroyed Temple, broke into lamentations at the loss of the atoning power of the sacrifices, Johanan comforted him with the assurance that charity and good

deeds have the same atoning force as sacrifice, quoting *Hosea* 6:6, "For I desire mercy, and not sacrifice" (*Aboth de Rabbi Nathan* 4:5).

One of his favorite sayings was: "If you have learned much Torah, do not ascribe any merit to yourself, for you were created for that purpose" (*Aboth* 2:9). It is recorded of him that nobody ever greeted him first, not even the heathen whom he met on the street (*Ber.* 17a). When asked why the Jewish slave who is unwilling to go free after six years had to have his ear pierced (*Ex.* 21:6), he answered: "That one who heard proclaimed that the children of Israel are the servants of God (*Lev.* 25:55), and nevertheless takes upon himself the yoke of man, deserves to have his ear pierced, since he did not take to heart what he heard" (*Kid.* 22b).

Many non-Jewish philosophers and Roman officials, one of whom may be identified with Marcus Antoninus Julianus (Josephus, *Jewish War,* book 6, chap. 4, section 3), approached Johanan with the request that he explain to them the reasons for certain Jewish laws. His answers in these cases reveal his great learning, tact and depth of ethical feeling (*Bech.* 5a; *Midrash Gen.* 13:4; *Yer. Sanh.* 1:4, 2a; *Midrash Num.* 19:4).

It was said of Johanan ben Zakkai that "in all his days he never uttered idle words; did not walk four cubits without study or phylacteries; no one ever entered the schoolhouse before him; no one ever opened the door to his pupils but he himself; never said a law which he did not learn from his teachers; and never said it was time to leave the school, except on the Eve of Passover and the Day of Atonement (*Suk.* 28a). Of Johanan ben Zakkai it was also said that when he died, the glory of wisdom departed (*Sotah* 9:15).

A letter purporting to have been sent by Johanan to the Jews of Rome was published in 1895 under the title *Iggereth* (reprinted in Eisenstein, J. D., *Otzar Hamidrashim,* vol. 1, pp. 214-17). A new edition with a commentary was published at Antwerp in 1933. The theme of the letter is a warning to stay away from the Christian sect. Although many passages of this letter are late interpolations, certain parts of it may be of comparatively early origin.

The traditional tomb of Johanan ben Zakkai in Tiberias was destroyed by Arab vandals in 1929.

HIRSCHEL REVEL.

Lit.: Ben Horim, N., *Hachme Hatalmud* (English; 1928); Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 167-79; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 674-82; Stein, M., "Yabneh and Her Scholars," *Zion,* vol. 3 (1937-38) 118-22; Allon, G., "How Jabneh became R. Johanan ben Zakkai's residence," *ibid.,* 183-214; idem, "The Patriarchate of Rabbi Johanan ben Zakkai," *Klausner Anniversary Book* (1937) 154-70; Lewy, H., "Josephus the Physician," *Journal of the Warburg Institute,* vol. 1, No. 3 (1938) 221 et seq.; Kisch, G., *Sachsenspiegel and Bible,* pp. 171-72; *Horeb,* vol. 4, p. 26.

JOHANAN HASANDELAR, Tanna of the fourth generation, who lived during the first half of the 2nd cent. C.E. He came originally from Alexandria, Egypt. His cognomen has been interpreted in a threefold manner; as sandalmaker, or as Alexandrian, or as piercer of gems. He was one of the youngest of Akiba's disciples (*Ber.* 22a).

When Akiba was imprisoned by the Roman authorities, Johanan Hasandelar, disguised as a peddler, consulted his teacher concerning the validity of a private Halitzah, the ceremony of taking off the brother-in-law's shoe (*Deut.* 25:5-10). Presumably crying his wares under the window of Akiba's cell, he asked: "Do you need needles? Do you need hooks? What about private Halitzah?" The martyred Tanna replied through his window: "Do you have spindles? Do you have *Kasher?*" Thus he intimated that private Halitzah was valid.

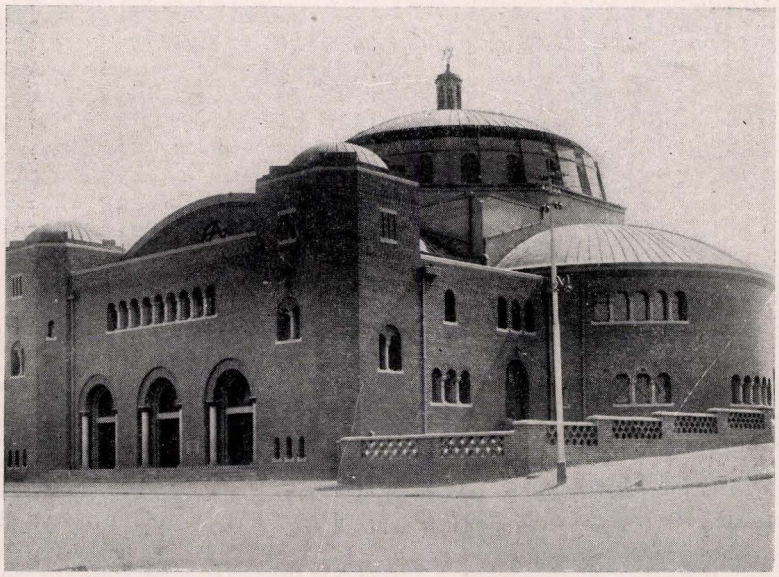
During the Talmudic debates at a rabbinic meeting which was held in the valley of Rimmon for the purpose of proclaiming a leap year, Johanan Hasandelar assailed Meir for having misquoted Akiba. For this his colleagues said of him that he was a genuine Alexandrian (that is, boastful). Johanan Hasandelar and Meir nevertheless left this meeting as friends (*Yer. Hag.* 3:1).

To encourage his colleagues during the session at the valley of Rimmon, he uttered the sublime maxim: "Every assembly which is for the sake of Heaven will in the end thereof become of permanent value; and every assembly which is not for the sake of Heaven will in the end thereof not become of permanent value" (*Aboth* 4:11). There is also a suggestion that this maxim was aimed against the Alexandrian Jewish school which interpreted the Bible in an allegorical manner in order to harmonize the teachings of Judaism with Greek thought. Only a small number of the Halachoth (laws) taught by Johanan Hasandelar have been preserved, and none of his Haggadic teachings.

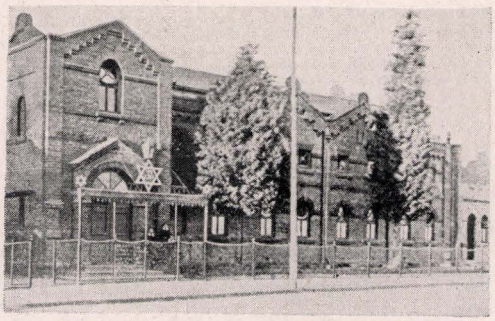
JOHANNES HISPALENSIS, 12th cent. translator from Arabic into Latin. Johannes was a baptized Jew who is known to have worked in Toledo, Spain, from about 1135 to 1153. He was evidently a member of the Ibn Daud family. The bibliographer Moritz Steinschneider identified him, and traced some of his translations, which included astrological, astronomical, philosophical and medical works. His rendition into Latin of an arithmetical treatise by Muhammad al-Kwarizmi seems to have served as the first introduction of the Arabic system of numerals to the Christian world. Through his association with Dominicus Gundisalvi, the Archdeacon of Segovia, Johannes was enabled to aid in the translation from the Arabic into Latin of the *Fons Vitae,* by Solomon ibn Gabirol. The *Epitome Totius Astrologiae,* which Johannes compiled in 1142, was published in Nuremberg in 1548.

JOHANNESBURG, the largest city of the South African sub-continent, with the largest Jewish population in the Union of South Africa. In 1941 there were about 30,000 Jews in the city, constituting 15 per cent of the whole population. Even at the time of the proclamation of Johannesburg as a town (1886) Jews constituted about a tenth of the population.

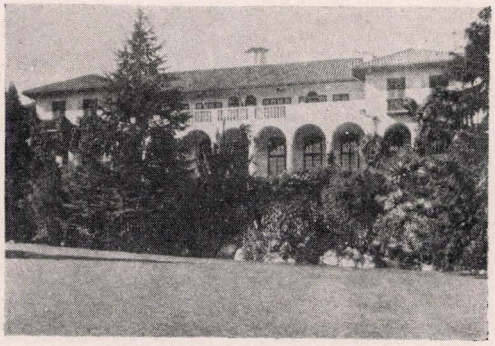
Jews played a prominent role in the development of the Witwatersrand mining area where the city was established. Early pioneers included Alfred Beit, Sammy Marks and Barney Barnato, who was responsible for starting the local water works. The first congregation, with Emanuel Mendelssohn as president, was formed in 1887 as the "Witwatersrand Goldfields Association." The first synagogue was erected in 1888 and its first rabbi was Mark L. Harris. He was succeeded in 1898 by Joseph Herman Hertz, who in 1913 became



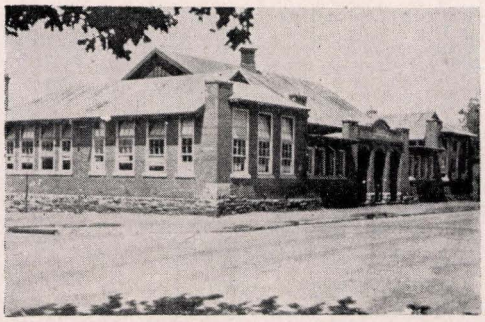
The new synagogue at Johannesburg, South Africa



The President Street Synagogue at Johannesburg



The Jewish Orphanage at Johannesburg



The Community High School at Johannesburg



The Jewish Home for the Aged at Johannesburg



Morrie Jacob Harris (see vol. 5, p. 219), who was mayor of Johannesburg (1923-24)

Chief Rabbi of the United Synagogues of England. In 1891 a section of the more Orthodox members seceded, formed an Orthodox Congregation and built a Beth Hamidrash. Their first rabbi was M. Dagutzky, who, after having left for Manchester, was succeeded by M. Friedman. In the same year (1891) another strong and influential section left the mother synagogue, formed a new congregation (the Johannesburg Hebrew Congregation) and in 1892 erected a beautiful synagogue which was opened by Paul Kruger, president of the Transvaal Republic. Its first rabbi was P. Wolfers, who was later succeeded by D. Wasserzug. When the latter left for England, J. L. Landau, at that time rabbi in Manchester, accepted a call to the congregation (in 1903). After the amalgamation (1915) of the Witwatersrand Old Hebrew Congregation and the Johannesburg Hebrew Congregation, Landau was appointed Chief Rabbi. His position was reaffirmed when the Federation of Synagogues of the Witwatersrand was established. The body embraces about one-half of the Jewish population of the Union. In August, 1936, the first Reform synagogue in South Africa, Temple Israel, in Johannesburg, was dedicated.

In 1941 Johannesburg formed the largest center of Jewish communal life in South Africa, with its eighteen synagogues and admirable educational and charitable institutions. It had a rabbinical court; it established the first South African Jewish Orphanage (in 1903) and the first Home for Aged Jews (1912). The Jewish Helping Hand and Burial Society, the Hebrew Benevolent Society and the Women's Benevolent and Jewish Ladies' Association took a leading part in the philanthropic work of the city.

There was a large Jewish government school where 700 Jewish children received their education under Jewish masters; ten Hebrew schools (Talmud Torahs), seven of which were united under one managing council; a Talmudical college, and cultural societies. There was also a chair for Hebrew and Jewish literature at the University of the Witwatersrand.

Johannesburg was the seat of the Executive of the South African Jewish Board of Deputies, the South African Zionist Federation, the South African Board of Jewish Education, and the headquarters of the fraternal order, Hebrew Order of David, which has many branches throughout the Union, and of the Women's Zionist League. *The Zionist Record,* a weekly journal, the organ of the Zionists, a Yiddish weekly, *Der Afrikaner* (with an English supplement), and a Jewish literary monthly, *Ivri,* were published in Johannesburg.

The Jewish Guild, a community center with a large membership, a magnificent building of its own, and its own publication, has since before 1910 been a potent factor in the educational work undertaken by the Jewish community on behalf of the younger generation.

Jews played a prominent part in the civic, intellectual and industrial life of Johannesburg. Harry Solomon and Harry Graumann were among the first four aldermen of the city, and also sat in the Legislative Assembly. Graumann was the first Jew to be chosen mayor (1910) and M. J. Harris served as mayor in 1924. At various times Jews represented constituencies of Johannesburg in the House of Assembly and in the Senate, Provincial and City Councils. An indication of the important share taken by Jews in the financial activity of the city may be seen from the fact that it has been the custom to close the Stock Exchange on the Jewish High Holy Days. Mention should also be made of the fact that the first English journal published in Johannesburg was owned by Emanuel Mendelssohn, the first president of the first congregation.

JUDAH LEO LANDAU.

Lit.: South African Jewish Year Book; South African Jewish Chronicle, Rosh Hashanah Number, 1925; Emden, Paul H., "Pioneers of South Africa," *Menorah Journal,* Spring, 1937; Hermann, Louis, *A History of the Jews in South Africa* (1935) 238-39.

JOHN, *see* GOSPELS; NEW TESTAMENT.

JOHN THE BAPTIST, preacher of repentance and founder of a sect in the 1st cent. C.E. that was the forerunner of Christianity. His life and works are reported in two sources: the gospels in the New Testament and the writings of Josephus (*Antiquities,* book 18, chap. 5, section 2). Josephus represents him as a sort of Greek teacher of virtues, who announced moral truths to the people, and required baptism, the corporeal purification, as a sign of moral cleansing. It can not be proved from this statement that he belonged to the Jewish sect of the Essenes. Herod Antipas, the tetrarch of Perea, feared that he might stir up the people to rebellion, and accordingly seized him and after taking him to the fortress of Machaerus, had him put to death. The gospels, on the other hand, while giving a similar account of his teachings, declare that Herod had no desire to kill him, and did so only when trapped by a promise made to his stepdaughter (Salome), whose mother, Herodias, had been insulted by John for her marriage to Herod. They also regard John as of less importance, and for the most part make him the precursor of Jesus, to whom he gave baptism (about 30 C.E.).

Luke goes still further and introduces a miraculous story about the birth of the Baptist in order to mark him from his mother's womb as the destined forerunner of the Messiah. In *Matt.* 11:14; 17:11-13 he is

definitely identified with the prophet Elijah, who, according to prophecy (*Mal.* 3:23-24), was to be the forerunner of the day of the Lord. On the other hand, in *John* 1:21-23, John is reported to have definitely denied that he was Elijah, but only the voice of one crying in the wilderness (*Isa.* 40:3, according to one interpretation of the Hebrew phrase, *kol kore bamidbar*). The same idea is expressed in other passages in the synoptic gospels (*Matt.* 3:1-3; *Mark* 1:2-4; *Luke* 3:1-6); *Mark* further identifies him with the "messenger" who is to prepare the way before God (*Mal.* 3:1). As such he preaches repentance to the people, announcing the end of the world, and baptizes them in the waters of the Jordan. When Jesus comes to be baptized, the descent of the Holy Ghost in the form of a dove and a divine voice lead John to recognize Jesus as the true Messiah and Son of God.

A critical study of the sources which tell about John the Baptist permit the following reconstruction of his history: John the Baptist was one of the moral preachers of the time who predicted the speedy coming of the end of the world and urged repentance, making baptism the symbol of purification of sin, since it was the religious law of the Jews to require complete immersion after physical defilement. Jesus at first was a follower of John, but soon initiated an independent movement of his own. With the death of John, his influence vanished and his followers joined the rising movement of Christianity, which accepted in turn their rite of baptism. The teachings of the two movements were blended, and John, from being an independent teacher, was gradually made the forerunner of Jesus and even identified with Elijah.

The references to John the Baptist in the Slavonic Josephus (discovered by A. Berendts in 1906 and defended by Eisler) are regarded by most scholars as a late composition, and certainly not written prior to 900 C.E. SIMON COHEN.

Lit.: Bernoulli, *Johannes der Täufer und die Urgemeinde* (1918); Rowley, H. H., in *Hebrew Union College Annual,* vol. 15 (1940) 315-34; Bouquet, A. C., in *Journal of Theological Studies,* vol. 36, pp. 289-93; Kohler, K., in *Jewish Encyclopedia,* vol. 7, pp. 218-19.

JOHN GADI, eldest of the five Hasmonean brothers, the sons of Mattathias. Though he was a captain in the army, he was never entrusted with the supreme command. In 160 B.C.E., after the death of Judas Maccabeus in battle, his brother Jonathan assumed charge of the army of independence, and sent John to convey their baggage to the friendly Nabateans for safekeeping. On the way, the train was ambushed by Arab tribesmen and John was killed; his death was later avenged by Jonathan (*I Macc.* 9:35-42).

JOHN OF GISCHALA (Gush-halab), Galilean leader of the Jewish revolt against Rome (66-70 C.E.). The account of his life comes from the pen of his enemy Josephus, hence it is difficult to be certain either as to his actions or his character. He was a friend of the Pharisaic leader Simeon ben Gamaliel, and stood in good relations with the high priest Anan and with Joshua ben Gamala, the leaders of the moderate party in Jerusalem. He fortified Gischala against attack and gathered an army for the cause of national liberation. Becoming suspicious of Josephus, he urged his removal from the command in Galilee, but was unsuccessful. When Titus besieged Gischala, John realized that the defense was hopeless and escaped to Jerusalem, where he became one of the three leaders who defended the city, the others being Anan and Simon bar Giora, head of the Zealots.

During the two years before Jerusalem was invested, civil conflicts distracted the besiegers, but on the approach of the Romans the rival armies united for a common defense. John took his post on the Temple Mount and fought with great bravery until it finally fell before the army of Titus. He then retreated to the upper city and defended himself there for another month, until, seeing that resistance was vain, he surrendered to the Romans. He was kept a prisoner for the triumph of Vespasian and Titus, and then sentenced to life imprisonment.

JOHNSON, an American family originally from England, where its members were known by the name of Israel. They were among the early pioneers of the Ohio Valley region, and in later years contributed notably to that section's development.

PHINEAS ISRAEL JOHNSON, the first member of the family to settle in America, arrived from Portsmouth, England, about 1817. He penetrated westward to the frontier Indian trading-stations of Brookville and Connellsville, both in Indiana, which had, but a year earlier, been admitted to the Union. Here he was dubbed Johnson by the other pioneers, and that became the family's legal American name.

DAVID ISRAEL JOHNSON received such promising accounts of opportunity in America from his brother Phineas Israel, that he determined to join him. He left Portsmouth and arrived at the Connellsville outpost, with his wife and young son, in 1818. However, they found frontier conditions too severe, and two years later moved to the relatively densely populated town of Cincinnati. Here Johnson became connected with Joseph Jonas, the first Jewish settler of Cincinnati, and was among the charter members of the Bene Israel Congregation, the oldest in the Middle West. In this early period the congregation could not afford a rabbi, hence Johnson frequently led the services.

EDWARD ISRAEL JOHNSON (b. Portsmouth, England, 1817; d. Goliad, Texas, 1836), his oldest son, was brought to America as a child. In 1836 the Texas revolution for independence from Mexico elicited much sympathy in the United States, and young Johnson, like so many other Westerners, volunteered in behalf of that struggling republic. He was one of Colonel James W. Fannin's company of 357, and fell at Goliad, where almost the entire company was slain. This outrage, known as Fannin's Massacre, aroused widespread indignation in the United States at the time, and the victims are still listed as heroes of Texas history.

HENRY DAVID JOHNSON (b. Connellsville, Ind., 1819; d. California, date unknown), another son of David Israel, was the first Jewish child born west of the Allegheny Mountains. Little is known of his activities, except that he, too, was a soldier, serving in the Mexican War (1846). He later settled in the quickly expanding state of California. A sister, SELINA EMMA JOHNSON (b. Cincinnati, 1823; d. Cincinnati, 1907), was principal of the girls' division of the Center street

school, Cincinnati. She married Eleazar Ezekiel, a member of the well-known American Jewish family.

FREDERIC A. JOHNSON (b. Cincinnati, 1821; d. Cincinnati, 1893), her brother, was active in Ohio civil affairs. In 1869 he was elected a justice of the peace of Hamilton county, and served continuously until 1884. The following year he was sent to the Ohio House of Representatives. In 1889 he was again elected a justice of the peace, and served for three years.

SIMEON MOSES JOHNSON (b. Cincinnati, 1859), son of Frederic A. Johnson, graduated from the Cincinnati Law School in 1880 and immediately established a practice in his native city. He became an active member of the Democratic party, and in 1916 served on its National Campaign Committee. He was also chairman of its Cincinnati Campaign Committee in 1907, 1913, and 1921. In 1912 Johnson was elected vice-mayor of Cincinnati, but three years later declined the Democratic party nomination for mayor. He also served as special assistant to the attorney general of Ohio from 1917 to 1918, and in 1920 again rejected an opportunity to serve in a higher office when he refused an appointment as justice of the Supreme Court of Ohio.

JAMES W. JOHNSON (b. Cincinnati, 1830; d. 1889), another son of David Israel, was a popular song writer, and an author. The following songs, for which he wrote both music and words, were outstanding successes in their day: *At Home Thou Art Remembered Still,* and *Awake from Thy Slumber.* During 1867 the Cincinnati *Times* serialized his novel, *Affinity.* He served as deputy treasurer of Hamilton county, Ohio, from 1874 to 1880.

EDGAR M. JOHNSON (b. Cincinnati, 1836; d. 1893), his youngest brother, was admitted to the Cincinnati bar at the early age of eighteen, and in 1857 became prosecuting attorney of the police court of Cincinnati. During the Civil War he was a member of the Committee of Jews sent to thank President Abraham Lincoln for revoking General Ulysses S. Grant's order which expelled all Jewish traders from the territory held by his troops. From 1867 to 1871 Johnson was a member of the school board of Cincinnati, and it was largely through his efforts that the practice of reading the Bible in the public schools of that city was discontinued, by court order (Minor vs. Board of Education, 23 Ohio State 311). This was a famous controversy, in that period, and the legal decision was subsequently published in book form. In 1881 Johnson was nominated for the office of lieutenant-governor of Ohio, but was not elected. FABIAN LINDEN.

JOHNSTOWN, *see* PENNSYLVANIA.

JOIAKIM, *see* ALCIMUS.

JOINT DISTRIBUTION COMMITTEE, AMERICAN JEWISH (abbreviated to J.D.C. or "Joint"), chief American agency for aid to Jews overseas. The J.D.C. was organized on November 27, 1914, with Felix M. Warburg as chairman, to act as a single distributing agency for funds collected by the Central Relief Committee, the American Jewish Relief Committee and the People's Relief Committee. Its first fund-raising drive was launched on December 21, 1915. By 1917, fund-raising activities were organized on a community basis. The J.D.C. has conducted campaigns nearly every year since 1917, either independently or in collaboration with other agencies. By the end of 1941, its total income since inception amounted to over $113,000,000.

Through two World Wars and in the intervening years, the J.D.C. has been the chief source of American assistance to needy Jewish victims of war and persecution overseas. Its history may be roughly divided into five main chapters: (1) The first World War period (1914-18), when Jews suffered not only from ravages of war visited upon all peoples caught between the contending armies, but from additional disabilities resulting from their unfavorable political and economic positions; (2) the post-War emergency relief period (1919-21), a time of chaos and almost complete disintegration of political, economic and social institutions; (3) the rehabilitative period (1921-32), when the accent was on rebuilding and self-help for European Jewish communities; (4) the rise of Nazism (1933-39), when a large number of European communities fell either directly or indirectly under the shadow of totalitarian anti-Semitism and an unprecedented wave of refugee migration spread over the earth; and (5) the second World War (1939 on), a period far from completed when this volume went to press.

During the first World War, as in the later conflict, the Jews of Eastern Europe bore a double disability. Not only did they share with other civilians the terror and destruction of war, but they were subjected to violent anti-Semitism, some of it rooted in law, some rising from the abandon and breakdown of morale which attend war. Perhaps the worst sufferers among Jewish civilians were the victims of enforced evacuation from the regions in which military operations were taking place. In Russia the number of Jewish evacuées was counted in the tens of thousands. Russian armies swept over Galicia and Bucovina six times between 1914 and 1917, and six times they were beaten back by the Austrian forces. Each invasion and retreat brought death and ruin to the local population.

With the help of the United States State Department, and with the assistance of neutral governments, the J.D.C. from its inception was able to utilize existing local European Jewish organizations to administer relief funds sent from America. In 1916 the State Department authorized a J.D.C. relief commission to go to Europe. Work in German-occupied territories, which included Poland and the Baltic lands, was centralized by the J.D.C. through the Jüdische Hilfskomite of Berlin which, at the peak of German occupation of former Russian territories, reached 252 cities and towns. In addition the J.D.C. was able to send funds through the American Consul at Warsaw to a Jewish organization in that city, which was likewise in contact with the Hilfskomite. In Austria-Hungary and the Austrian occupied territories, the J.D.C. worked through the Israelitische Allianz zu Wien and its cooperating committees in Budapest, Lemberg and Cracow.

Entry of the United States into the War, in 1917, created new complications for the J.D.C. but in August of that year, the State Department granted permission for the establishment of an agency in neutral Holland for the distribution of J.D.C. funds in territories occupied by the Central Powers.



A memorable meeting of the Joint Distribution Committee, in behalf of Jewish war sufferers, held in New York city on July 10, 1918. Those present were (left to right, seated): Felix M. Warburg, Louis Marshall, Herbert H. Lehman, Albert Lucas, Mrs. F. Friedman, Boris D. Bogen, Leon Sanders, Harry Fischel, Sholem Asch, Alexander Kahn, Jacob Milch, Harriet B. Lowenstein, Moses Schoenberg, M. Z. Margolies, Aaron Teitelbaum, Israel Friedlaender, Paul Baerwald, Julius Levy, Peter Wiernik, Meyer Gillis, Harry Cutler, Cyrus Adler, Arthur Lehman, Jacob H. Schiff; (standing) Abraham Zucker, Isidore Hershfield, Meyer Berlin, Stanley Bero, Louis Topkis, and Morris Engelman. From a painting by Géza Fischer

The real job of the J.D.C. began when the War was over, and the two years from 1919 to 1921 saw unprecedented turmoil and chaos enveloping Eastern Europe. Famine was rampant in Poland, Russia, Roumania, Hungary and the Baltic countries. Thousands died of starvation, others fell victim to fire and pillage. In the Ukraine alone 200,000 men, women and children were murdered in pogroms. In the period of political rebirth and adjustment, Jews suffered. In Poland and Roumania Jews, though accorded minority rights by the Versailles Treaty, were boycotted. In Hungary the formation of Count Károlyi's liberal government in March, 1919, was the signal for anti-Jewish riots. The subsequent rise during the same year of Béla Kun's Soviet Republic was an economic catastrophe for Hungarian Jewry. When it fell, there were new violence and boycott. War refugees were all over Eastern Europe, and their presence complicated the attempts being made to achieve some kind of economic and political equilibrium.

General conditions in Europe were such during the post-War upheaval that the United States set up the American Relief Administration with a grant of $100,000,000. The J.D.C. was represented on the European Relief Commission, which was sent abroad to administer these funds. At the same time, the J.D.C. sent abroad two successive units of forty trained workers each, wearing the American uniform with the authority of the United States Government, who took charge of various phases of the relief work. Programs of feeding, both independent and in conjunction with the American Relief Administration, child care, medical aid, and the beginning of economic help, were conducted. In addition to its own channels, the J.D.C. distributed funds through governmental and private non-sectarian agencies.

The end of 1920 marked the recession, except in Russia, of the emergency period. Reconstruction work was begun in earnest. From 1921 through 1925 the J.D.C. conducted its work along five major lines, each represented by a functioning subcommittee.

The first of these was the Committee on Refugees, which from July, 1921, through April, 1923, assisted a total of 300,000 war-dislocated people to emigrate, become repatriated or readjust themselves in their new surroundings. By May, 1923, only 25,000 such refugees had still to be cared for. When, in 1924, the United States enacted a restrictive immigration law (in force even in 1942), many of the refugees who had planned to come to America were stranded in the seaports of England, Germany, Roumania, France and Holland. Nearly 8,000 prospective emigrants in Russia, already in possession of American visas, found that they could not emigrate because the Russian quota was filled. The Committee on Refugees was reorganized on an emergency basis to bring immediate relief to those stranded in the seaports, and eventually established them in such lands as Canada, South America and Palestine.

The second functional body was the Cultural Committee, which was charged with reestablishing the school and religious-educational systems destroyed by the War. In the interim between the two wars, the Cultural Committee created, restored and helped maintain in Europe almost 1,800 educational institutions, ranging from elementary schools to academies of higher learning, with a total attendance of 225,000 students. The Cultural Committee gave special assistance to rabbis, writers and teachers, and was a major factor in dissipating the demoralizing influences born of the War.

The task facing the Medical and Sanitary Committee was an enormous one. Indescribable filth and disease reigned throughout Eastern Europe. Typhus was reported in almost every community of Poland and other epidemic diseases reached a critical stage in the early months of 1921. There were virtually no bathing facilities. Dispensaries were few: those orphanages, hospitals, homes for the aged and other welfare institutions which were still standing, were outmoded and unsanitary. Water supplies were almost invariably polluted; sewage and refuse disposal was of a primitive nature. There existed no adequately trained local personnel of physicians, dentists and nurses. Perhaps the chief problem was that there were no active, well-organized relief institutions among the Jews in Poland. The Medical and Sanitary Committee bent its chief efforts to solve this problem. The J.D.C. organized and reorganized small health societies all over Poland, culminating in the formation of a national body, the Toz (Society for Safeguarding the Health of Jews in Poland), which became the backbone of the Jewish health structure in that land. For other border countries, the J.D.C. subsidized and cooperated with the OSE, originally a Russian Jewish medical association. In Warsaw, the J.D.C. founded the first training school for Jewish nurses.

During the War and early post-War years, the J.D.C. conducted large-scale programs of relief assistance in Palestine. Along health lines, the J.D.C. established a malaria research unit, which, working in conjunction with the Department of Health of the Palestine Government, performed vital pioneer work in eliminating breeding places of malaria. The J.D.C. Medical Committee also worked in close cooperation with the Zionist Organization of America and Hadassah in hospitalization and medical work in Palestine.

The fourth committee, charged with child care work, also continued a function stemming from the war relief period. At the close of the first World War, the number of Jewish orphans in Eastern Europe, outside of Russia, was estimated at 60,000. Some 60 per cent of these orphans had theretofore been provided for by the J.D.C. in the course of its general war relief work, and almost 18,000 remained under its care. In Palestine the Orphan's Committee, supported largely with J.D.C. funds, cared for 1,300 children. The Child Care Committee stimulated local communities in Poland and other East European countries to engage in child welfare work on a large scale. As a result, the J.D.C.'s war orphan work grew into general orphan work and then into general child care, embracing all types of social service for children. Summer colonies, trade schools, workshops and other institutions were established and fostered. By 1926, all child care functions in Poland were centralized in a federation of child care organizations, known as the Centos, which continued to receive subsidies from the J.D.C.

Fifth and perhaps most far-reaching was the Committee on Reconstruction, charged with the economic rehabilitation of East European Jewish communities. Three major activities stand out in this program: the



Jewish youth of Germany (after 1935) at work in a vocational training school, supported by the Joint Distribution Committee, learning trades by which to make themselves self-supporting after emigration



Through Lisbon, the last neutral seaport on the Atlantic (1941), thousands of Jewish refugees passed enroute to freedom overseas. The Joint Distribution Committee bent every effort to keep the way open by meeting the needs of the refugees there



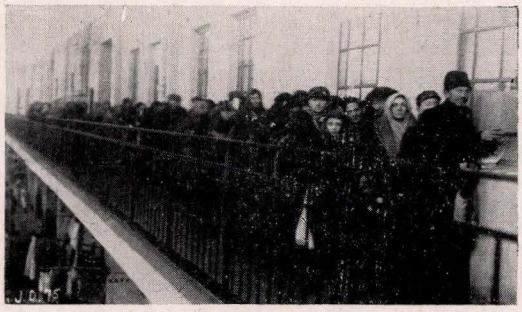
More than 8,000 Jewish refugees were fed twice daily in Shanghai (1941) through funds provided by the Joint Distribution Committee. They also received medical aid, economic assistance, and vocational training



First to reach the pogromized city of Pryztyk, Poland (1937), with aid for the impoverished Jewish population, was this Joint Distribution Committee's food truck



Jewish refugee youngsters in a nursery in Limoges, unoccupied France (1941), after being rescued from a French internment camp, were given nourishment through financial aid from the Joint Distribution Committee



For many years following the first World War hundreds of thousands of Jews in Poland, Roumania, and other sections of Eastern and Central Europe depended for their Passover matzoths upon the Joint Distribution Committee

creation, restoration and promotion of credit cooperatives and loan societies; assistance in rebuilding of homes; and the repair, restoration and maintenance of trade and technical schools. The free loan societies, rebuilt by the J.D.C. and substantially financed by it, became the economic backbone of fully one-third of Poland's 3,250,000 Jews. By the outbreak of the second World War, in 1939, a network of 915 free loan societies was in operation with an annual turnover of $4,000,000, comprising nearly a quarter of a million loans.

Side by side with the free loan societies there were established cooperative credit societies, which the J.D.C. in 1924 transferred to an organization which it founded jointly with the Jewish Colonization Association, the American Joint Reconstruction Foundation. In 1939, the Foundation comprised a total of 687 credit cooperatives in Poland, Roumania, Lithuania, Latvia and other countries, which had, since the Foundation's inception, granted over 5,000,000 loans aggregating $581,000,000.

In line with the J.D.C.'s policy of turning over its work to local institutions as soon as these were ready to carry the responsibility, the J.D.C. also began, in 1925 to 1926, to transfer some of its functions to special agencies. The Foundation was one. In 1926, the J.D.C. turned over its Palestinian assets and a substantial cash grant to the newly organized Palestine Economic Corporation with which to further the development of Palestine on an economic basis.

Earlier, in 1924, the J.D.C. had turned over its work in Russia to the American Jewish Joint Agricultural Corporation (Agro-Joint) as its operating agency. The process of reconstructing Jewish life in Russia and reorienting Jews to changed political conditions in the country called for special measures. Therefore, on July 21, 1924, the J.D.C. organized the American Jewish Joint Agricultural Corporation with the task of so restratifying Jews in the economic field that they would be given citizenship and would receive equal rights with the privileged classes of workers and peasants.

When in 1921 the American Relief Administration embarked on a large-scale relief program to combat the famine in Russia, the J.D.C. was called to Washington to consult with Herbert Hoover, who directed the A.R.A. Two J.D.C. representatives went to Russia with the A.R.A mission, and for three years thereafter the J.D.C.'s work in Russia was part of the A.R.A. operations. When the famine was at its height, the A.R.A. fed over 1,000,000 children and about 800,000 adults daily. Anticipating the withdrawal of the A.R.A. from Russia the following year, the J.D.C. entered into an agreement with the Soviet Government to continue its work independently.

From that time until 1924, when the Agro-Joint was organized, the J.D.C. spent over $4,200,000 in Russia. From 1924, when it began operations with an initial $400,000 appropriation from the J.D.C., until 1928, the Agro-Joint spent approximately $5,880,000. In that year the further financial support of the Agro-Joint work was taken over by the American Society for Jewish Farm Settlements in Russia, Inc., which secured $8,000,000 from a small group of private individuals in the United States. The vast work of the Agro-Joint resulted in settling 250,000 people on 3,000,000 acres of land in colonies in the Ukraine and the Crimea. By 1937 this work (more fully described under The American Jewish Joint Agricultural Corporation in Volume 1) had successfully matured, and Russian Jews no longer required outside assistance. The Agro-Joint completed liquidation of its activities in the Soviet Union by the end of 1938.

J.D.C. reconstructive efforts were well on their way in 1925 to 1926 when an economic crisis swept through Poland, paralyzing industry and commerce. Of 212,000 Jewish workingmen in Poland, half were out of work. This unemployment was felt most keenly in the large cities; in Warsaw, 80 per cent of the Jewish workers were unemployed. In Bessarabia, crop failures during two successive years resulted in famine. J.D.C. help was needed more than ever to reinforce and strengthen the reconstructive medical, child care and communal agencies which were not sufficiently secure to withstand the shock of this new economic upheaval. It was at this time that the J.D.C. gave special attention to free loan societies which provided free credits for small merchants, artisans and workers.

By the end of 1932 the J.D.C. would have been ready to liquidate its activities, were it not for the rise of Hitlerism in Germany. A few weeks after Adolf Hitler became chancellor of Germany in March, 1933, repeated appeals came from the 600,000 German Jews. Once more the J.D.C. was called upon to meet a critical situation which threatened to uproot a large and heretofore independent community. Following an emergency campaign, the J.D.C. began to make funds available to a newly organized central committee in Berlin for programs of emigration aid, economic help, trade and vocational schooling and welfare service. At the same time, the J.D.C. marshalled the efforts of leading French and British Jewish organizations to help in the new problem.

Tens of thousands of refugees began to pour out of Germany. The problem of refugee asylum became one of international scope, and in December, 1933, the League of Nations established a High Commission for Refugees. The J.D.C. placed its facilities and personnel at the disposal of the High Commissioner. The following year the J.D.C. was instrumental in the establishment of two refugee aid agencies in the United States; the German Jewish Children's Aid, which was formed to provide for such German children as could be brought to the United States; and the National Coordinating Committee for Aid to Refugees and Emigrants Coming from Germany (known in 1942 as the National Refugee Service, Inc.), which centralized activities in behalf of German refugees in the United States.

At the same time a serious problem arose in the European countries where refugees fled. In France, Holland, Belgium, Switzerland, Czechoslovakia, Italy, Austria, Poland and other lands the J.D.C. helped to mobilize local resources and supplemented the activities and programs of local refugee aid organizations. It supplied large sums for the overseas emigration of refugees, using the machinery of an organization called the Hicem, which had been jointly founded many years earlier by the Jewish Colonization Association and the Hebrew Immigrant Aid Society.

Side by side with these new programs of aid to German Jews, the J.D.C. continued its interest and work in

Eastern and Central Europe where needs were being intensified through rising anti-Semitism caused by the spread of totalitarian ideologies.

As National Socialism tightened its grip on the German land, successive blows were leveled at the Jews. The Nuremberg laws, repeated pogroms, innumerable discriminations, the expulsion of Jewish children from the public schools, the removal of Jews from public offices and the professions—all had the single aim of eliminating Jews from the German economy. As the German Jewish structure crumbled, more and more help had to be supplied by the Jews of America through the J.D.C.

When, in 1938 and 1939, first Austria and then Czechoslovakia were absorbed by Germany, an additional 450,000 Jews came under Nazi control. The J.D.C. was called upon to extend its relief and reconstructive help to these new communities. During the same period Italy, Roumania and Hungary adopted official anti-Semitic positions, affecting over 1,000,000 additional Jews. Nor were all these changes only political in nature. Violence was employed over and over again through mass expulsions and pogroms.

By September, 1939, when the outbreak of the second World War marked a new phase in J.D.C. work, the refugee problem was a far-flung one. About 425,000 refugees had left Germany and its annexed territories. The J.D.C. found itself expending funds in over fifty countries on four continents. Some 84,000 refugees had come to Central and South America, where Jewish communities, most of them of recent origin, were unable to cope with the task of assimilating the newcomers. In Shanghai some 17,000 refugees had found asylum, flocking to the only free port in the world. The refugee problem had so grown that the Intergovernmental Refugee Committee, which had been created in 1938 at an international conference in Evian called at the instance of President Roosevelt, formed a plan for the orderly large-scale emigration of Jews from Germany. To implement this plan there was created, in July, 1939, the Coordinating Foundation for Refugees. The J.D.C., at the request of American Jews, appropriated $1,000,000 to underwrite the capital of the Foundation. The outbreak of the war necessitated holding the Foundation's plans in abeyance.

Backed by a quarter of a century of experience, the J.D.C. lost little time in gearing itself to meet the frightful needs brought by the second World War. The first victims of Nazi aggression were the Jews of Poland. A month after the German armies crossed the border, Poland lay conquered and split in half—Russia having taken the eastern part and Germany having occupied the western half. The Russian-occupied area was sealed from the outside world, not to be reopened until almost two years later when the Germans occupied it in their march against Russia. In the German-occupied area, about 1,725,000 Jews were subjected to the full force of German fury. Some 250,000 Jews lost their lives during the twelve months after the outbreak of the war. At least an equal number were uprooted from their homes. They, together with the remaining Jews of Poland, were herded into ghettos, beaten, driven from their homes, dragged into forced labor gangs, and reduced to beggary. Once again starvation and disease took their toll. The death rate in the Warsaw ghetto, containing over 500,000 people in a 100 square block area, rose to fifteen times its pre-War size.

Throughout this tragic period the network of institutions which the J.D.C. had built up in Poland since the first World War stood it in good stead. Relief work went on uninterruptedly; in September, 1940, a year after Poland's downfall, J.D.C. help was reaching 630,000 people daily in over 400 localities throughout the German-occupied area through programs of feeding, medical aid, child care, clothing distribution and economic help.

As successive nations fell before the Germans in their drive to the West, the J.D.C. followed with emergency relief operations, expanded aid to refugees, care of children and other services. In France, Holland and Belgium, just as in Poland, local institutions which the J.D.C. had founded or built up were able to carry on with little lost motion. In the twenty-six months from the beginning of the war in September, 1939, through October, 1941, the J.D.C. spent $13,752,000 of which $11,193,000 was for programs of aid (including emigration) to Jews in Europe and the remainder for refugee assistance in other parts of the world. It was able to carry on its work in Germany itself and in German-occupied sectors by means of financial clearance arrangements, without making American dollars available to aid the German economy. Nor did it send food or other shipments from America to Europe in violation of the blockade which the British had imposed on shipments to the European continent.

With the invasion and conquest of France (June 22, 1940) and the Lowlands (May 15, 1940), the J.D.C. had to give its attention not only to the refugees in those areas, but also to the local Jewish communities themselves, which had theretofore not only been self-sufficient but had supplied a large part of the funds needed for the care of refugees in their areas. The J.D.C. was forced to furnish a larger and larger percentage in order to keep the work going.

Despite the reduction in shipping facilities, which the war brought about, emigration continued without interruption. By the middle of 1941 over 500,000 refugees had left Germany and German-dominated lands for new homes elsewhere. The J.D.C. had laid stress on the work of facilitating emigration ever since the inception of the Nazi regime in Germany. It was responsible for a substantial portion of the emigration which took place, both through its grants to the Hicem and through its emigration clearance arrangement for work in Germany and occupied lands, which provided that J.D.C. dollars be used to buy steamship transportation for emigrants coming from Germany, while local currency was put up by these emigrants with the central Jewish committees in their homelands to finance internal relief programs.

In the course of these varied programs, the J.D.C. brought direct assistance to over 1,000,000 persons in 1940. As the year 1942 approached, with multiple new problems looming to complicate the old, the J.D.C. remained the polestar of Europe's Jews, their last remaining hope for rescue and a better life.

When, in December, 1941, the United States became a belligerent, the J.D.C. promptly set into motion machinery long prepared to continue essential work in areas where communication was likely to be inter-

rupted. For this purpose it appropriated $1,500,000 as a first charge against 1942 funds. These plans authorized local Jewish committees in any sector cut off from communication with the United States to borrow commodities up to the equivalent of six months' J.D.C. appropriations, with the J.D.C. pledging to repay these debts when that could be done without aiding the enemy. At the beginning of 1942 about 30 per cent of the J.D.C.'s programs fell into this category, with the remaining 70 per cent in areas where direct contact and remittances still continued. A notable program initiated at the beginning of 1942 was one of relief for 600,000 Polish Jews, refugees in Asiatic Russia. For this purpose the J.D.C. made an arrangement with the Polish government in exile which undertook relief work on a non-sectarian basis for Polish nationals on Russian territory. Clothing, condensed food, medicines, and other supplies were shipped to Russia on vessels supplied without charge by the Soviet Government. Distribution of relief was supervised locally by committees whose members include prominent Polish Jews.

At the end of 1941 the J.D.C. executive offices were in New York city, its European headquarters in Lisbon, and it had American representatives stationed in France, Spain, Hungary, Shanghai and South America. Its work in other areas was conducted by centrally constituted local committees. Funds were being spent in nearly fifty countries.

The officers of the J.D.C. (in 1942) were: Paul Baerwald and Mrs. Felix M. Warburg, honorary chairmen; James N. Rosenberg, honorary chairman, Executive Committee; Edward M. M. Warburg, chairman; James H. Becker, chairman, National Council; Albert H. Lieberman, vice-chairman, National Council; Joseph C. Hyman, executive vice-chairman; Herbert H. Lehman, George Backer, David M. Bressler, Alfred Jaretzki, Jr., Alexander Kahn, Harold F. Linder, Solomon Lowenstein, William Rosenwald, William J. Shroder, M. C. Sloss, and Jonah B. Wise, vice-chairmen; I. Edwin Goldwasser and Alexander A. Landesco, treasurers; Abner Bregman, associate treasurer; Evelyn M. Morrissey, assistant treasurer; Mrs. H. B. L. Goldstein, comptroller; Isidor Coons, director of fund-raising; and Moses A. Leavitt, secretary.

Officers of the European Executive Council of the J.D.C. were: Bernhard Kahn, honorary chairman; Morris C. Troper, chairman; and Joseph J. Schwartz, vice-chairman.

See also: AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION (AGRO-JOINT); AMERICAN JEWISH RECONSTRUCTION FOUNDATION; AMERICAN SOCIETY FOR JEWISH FARM SETTLEMENTS IN RUSSIA; EMIGDIRECT; HIAS; HICEM; JEWISH COLONIZATION ASSOCIATION.

JOSEPH C. HYMAN.

JOLOWICZ, HERBERT FELIX, professor, and authority on jurisprudence, b. London, 1890. After studying law at Cambridge, he went to Germany to do postgraduate work at Leipzig and Freiburg Universities. In 1915 he received a commission with the Bedfordshire regiment, and served at Gallipoli, in Egypt and in France. After the first World War he was called to the bar.

Jolowicz had a distinguished academic career in the science of jurisprudence. From 1920 to 1931 he held the coveted position of All Soul's Reader in Roman Law at the University of Oxford. He was a lecturer in Roman Law at London University from 1924, and later was appointed Reader. Recognizing the high calibre of his teaching and scholarship, the University of London appointed him Dean of the Faculty of Law in 1937. His most important book is *An Historical Introduction to the Study of Roman Law* (1932).

JOLSON, AL (Asa Yoelson), actor and singer, b. St. Petersburg (now Leningrad), Russia, 1886. He came to the United States at the age of seven. He left home when very young, traveled with vaudeville and minstrel shows, sang in cafes and saloons, and followed circuses. He had a long apprenticeship as "end man" with Lew Dockstader's Minstrels. Jolson made his first appearance on the stage in 1899 at the Herald Square Theatre, New York, as one of the mob in Israel Zangwill's *Children of the Ghetto.* After a long period as a vaudeville headliner, he achieved major stardom in musical comedy in a series of productions known as the Winter Garden Shows, in which he most often appeared as "Gus," a stock character in blackface. These shows included: *Vera Violetta* (1911); *The Whirl of Society* (1912); *Honeymoon Express* (1913); *Dancing Around* (1914); *Robinson Crusoe, Jr.* (1916); *Sinbad* (1918-20). When Jolson opened in *Bombo* at the Fifty-ninth Street Theatre in 1921, the theatre became the Jolson Theatre. He toured in this play from 1922 to 1924. In 1925 he played Gus in *Big Boy* at the Winter Garden.

Jolson was the first big star of the talking pictures with *The Jazz Singer* in 1927. The success of this production caused a revolution in the motion picture industry. Before *The Jazz Singer,* "talkies" were an experiment; after its release, they were an assured success. Some of his other pictures were: *The Singing Fool* (1928); *Say it With Songs* (1929); *Big Boy* (1930); *Hallelujah I'm a Bum* (1933); *Wonder Bar* (1935); *Go Into Your Dance* (1935); *The Singing Kid* (1936); *The Rose of Washington Square* (1939).

In 1932, Jolson made his radio debut as the star of a program of running monologue interspersed with songs. He returned to Broadway in 1940 in the sprightly musical comedy, *Hold On To Your Hats.*

Possessed of a fine voice, rich enough in texture for a beautiful rendition of Kol Nidre in *The Jazz Singer,* Jolson was generally ranked in his day as one of the top musical comedy stars.

JONAH, fifth book in the "Twelve" or "Minor" Prophets. Unlike all the other books in the Later Prophets, it contains no orations, but is a narrative concerning a prophet named Jonah ben Amittai. The book tells the story of a Hebrew prophet who is commanded by God to go to Nineveh, the capital of Assyria, and announce the doom of the city because of its sins. He disobeys and flees by boat, but a storm compels the sailors to cast Jonah overboard, and he is swallowed by a great fish. After praying to God (2:2-10), Jonah is spewed out onto the dry land, and now he fulfills the Divine command. To Jonah's amazement, the king and the people of Nineveh repent of their sins, and the city is spared, leaving Jonah wrathful because his prophecy was unfulfilled. God then causes a *kikayon* or



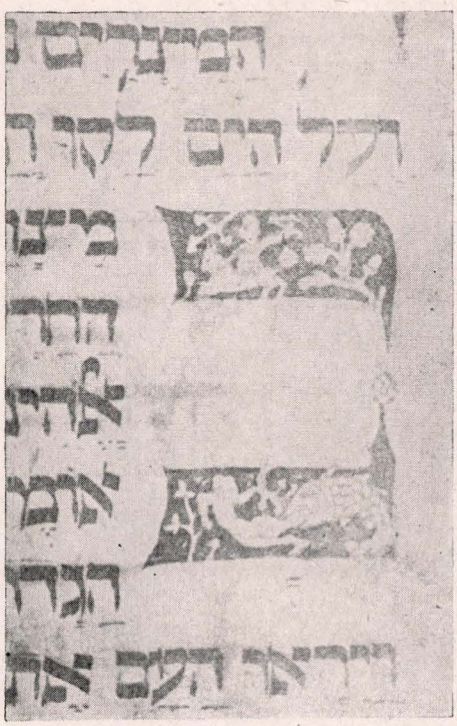
The Prophet Jonah. From a decorative frieze in the Bamberg Cathedral

ricinus plant (gourd) to grow overnight, in order to give Jonah shade from the eastern sun, and Jonah becomes somewhat reconciled to the turn of events. The next day, God sends a worm to devour the plant, and Jonah becomes very angry at its destruction. God then addresses Jonah in a stirring utterance, compounded of logic, irony and deep compassion: "Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow, and which came up in a night, and perished in a night; and should I not have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?" (4:10-11).

A number of efforts have been made, especially by orthodox Christian believers, to prove that a man might be swallowed by a whale and live, but the historicity of the book is not generally maintained by modern scholars, who recognize it as a great work of the imagination.

Jonah ben Amittai of Gath-hepher is mentioned in *II Kings* 14:25 as a contemporary of Jeroboam II of Israel (782-741 B.C.E.). Unlike his great contemporary, the prophet Amos of Tekoa, the historical Jonah was evidently a typical patriotic agitator, a member of the professional prophetic class. The author of the book therefore finds in Jonah the ideal hero for his message—that God's love extends beyond national barriers, and even includes the enemies of Israel, Nineveh being the capital of Assyria, which conquered and destroyed the Kingdom of Israel (722 B.C.E.). The book of Jonah also stresses the power of repentance, and is therefore read in its entirety as the Haftarah for the afternoon service (Minhah) on Yom Kippur afternoon.

The language and ideas stamp it indubitably as having been written during Second Temple days, roughly between the 5th and the 3rd cent. B.C.E., it being difficult to assign a more precise date. In spite of its late date, the work possesses distinguished literary qualities, vigor and directness in the narrative, as well as a deep knowledge of human nature. In form as well as in



Jonah and the whale in the Hebrew initial Beth. From the "First Haggadah" in the Germanic National Museum at Nuremberg

content, Jonah is a masterpiece. Because of its religious and ethical universalism, it has been aptly characterized by Cornill as "the noblest book in the Hebrew Bible."

ROBERT GORDIS.

Lit.: Winckler, *Altorientalische Forschungen,* vol. 2 (1900) 260 et seq.; Schmidt, *Jona, eine Untersuchung zur vergleichenden Religionsgeschichte* (1907); Wright, C. H. H., *Biblical Studies,* 34-99; Kalisch, *Bible Studies,* vol. 2, pp. 114-307; Smith, G. A., *Expositor's Bible on Minor Prophets,* vol. 2, pp. 493-541; Driver, S. R., *Introduction to the Old Testament;* Eissfeldt, O., *Einleitung in das Alte Testament;* Pfeiffer, R. H., *Introduction to the Old Testament* (1941); the commentaries on the Minor Prophets by Smith-Ward-Bewer (*International Critical Commentary*), G. W. Wade (1925), E. Sellin (1930), T. H. Robinson (1936) and T. E. Bird (1938).

JONAH GERONDI, *see* GERONDI, JONAH BEN ABRAHAM.

JONAH IBN JANAH, *see* IBN JANAH, JONAH.

JONAS, ABRAHAM, pioneer, civic official and friend of Abraham Lincoln, b. Exeter, England, 1801; d. Quincy, Ill., 1864. A typical pioneer, he wandered from one frontier settlement to another. In each community, however, he quickly became a civic leader, and was invariably an active supporter of emerging Jewish communal life.

Jonas arrived in Cincinnati in 1819, three years after his brother Joseph Jonas, the earliest Jewish settler in that city, and engaged in the auction business. Here he was active in the founding of Congregation Beth Israel, the first such body in the West, and in 1821 contributed toward the purchase of a plot of ground for a Jewish cemetery.

About 1827 Jonas moved to Williamstown, Ky., and here quickly rose to prominence. He served in the state legislature in 1828, 1829 and 1830, and again in 1833, and was elected Grand Master of Masons of Kentucky in the summer of 1833.

Jonas, however, went his way once again in 1842, when he left Williamstown to settle in Quincy, Ill. Here he conducted a mercantile business, and studied law in his leisure time. In 1843 he was admitted to the Illinois bar. A year earlier he had been chosen by the people of his city to represent them in the state legislature, and was also a leading Mason, being elected the first Grand Master of Masons for the state of Illinois. From 1849 to 1852 Jonas served as postmaster of Quincy by appointment of Presidents Zachary Taylor and Millard Fillmore, and in 1861 he was reappointed to this position by President Abraham Lincoln.



Jonah resting under the gourd with the whale in front of him. From an Arabic manuscript (1306 C.E.) in the Edinburgh University Library



Abraham Jonas

Jonas met Lincoln as early as 1834, when both were connected with the newly formed Whig party, and this friendship was further strengthened in 1842 when they were members of the Illinois State Assembly. Jonas indicated great confidence in the capabilities of his colleague. He joined with Lincoln when the latter broke from the conservative Whigs to form the Republican party, and in 1856 attempted to have him nominated as its first presidential candidate. His efforts being unsuccessful, Jonas followed Lincoln in supporting Fremont. When the Lincoln and Stephen A. Douglas debate (one in the series of debates which was largely responsible for Lincoln's election in 1860) was conducted at Quincy, Jonas was chairman of the Republican committee of arrangements.

The friendship, born in the early days of national political turbulence, continued when Lincoln was in the White House. One of the president's earliest appointments was that of his old colleague to the postmastership of Quincy, and whenever Lincoln visited that city he did his work in Jonas' office. During the final days of the Civil War, Jonas became very ill and called for his son, Charles H. Jonas. The latter, however, had fought with the Confederate Army, Twelfth Arkansas Regiment, and was now a Union prisoner of war. Mrs. Jonas telegraphed Lincoln who, in a final gesture of friendship and respect, answered immediately that her son was on his way. The following official message was sent to the War Department by the president: "Allow Charles H. Jonas, now a prisoner of war at Johnson's Island [Lake Erie], a parole of three weeks to visit his dying father, Abraham Jonas, at Quincy, Ill."

FABIAN LINDEN.

Lit.: Hertz, Emanuel, "An Intimate Friend of Lincoln," *American Hebrew,* August 8, 1927, pp. 327, 342; *Publications of the American Jewish Historical Society,* No. 17.



Émile Jonas

JONAS, BENJAMIN FRANKLIN, American Senator and lawyer, son of Abraham Jonas, the Cincinnati pioneer, b. Williamstown, Ky., 1834; d. New Orleans, La., 1911. He was the nephew of Joseph Jonas, the first Jew to settle in Cincinnati. In 1853 he moved to New Orleans, where he studied law at the University of Louisiana. During the Civil War he fought for the Confederacy, and then served as a member of the Louisiana Legislature from 1865 to the reconstruction period. He was an active member of the Democratic party and was a candidate for lieutenant-governor of Louisiana in 1872, resigning his candidacy upon the formation of a fusion ticket. In 1872 he was elected to the state senate; in 1874 and 1876 he was elected city attorney of New Orleans. A member of the Louisiana Legislature from 1876 to 1877, he became chairman of the judiciary committee. From 1879 to 1885 he was a member of the United States Senate from Louisiana, and from 1885 to 1889 was collector of customs at New Orleans. Jonas represented Louisiana in five national Democratic conventions, and delivered addresses, lectures and arguments on political, legal and historical subjects.

Lit.: American Jewish Year Book (5661) 518-19; *Publications of the American Jewish Historical Society,* No. 8 (1900); No. 14 (1906); No. 17 (1909).

JONAS, ÉMILE, composer and teacher, b. Paris, 1827; d. St. Germaine-en-Laye, France, 1905. He entered the Paris Conservatory in 1841, receiving first prize in harmony and, in 1848, the Second Prix de Rome. Strongly influenced by Offenbach, he turned to the writing of light music, producing many infectious and popular operettas which enjoyed a great vogue. The best of his operettas included *Le Roi boit* (1857), *Avant la noce* (1865), *Deux Arlequins* (1865), and *Javotte* (1875), the last of which was produced in London as *Cinderella.* For twenty years, Jonas was professor of solfeggio at the Paris Conservatory. He was bandmaster in the Garde Nationale. He was also, for a period, music director of the Portuguese Synagogue in Paris, in which capacity he published a volume of Hebrew melodies, *Recueil de chants hébraïques* (1854).

JÓNÁS, JÁNOS, educator, b. Kiskunhalas, Hungary, 1848; d. Eperjes, Hungary, 1911. He was at first educated in Yeshivas, but was expelled for his marked predilection for secular knowledge. He then attended a high school, and studied medicine and oriental languages at the University of Pest, and economics at the University of Leipzig. In Germany he made the acquaintance of the socialist leader Bebel. He was invited by the Hungarian government to become a member of the faculty of the Commercial Academy of Budapest in 1879, and in 1885 he was appointed principal of the Pozsony (Pressburg) Commercial Academy at its inception. His essays on education and the number of textbooks which he wrote for commercial high schools won him a reputation as one of the initiators of commercial education in Hungary. Jónás continued to be interested in oriental philology, and translated from English Vámbéry's *Fairy Tales from India,* under the title of *Indiai tündérmesék* (1881), and Duncker's *History of Antiquity,* under the title of *Az ókor története* (1876-78). He wrote several grammars, and devoted himself to the study of medieval European literature. Jónás was a convert to Christianity.

JONAS, JOSEPH, pioneer Jewish settler in Cincinnati, Ohio, b. Exeter, England, 1792; d. Spring Hill, Ala., 1869. He arrived in New York city in 1816, and in the following year settled in Cincinnati, being the first Jew in that city. In 1819 the community's directory listed him as conducting a watch repair business.

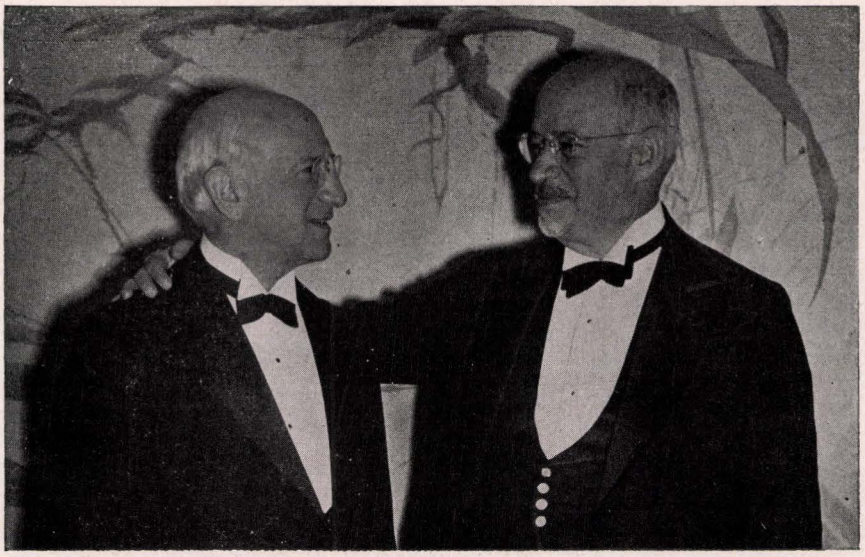
Despite the warning words given him in New York by the leaders of his congregation, that "in the wilds of America and entirely amongst Gentiles, you will forget your religion and your God", Jonas remained actively interested in Judaism. In 1824, after having been joined by other members of his faith, he assisted in the organization of Bene Israel Congregation, which was the first synagogue established west of the Allegheny mountains. A synagogue building was erected twelve years later, and Jonas was made its president.

In 1860 Jonas was elected, as a representative of Cincinnati, to the State Legislature, and served for one term. He was also a contributor to American Jewish periodicals, articles of his having appeared in *The American Israelite* and in *The Occident.* In the latter magazine he published a serialized article entitled "The Jews of Ohio" (1842), which has subsequently been a valuable source of information concerning the history of Jewish pioneers in the Ohio Valley.

Michael B. Jonas, his son, was circuit attorney of Alabama (1868-71).

Lit.: Publications of the American Jewish Historical Society, No. 8 (1900) 55 et seq.

JONAS, NATHAN S., banker and civic worker, b. Montgomery, Ala., 1868. He was educated in the public schools of Brooklyn, N. Y. After a career in salesmanship and insurance, Jonas, in 1905, was chosen first president of the newly organized Citizens Trust Company, subsequently renamed the Manufacturers Trust Company. Under his direction, which lasted until 1931, when the New York Trust Company took over control of the bank, several mergers were effected and



Ralph (left) and Nathan S. Jonas. Photograph by courtesy of Max Abelman

important innovations—among them a profit-sharing system for employees—were introduced. Jonas remained one of the executive directors of the bank when it changed hands, and in 1942 still held his post.

Throughout his career, Jonas was an active civic worker. He was appointed to the New York city Board of Education in 1902 by Mayor Seth Low (1902-3), and he served on the Board until 1909. He was one of the founders of the Brooklyn Jewish Hospital, and was elected its president in 1936; in 1942 he was still in this position. He was also the founder of the Brooklyn Federation of Jewish Charities in 1909, and was its first president, serving until 1910. Jonas was the author of *Through the Years* (1940), an autobiography.

JONAS, RALPH, lawyer and philanthropist, brother of Nathan S. Jonas, b. New York city, 1878. He was admitted to the Brooklyn bar in 1902, and after a number of years of private practice organized the law firm of Jonas and Neuberger. Jonas organized the Brooklyn Chamber of Commerce, and during his three terms as president of that body (1925-27), developed it into the second largest chamber in the country. It was largely through Jonas that the Board of Higher Education of New York city was formed, and it was upon his insistence that Brooklyn City College was established (1930). In 1926 he helped found Long Island University with a gift of $500,000, and is chairman of the Board of Trustees of that institution. In 1933 Jonas served as a member of the Governor's Committee on Costs of Public Education in the State of New York, and in 1935 he was appointed to the Commission on State Aid to Municipal Subdivisions.

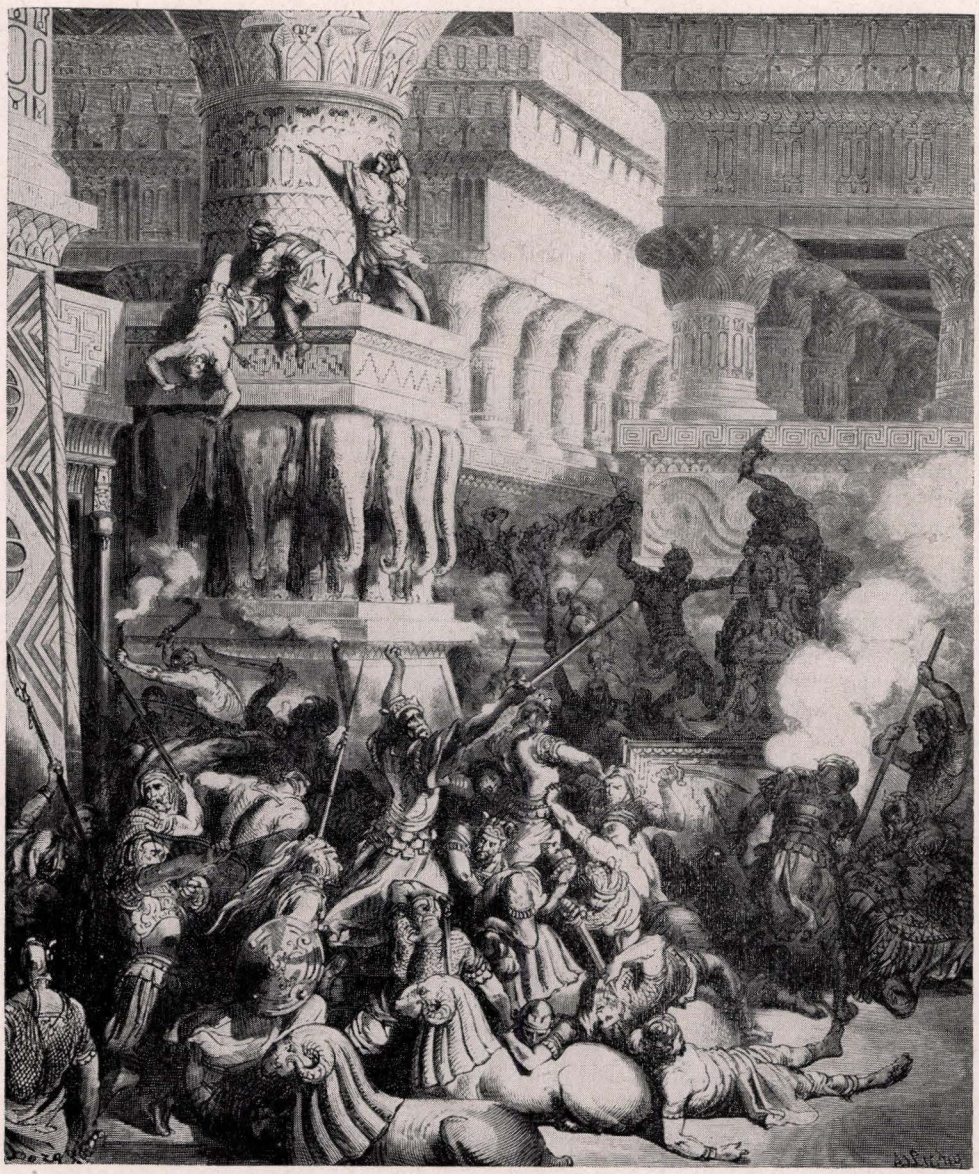
Jonas has been generously interested in Jewish affairs. In 1929 he contributed $1,000,000 to inaugurate the merger between the Brooklyn Federation of Jewish Charities and the New York Federation for the Support of Jewish Philanthropic Societies. He is director of the Brooklyn Federation of Jewish Charities and of the Brooklyn Bureau of Charities.

JONATHAN, 1. son of Gershom and grandson of Moses, a wandering Levite who served at the shrine where the Ephraimite Micah had set up an image. When the tribe of Dan passed through the locality on their way to the north, Jonathan accepted their offer to become their priest, took the shrine and its images with him and became the ancestor of the priests at Dan (*Judges* 17 and 18). The name of Jonathan's grandfather is given in the Masoretic text of *Judges* 18:30 as Manasseh; but the rabbis knew that the Hebrew letter Nun had been inserted in order to spare the great lawgiver the disgrace of having an idolator among his descendants (*B.B.* 109b).

2. son of Saul, who is numbered among the great warriors and is considered one of the noblest characters in the Bible story. He is described as a man of great agility and strength, skilful in the use of the bow and sling. He began the war against the Philistines with an attack on their outpost at Geba, and he won the first signal victory of the Israelites when he surprised the Philistine army at Michmash (*I Sam.* 13 and 14). Tradition honors Jonathan highly for his friendship with David, which ranks among the great romantic friendships in history. Jonathan was taken with David from the start, endeavored to reconcile him with Saul, braved his father's wrath, and warned David of Saul's threats against his life. He fell in battle with his father on Mt. Gilboa; his body, dishonored by the Philistines, was rescued by the men of Jabesh-gilead, and later buried by David. The tragic death of Saul and Jonathan was commemorated by David in an elegy (*II Sam.* 1) which is one of the finest examples of ancient Hebrew poetry.

JONATHAN, known also as Jonathan ben Joseph, or as Jonathan ben Jose, Palestinian Tanna who lived in the 1st and 2nd centuries C.E. He was a student in the academy of Ishmael ben Elisha (*Men.* 57b), whose system of hermeneutical exegesis he adopted. After Ishmael's death, however, Jonathan adopted many of Akiba's hermeneutical rules (*Yer. Maas.* 5:4, 51d).

During the Hadrianic persecutions, Jonathan, together with other sages, emigrated from Palestine. His love for the Holy Land, however, led him to return almost immediately (*Sifre Deut.* 80). Most of his dicta,



Jonathan destroying the temple of Dagon in his campaign against Philistia. From an engraving by Gustave Doré

as well as those of his friend, Josiah, are to be found in the *Mechilta* and in the *Sifre* to *Numbers* which emanated from the school of Ishmael.

The Mishnah contains but one saying of Jonathan: "He who fulfills the Torah in poverty shall, in the end, fulfill it in wealth; and he who neglects the Torah in the midst of wealth shall, in the end, neglect it in the midst of poverty" (*Aboth* 4:11).

Contrary to popular astrological superstitions, Jonathan, quoting *Jer.* 10:2, "And be not dismayed at the signs of heaven; for the nations are dismayed at them," remarks that although eclipses may frighten non-Jews, they have no special significance for Jews (*Mechilta, Bo* 1). He testified that he had sat on the grave of a "rebellious son," and had seen the ruins of a city which had been razed for communal apostasy, our only evidence that these laws were ever carried out (*Sanh.* 71a).

Lit.: Hyman, A., *Toledoth Tannaim Veamoraim,* 697-98.

JONATHAN MACCABEUS, son of the Hasmonean Mattathias, and brother of Judas Maccabeus. He fought under the latter against the Syrians, and took over the leadership of the Jewish independence party after the death of Judas (161 B.C.E.). With great cleverness he maintained himself against the superior power of the Hellenistic rule, which was supported by Syrian garrisons, and secured such a following throughout Judea that Demetrius I of Syria was compelled to make a treaty with him in 153, in consequence of which Jonathan gained control over Jerusalem. The only Syrian garrison that remained was Akra, the citadel of Jerusalem. The victorious pretender, Alexander Balas, who wrested the rulership from Demetrius, gave Jonathan the office of high priest in order to obtain his help; in the fall of 153 Jonathan conducted the Temple service as the first Hasmonean high priest. From that time on he labored for the complete liberation of



The final parting of Jonathan and David. Reproduction by courtesy of the Union of American Hebrew Congregations

Judea from the Syrian dominion, and used the rivalries of the different Seleucidean claimants to the throne of Syria with great diplomatic skill.

Jonathan succeeded in enlarging the original territory of Judea by adding three neighboring Samaritan districts. He fortified the country, and was even in a position to give Demetrius II valuable assistance on the occasion of a riot in Antioch. When the latter cheated him out of a reward for his aid, Jonathan joined Diodotus-Tryphon, the guardian of the opposing claimant, and captured Jaffa by his order. He colonized the city and thus obtained access to the Mediterranean Sea. At the same time he continued the siege of Akra, in order to drive the last Syrians from the country, and entered into important negotiations with the Romans in order to renew the treaty of peace made by Judas Maccabeus. Angered at this, Diodotus-Tryphon lured him to his camp by false promises and treacherously put him in chains; later he murdered him and his sons.

Lit.: *I Macc.* 9 to 13; the Jewish histories of the period; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 78 et seq.

JONATHAN BEN UZZIEL, Palestinian Tanna who lived in the last century B.C.E. and in the 1st cent. C.E. He was one of the most distinguished pupils of Hillel (*Suk.* 28a).

Tradition (*Meg.* 3a) states that Jonathan ben Uzziel was the author of the Targum (Aramaic paraphrase) to the Prophets, which he based on traditions received from the prophets Haggai, Zechariah and Malachi. When he wished to compose a Targum to the Hagiographa, a heavenly voice forbade it, in order that the mysteries about the Messianic kingdom might not be revealed. When reproached for having written the Targum to the prophets, he replied that he had done so not for the purpose of increasing his own glory, but in order to reduce religious (i.e. metaphysical and sectarian) disputes to a minimum.

Mention is made of his extreme piety and holiness. When a man whose children did not conduct themselves properly died, leaving his entire fortune to Jonathan, Jonathan kept one-third, consecrated one-third, and returned one-third to the sons. When his teacher Shammai remonstrated with him for giving a third to the sons, Jonathan proved that he had done no wrong (*B.B.* 133b).

See also TARGUM.



David bidding farewell to Jonathan. From a sketch by Rembrandt van Rijn

JONES, ALFRED T., editor and social worker, b. Boston, 1822; d. Philadelphia, 1888. He was educated in New York city, and in 1842 settled in Philadelphia, where he engaged for a time in the mercantile business and later in the printing trade. In 1875 he founded the first successful Jewish periodical in Philadelphia. It was entitled *The Jewish Record*, and appeared weekly for a period of eleven years. He was also a prominent communal worker and was affiliated with many Jewish organizations. In 1857 he was a founder and first president of the Beth El Emeth Congregation of Philadelphia, and served as president of the Jewish Benevolent Society. He was active and effective as a leader of the Association of Jewish Immigrants, under whose auspices he gave valuable assistance to the Russian Jewish refugees during the 1881 to 1882 immigration to the United States.

JOPPA, *see* JAFFA.

JORAM, *see* JEHORAM.

JORDAN (Hebrew *yarden*), the chief river of Palestine. It rises from several springs at the foot of Mount Hermon, turns southward, and flows through the swamps of El Huleh, Lake Semachonitis (erroneously called Sea of Merom) and the Sea of Chinnereth. It then flows on, with many windings, into the Dead Sea, whence the water has no outlet, but evaporates, leaving a saturated solution of mineral salts. The Jordan falls so rapidly from its source to where it empties into the Dead Sea that it is not navigable. Lake Semachonitis is about seven feet above sea-level, while the sea of Chinnereth is 682 feet below; the distance between them is only ten miles—the airline distance between the Sea of Chinnereth and the Dead Sea is about sixty-eight miles, and the latter lies about 1,292 feet below sea level, so that the fall of the Jordan offers an important source of power for Palestine (the Ruthenberg project). The Jordan flows between steep banks hemmed in in many places by impenetrable thickets. The valley rises above the stream in several well-defined terraces. The upper terrace is entirely devoid of vegetation, but there are small oases here and there. All the streams of the country to the east and west, between the natural watersheds, flow into the Jordan; its most important tributaries are the Yarmuk and the Jabbok. The Valley of the Jordan (in Arabic, el-Ghor) is distinguished by luxuriant tropical flora, especially in the southern portion.

On the geology of the Jordan Valley, *see* PALESTINE.

JOSE BEN HALAFTA, generally called simply Rabbi Jose, Palestinian Tanna who flourished in the 2nd cent. C.E. His main teacher, besides his father (*Kelim* 26:6), was Akiba (*Yeb.* 62b). He was one of the five outstanding pupils of Akiba who received their ordination, after Akiba's death, from Judah ben Baba (*Sanh.* 14a).

After having received ordination, Jose fled to Asia Minor in order to escape the Hadrianic persecutions in Palestine (*B.M.* 84a). When conditions improved, he and other sages convened at Usha (*Midrash Song of Songs* 2:5) and at Jabneh (*Ber.* 63b). At a certain assembly Rabbi Judah spoke in praise of the Romans and of their civilization, while Rabbi Simeon heaped censure upon them. For not having agreed with Judah, Jose was punished by the Romans by not being allowed to leave his residence at Sepphoris (*Sab.* 33b), which he had seen destroyed (*B.B.* 75b), and where he now established an academy. Later on he again went to Usha, where the Nasi (Patriarch), Rabban Simeon ben Gamaliel, esteemed him highly (*Pes.* 100a).

When Jose's brother died childless, Jose took the widow in Levirate marriage (*Yer. Yeb.* 1:1); they had five sons, several of whom were noted scholars. He once asserted that he had never said anything in any one's absence which he would not have said in his presence (*Sab.* 118b).

A great number of Jose's Halachic and Haggadic sayings have been preserved. In questions of law, Jose's opinion was accepted over that of his colleagues (*Erub.* 46a), for he never expressed an opinion unless he had incontrovertible reasons (*Git.* 67a; *Erub.* 14b). Jose had frequent discussions on Haggadic questions with a certain influential lady (*Midrash Gen.* 4:6; 17:7; 25:1; 63:8; 84:21; 87:6), one of which is rather revealing (*Midrash Gen.* 68:4); when, in response to her query, Jose told her that God had spent His time, since the creation of the world, in arranging marriages, she remarked that she could do the same. When Jose persisted in asserting that arranging marriages was as difficult as dividing the Red Sea, the lady lined up a large group of male and female slaves and paired them off, telling them that they were to marry each other. The next day the slaves appeared before her with bruised heads, black eyes and other injuries, complaining that they had not been given the proper mates. At this sight, she admitted that marriage between two human beings was not so simple a matter as she had thought.

Jose was well-versed in natural science, and, according to tradition, he was the author of the chronological work, *Seder Olam* (*Yeb.* 82b). His historical sense is revealed by his quotation of precedent (*Yoma* 6:3; *R.H.* 1:7) and by his description of the history of Jewish courts (*Tos. Hag.* 2:9; *Sanh.* 88b). Jose was of a peace-loving nature and attempted to smooth out disputes between scholars (*Kid.* 52b). It was said that when he died, true insight disappeared (*Yer. Sotah*, at the end). Judah, when he wished to raise an objection to a decision of Jose, apologized with the words, "How would we be able to answer him, since there is as great a difference between his generation and ours as between holy and profane?" (*Yer. Git.* 6:7).

HIRSCHEL REVEL.

Lit.: Bader, G., *The Jewish Spiritual Heroes*, vol. 1, pp. 384-89; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 705-13; Ratner, B., *Mabo Lehaseder Olam Rabbah* (1894) 3 et seq.

JOSE BEN JOEZER OF ZEREDAH, teacher of the Law who lived in the 2nd cent. B.C.E. Together with Jose ben Johanan, he formed the first of the five "pairs" (*zugoth*) who were the spiritual heads of Palestinian Jewry in the period between the Men of the Great Synod and the Tannaim. The Midrash (*Midrash Gen.* 65:22; edit. Theodor, 742 et seq.) relates how the high priest Alcimus had his uncle, Jose, hanged. It is possible that he was one of the sixty Hasideans killed by the Syrian general Bacchides at the instigation of the high priest Alcimus, who was a Hellenist and

wanted to curry favor with the political authorities (*I Macc.* 7:16-17). This martyrdom took place about 162 B.C.E.

Jose was the author of three rules which tended toward leniency (*Eduy.* 8:4) and which earned him the appellation "Sharya" ("lenient one"; *A.Z.* 37a). He and Jose ben Johanan joined in declaring that the land of the heathen and glass vessels are both ritually unclean (*Sab.* 14b). It was they who started the controversy as to the "laying on of the hands" (*Hag.* 2:2). It was said of both of them (*Sotah* 9:9) that when they died, the *'eshkoloth* ceased (*Tos. B.K.* 8:13). This word is explained as a contraction of *'ish shehakol bo,* one in whom everything (scholarship, fear of God and good deeds) appears united (*Tem.* 15b). The high value which Jose set on scholarship is shown by his saying, "Let thy house be a place of meeting for the wise, embrace the dust of their feet, and drink in their words in thirst" (*Aboth* 1:4).

Jose was called "the most pious of the priests" (*Hag.* 2:7), which is evidence that he was of priestly descent.

See also ZUGOTH.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 57-63; *Jewish Quarterly Review,* vol. 6, pp. 26 et seq., 49 et seq., 62 et seq., 75 et seq., 319 et seq.; vol. 7, pp. 499-517; Revel, B., in *Horeb,* vol. 1, No. 2, pp. 123-26; Taubes, H., *Hanassi B'Sanhedrin Hagedolah* (1925) 14 et seq.

JOSE BEN JOHANAN OF JERUSALEM, teacher of the Law, who lived in the 2nd cent. B.C.E. Together with Jose ben Joezer, he formed the first of the five "pairs" (*zugoth*) who were the connecting link between the Men of the Great Synod and the Tannaim (*Aboth* 1:4). His favorite saying was, "Let thy house be opened wide, and let the poor be members of thy household; and do not talk much with women." For further details and literature, see under JOSE BEN JOEZER OF ZEREDAH.

See also ZUGOTH.

JOSE BEN JOSE, surnamed Hayathom, "the orphan," the oldest Jewish liturgical poet who is known by name. His surname may be due to the fact that his name is the same as his father's; he is also called Kohen Gadol ("high priest"), probably a eulogistic term for a great scholar. The exact time of his life is uncertain, but it was probably about 500 C.E.

Jose wrote liturgical poems for the New Year and Day of Atonement in a pure and rhythmic Hebrew; they are marked by deep poetic feeling, elevation of thought and beauty of language. They are at once psalms of triumph and lamentations interwoven with penitential prayers. His Piyutim (poems) for the New Year are based on the three types of Bible verses recited in the Additional Service (Musaf): Malchuyoth ("kingdom"), Zichronoth ("remembrance") and Shofaroth ("trumpet"). They survey the history of Israel and speak of the majesty of the Creator, His rule as Judge and Redeemer; Jose describes in touching language Israel's struggle through the ages and its hope for the future. For the Day of Atonement Jose composed several Abodahs—liturgical epics—which begin with a description of the Creation, the ungodliness of the early generations, Abraham's recognition of God, the election of his posterity and the calling of Aaron, the high priest. Then follows the recital of the manner in which the service was conducted on the Day of Atonement by the high priest in the Temple at Jerusalem. These epic poems are among the best productions of synagogal poetry.

Jose's poems for the high holy days were incorporated into the Orthodox liturgy and served as models for his successors. Saadia and other Babylonian Geonim held his verses in high esteem. The poems use an alphabetic acrostic only, but not an acrostic to names and words, and there are no rhymes—all of which features point to their great antiquity.

Lit.: Elbogen, *Der jüdische Gottesdienst* (1924) 306-8, 560; Idelsohn, A. Z., *Jewish Liturgy* (1932) 35, 221-22, 241; Waxman, M., *A History of Jewish Literature,* vol. 1 (1930) 214-15.

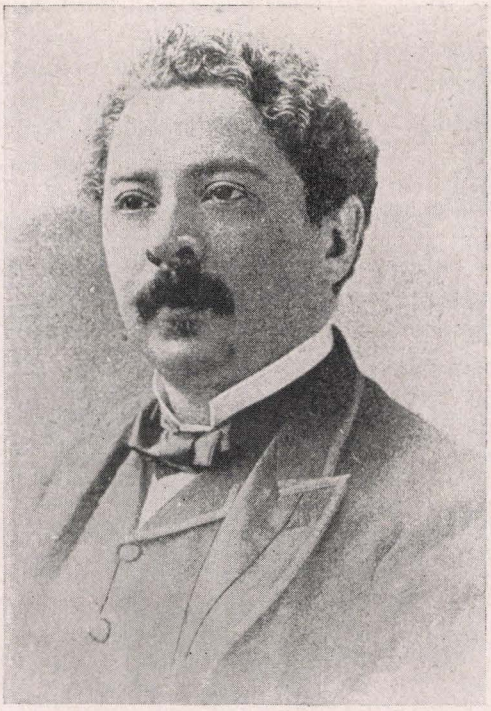
JOSE HAGELILI ("the Galilean"), Palestinian Tanna who lived in the 1st and 2nd centuries C.E. He received a thorough training from his teachers in Galilee, and when he came to the academy of Jabneh, his ability and knowledge soon caused him to be considered as of the same rank as Akiba, Eliezer ben Azariah and Tarfon (*Zeb.* 57a; *Sifre Num.* 118). He did not hesitate to criticize the great Akiba himself, who once bowed to his opinion (*Hag.* 14a; *Pes.* 36b). In his exegesis of Scriptures he followed, in the main, the hermeneutical system of Akiba.

Jose tried to justify the custom of his native town which permitted the eating of fowl that had been cooked with milk (*Hul.* 113a; *Sab.* 130a). The fame of Jose's piety was proverbial as late as the 3rd cent., when a noted Amora remarked: "If Israel sins, and rain ceases on that account, and a man such as Rabbi Jose Hagelili prays, rain will fall at once" (*Yer. Taan.* 1:1, 6d). This may have given rise to the invocation, "O, Jose the Galilean, heal me!" although this seems to be of non-Jewish origin and refers to another Galilean (Pinsker, *Likkute Kadmoniyyoth,* part 2, p. 32).

Jose's wife was of a very quarrelsome disposition and insulted him even in the presence of his friends and disciples, who finally persuaded him to divorce her. When he learned afterwards that she was living in straitened circumstances, he immediately contributed to her support (*Midrash Gen.* 17). Jose had two famous sons, Eliezer and Hanina.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 276-81; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 738-40.

JOSEFFY, RAFAEL, pianist, b. Hunfalu, Hungary, 1852; d. New York city, 1915. At the age of ten he played in a public concert, and in 1856 he entered the Leipzig Conservatory. He then studied in Berlin under Karl Tausig, and in Weimar under Franz Liszt. In 1870, at his Berlin debut, he made an impression through his fluent technique and his command of dynamics. In 1879, he made his debut in the United States with the Leopold Damrosch Orchestra. He settled permanently in New York, serving from 1880 to 1906 as professor of the piano at the National Conservatory. In the United States he made many concert tours. His art deepened and matured, and at the height of his career he was accepted as one of the greatest pianists of his time. He was particularly eloquent in Chopin and Brahms, the latter first receiving wide attention for his piano music in America because of Joseffy's performances. Joseffy's fifteen-volume edition



Rafael Joseffy

of Chopin's complete works remains the best of its kind, and his *School of Advanced Piano Playing* is a leading pedagogical contribution.

Lit.: Musical Quarterly, July, 1916.

JOSEFFY, VILMOS, scholar, b. Sárospatak, Hungary, 1825; d. Budapest, 1910. After studying in Hungary at several Yeshivas, and graduating from the Protestant College of his native town, he was a student of the University of Halle, Germany, and received his Ph.D. degree from the University of Padua, Italy. At the rabbinical seminary of Padua he was a pupil of Samuel David Luzzatto and Lelio della Torre. After teaching at the school of the Jewish Congregation of Pest for a short period, he was rabbi in Vienna between 1861 and 1864. Later he devoted his time entirely to original research. Between 1873 and 1885 he lived in London, and then returned to Budapest. Joseffy published *Moria* (Leipzig, 1870), *Shir ha-Shirim* (Basel, 1877) and *Gott und Götter* (Budapest, 1897). He also contributed to Hungarian journals.

JOSEFOWICZ, *see* Esofowicz.

JOSEL OF ROSHEIM (known also as Joselmann, Joselin, and Joseph ben Gershon Loans), 16th cent. Shtadlan or advocate of the Jews of Germany, b. probably in Alsace, around 1480; d. Rosheim, Germany, 1554. Josel was born into a family circle broken by religious persecution; three of his uncles had been burned to death in Endigen, Baden, as the result of a ritual murder charge against the Jews. Josel's parents escaped to Alsace. Having lost his father when he was six years old, Josel lived with his mother's family in Hagenau, where he received a Hebrew education, probably under the direction of one of his mother's brothers who later moved to Jerusalem. Though Josel's diary and the reports of his disputations with Jew-hating clerics indicate a well-grounded rabbinical training, he seems to have entered upon a career of commerce and money-lending.

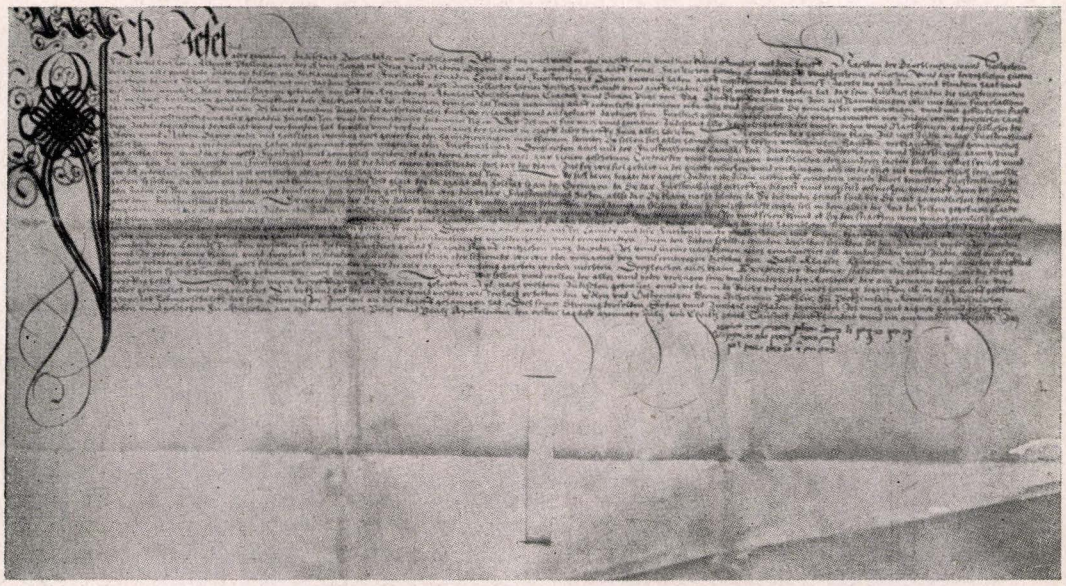
What impulses and talents were responsible for his rise to the post of commonly acknowledged defender of the Jews of Germany are not known. He seems to have been a man of no great personal wealth, although in his manipulations with the rulers, which involved the purchase of rights and security for the Jews, much cash was handled. It is possible that Josel's supposed descent from a family which traced its origin to the city of Loans in Eastern France made him a relative of Jacob ben Jehiel Loans, physician to Frederick III, and that his entry into the higher realms of negotiation was the result of this relationship.

In 1510 Josel was already the chief and leader (*parnas umanhig*) of the Jews of Hagenau and of Lower Alsace. His own letters of the years 1552 to 1553, however, referred to his having been the general representative of Jewry for more than forty years. Assuming a tendency toward melodramatizing his own history, the fact remains that his capabilities sent him rapidly forward, and that while still a young man he was already engaged in that program of incessant travel and courageous presentation which brought him into contact with princelings and emperors, and allowed him to challenge minor clerical provocators as well as Martin Luther to a defense of their prejudicial arguments.

In 1514 Josel was one of a group of Jews imprisoned for a short time in Mittelbergheim, Alsace, on the false charge of having desecrated the host. The next year Josel is known to have spoken out against a threatened expulsion of the Jews from Alsace, and in 1516 he was evidently partly responsible for a decree taken under consideration by Maximilian I at the Council of Worms which would have prevented the expulsion of Jews from anywhere within Germany. With the coronation of Charles V at Aix-la-Chapelle in 1520, Josel's position with the emperor's court was strengthened. Handsome payments won from Charles V a renewal of such rights and privileges as the Jews were accustomed to in Germany.

When the Peasant Wars broke out in 1525, the Jews were in danger and Josel sought assurances from the leaders that the Jews would not be molested. Such assurances were always paid for. When the marauding armies approached Rosheim, Josel roused the burgomasters of the city, and in the company of the braver one of the two, rode out in the middle of the night to meet the peasants. For a gift of eighty gold gulden Josel obtained the promise that Rosheim would be plundered last of all the surrounding cities and the Jews let alone. The entire town was saved, evidently because, as Josel had foreseen, by the time the peasants got around to Rosheim, they were either surfeited or killed.

In 1530, at the Diet of Augsburg, where Lutheranism finally found expression in the Confession of Augsburg, Josel was similarly on hand. Serious charges were preferred against the Jews. They were accused of aiding the Turks in the Turks' advance into Europe, and plans were being prepared by anti-Jewish groups that would banish the Jews from all the border terri-



A document, dated 1551, signed by Josel of Rosheim. It was registered at the municipal archives of Munich as "an agreement between Duke Albrecht and Josel of Rosheim, as acknowledged representative of the Jews in Germany, in which the latter pledges his people not to seek resettlement in any of the Bavarian lands"

tories. Josel succeeded in disproving the charge of pro-Turkish sympathies and also in staving off the proposed anti-Jewish measures. Only the requirement that the Jews wear the yellow badge remained. Probably recognizing the cataclysmic importance of the cleavage which now manifested itself between Catholicism and Lutheranism, and hoping for all-round clarification of religious issues, Josel tried an altogether different approach to securing peace for the Jews. He summoned a convention of rabbis and Parnasim in Augsburg and induced them to accept, for the Jews of Germany, a set of regulations to be applied in commerce. High interest rates were to be barred; Jews who tried to escape debt by changing their place of residence would be subjected to a rabbinical *herem* (excommunication); the heirs of debtors would be summoned to trial only after examination of the debt by a commission. The set of regulations ended with a plea to Christians to accept the fact that Jews were also human beings: "Denn auch wir sind Menschen, von Gott dem allmächtigen geschaffen, um auf Erden bei Euch und mit Euch zu leben." Josel had always tried to preserve harmony among Jews themselves; this proclamation of internal harmony and external good-will seems to betray the essential sanguinity of his nature: despite his involvement in the intricacies and cupidity of the royal courts in regard to the Jews, Josel hoped for a rational and permanent solution of their difficulties if only the Jews made it clear that they wanted to work out a compromise on possible disagreements.

In the political battle between Catholicism and Protestantism, Josel remained pro-Catholic, particularly after Luther changed from generosity toward the Jews to fury at their unwillingness to let his new religion replace their old one. Yet his hopes in Luther did not altogether subside. In 1537, hearing that Johann Friedrich, Elector of Saxony and a follower of Luther, was planning to banish the Jews from his duchy, Josel went to Saxony with letters to both Johann and Luther from men who might have been expected to have influence with them. Luther refused to see Josel, and wrote him that he could not intervene in any action which might support the Jews in their stubbornness. Josel nevertheless approached the Elector despite Luther's opposition and obtained a delay in the expulsion of the Jews, also an added concession whereby the Jews who were expelled might make stopovers in other towns of Saxony. When the Protestant princes met in Frankfort in 1539 for a conference with Charles V, Josel appeared on the scene to counteract plans of oppression against the Jews in Hesse and Brandenburg. Here he hoped also to meet Luther for a debate. Luther did not come, but Martin Butzer, an Alsatian Protestant, was present. Josel was the victor in the disputations in which they engaged, offering Biblical proofs to refute the charges brought against the Jews before the Protestant princes. In Brandenburg, at least, the actions against the Jews were held off. The Protestant Melanchthon was helpful here, providing proof that blood ritual charges which had been brought against the Jews of Berlin in 1510 were false. Once more Josel's feud with Luther rose to a climax. This was in 1543, when Josel wrote to Strasbourg to protest the planned publication of Luther's *Shem Hamphoras*. He succeeded in having his way, but this did not prevent Luther's book from appearing elsewhere in Germany. The same complication had faced him as early as 1530, the year of the Augsburg Confession, when a convert named Antonius Margaretha wrote a pamphlet slandering the Jews. Josel persuaded Charles V to summon a special commission to examine the charges made in the pamphlet. He won his argument against Antonius unequivocally, and Antonius had to leave Augsburg. But in the following year the pamphlet was published in Leipzig and seems to have influenced Luther to adopt a sharper attitude toward the Jews.

At the Diet of Speyer in 1544, Josel again obtained from Charles V a renewal of various privileges for the

Jews, including the right to charge higher interest rates (for which the Jews had to pay higher taxes), and a guarantee against the ritual murder slander. In exchange for the privileges the emperor received contributions from the Jews for the war against France. When the Schmalkaldic League of German Protestant Princes started a war against the emperor in 1546, Josel supported the emperor by undertaking—on behalf of the Jews—the provisioning of the armies and obtained protection to the extent that the emperor's soldiers were threatened with the death penalty for molesting the Jews. When the Spanish armies under Gravella plundered Jewish quarters on their own, Josel visited their commander and offered as evidence of the Jews' right to immunity the argument that they had already been plundered by the Protestant armies.

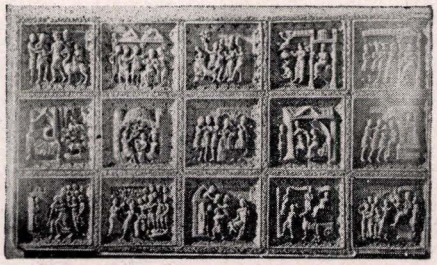
Amid these major undertakings, Josel was occupied during the forty-odd years of his service as advocate of the Jews, with a host of smaller responsibilities that carried him back and forth from the Low Countries to the Polish border. When Solomon Molcho came to Regensburg in 1532 to meet Charles V, who was holding a diet there, and to try to enlist the Jews in the war against Turkey, Josel recognized the dangers of interference from a spectacular figure such as Molcho was and rejected his suggestion. When, in 1541, a Christian child was found dead in Bavaria, the bishop asked for the arrest of the Jews, but Josel intervened and the Duke of Eichstätt granted Josel's request rather than that of the bishop. Early in the reign of Charles V, Josel's assumption of powers annoyed the emperor, who protested against Josel's use of the title "Befehlshaber und Regierer der Gemeinen Jüdischheit"—Chief and Ruler of the Jews in the Empire. The emperor insisted that he alone was the ruler of the Jews, and Josel never used the word "ruler" again.

The total of Josel's accomplishments was one of separate successes. When a threat to the Jews arose, he met it resourcefully and bravely, and succeeded to a surprising degree. But if—as the regulations which he instituted in 1530 seem to denote—he hoped to provide a basis for permanent amity between Jews and Christians and to secure protection of the Jews forever in an imperial Germany, he was misled. His charm, his intelligence, his influence and his funds were effective in meeting repeated outbursts against his people, but these could not eradicate the source of the trouble, which was beyond Josel's reach. He died not long before the voluntary abdication of Charles V; the era which they had shared gave way to a period of large-scale ghetto oppressions and expulsions. Josel found time to write *Derech Hakodesh* (1531) and *Sefer Hamikneh* (1546). LIBBY BENEDICT.

Lit.: Lehman, Marcus, *Rabbi Joselmann von Rosheim* (a novel, 2 vols.); Feilchenfeld, L., *Rabbi Joselmann von Rosheim* (1898); *Zeitschrift für Geschichte der Juden in Deutschland,* vol. 5 (1892) 307-34; *Revue des études juives,* vol. 16, pp. 84-105; vol. 19, pp. 282-93; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927) 204 et seq.; Marcus, Jacob R., *The Jew in the Medieval World* (1938) 198-99; Lowenthal, Marvin, *The Jews of Germany* (1936) 161-73.

JOSEPH (Hebrew, *Yosef*), son of Jacob and Rachel, full brother of Benjamin, and father of Ephraim and Manasseh.

1. **In the Bible.** As ancestor of the two most important tribes in Israel, Joseph figures largely in the narrative of *Genesis,* his life being narrated in a beautiful series of stories found in chaps. 30, 37 and 39 to 50. They run as follows: His father shows favoritism toward the first-born son whom his favorite wife (Rachel) had borne him in his old age. For this reason Joseph has ambitious dreams; he is cast into a pit by his jealous half-brothers and then sold as a slave in Egypt. He repulses the advances of the wife of Potiphar, his master, she maligns him, and he is cast into prison. Here he proves his skill as a diviner of dreams for the butler and baker of Pharaoh; and two years later, when Pharaoh himself has a dream that needs interpretation, the butler recalls his previous success. Joseph is brought before Pharaoh, interprets the dream as predicting seven years of famine, and is made prime minister. He marries Asenath, the daughter of Potiphera, and uses the period of plenty to store up sufficient grain to protect Egypt against the future famine.



Incidents in the life of Joseph in marble relief, upon the Dome of Naples, wrought in the 12th cent.

When the seven years of famine arrive, Canaan also suffers, and Joseph's stepbrothers come down to Egypt to buy grain. They fail to recognize in the prime minister the Joseph whom they sold as a slave; but he recognizes them and proceeds to put them to a severe test—now appearing friendly, now changing to harshness, forcing them to bring his brother Benjamin to Egypt, and arresting the latter on a false accusation to see if his brothers will defend him. Finally he reveals himself as their long-lost brother Joseph, asks after the health of his father, and invites the whole family to come to Egypt, where they settle in Goshen, in the northeastern part of the country. His father blesses him for this and expressly states that the descendants of Joseph's two sons shall in the future be reckoned as two separate tribes. When Joseph dies, his body is embalmed, and it is taken along by the Israelites when they leave Egypt (*Ex.* 13:19) and eventually buried near Shechem (*Josh.* 24:32).

Joseph has always been one of the favorite characters of the Bible, and his story has had a constant fascination for both young and old. He atones for the boastfulness and impertinence of his youth by his endurance of suffering, his fidelity to his masters, and his wise use of power; his wisdom, chastity, faithfulness to his family, generosity in forgiveness, and trust in God are far above the average. The story of Joseph is told with unsurpassable artistry. The language now sweeps along in epic fashion, now becomes dramatically abrupt in climaxes, but is always concrete and vivid; the development is entirely logical, yet abounds in surprises and holds the interest. No other story in the Bible as a whole so well expresses the basic truth that divine

Providence attains its end slowly but surely (*Gen.* 45:7; 50:20). While some features of the story, especially the part played in it by dreams, verge upon the romantic, there is a thoroughly realistic presentation of the emotions, and the speeches put into the mouths of the chief characters are, on the whole, simple, natural and dignified.

Many critics have doubted the historicity of Joseph. To be sure, there are many details in it that are true to the life of the times in which it is set. A Palestinian who acted as an Egyptian supervisor over grain is mentioned in the Tell el Amarna letters (14th cent.). The hatred of the Egyptians for foreigners and their custom of eating apart from them, the ownership of the land of Egypt by the king and the embalming of corpses are all known to be substantially the same as the data recorded in the Joseph story. But these details were well known to all the nations of the East and are no guarantee of authenticity. The critics point out that it is probable that all the ancestors of the tribes are probably legendary figures, that many of the individual motifs of the story are found in other literature, and that the entire composition of the story and its religious lesson convey the impression of artificiality. Winckler goes so far as to treat the entire Joseph story as based on a myth of divinity, citing among other proofs the name Joseph-el ("Joseph is God") for a place in Palestine; but this extreme view has been generally rejected. The story of Joseph, in the opinion of most Bible scholars, is a romance that arose out of individual legendary elements; it was developed and elaborated by the people in the course of many generations, and was finally put in its present unified form by one or more great artists. Just how much basis of fact it may have is a matter of dispute; for the original story, which dealt only with the fate of an individual, has been bound up with the history of the nation, or rather of that group of tribes, Ephraim, Manasseh and Benjamin, which were closely linked together at the time they entered Canaan.

The name Joseph is given two explanations in *Gen.* 30:23-24. It occurs elsewhere in the Bible (*Num.* 13:7; *Ezra* 10:42; *Neh.* 12:14; *I Chron.* 25:2, 9) as the name of various men who are otherwise unknown. The attempt to make it the equivalent of the Egyptian Ish-p-r or the Babylonian Jashub-ilu has phonetic difficulties. "The house of Joseph" is often used to designate the entire northern kingdom, Israel; it is sometimes used where the separation of Ephraim and Manasseh had not yet been completed, as in *Josh.* 17:14-18, and sometimes when the poet tries to use ancient forms of expression, as in *Zech.* 10:6; it is occasionally used for all Israel, as in *Ps.* 80:2. HUGO FUCHS.

2. In the Midrash. Jacob's excessive love for Joseph was regarded by the rabbis as the cause of the latter's sufferings. Like Jacob, Joseph suffered much in his youth, only to achieve success in his maturity. The story of his being sold and carried away to Egypt has been richly adorned with legends in the Midrash, and still more in the *Sefer Hayashar*. When Joseph lay naked in the pit into which his brothers had cast him, the angel Gabriel (or Raphael) came and changed the amulet which he wore about his neck into a garment, in order that he might not appear naked before the merchants. Joseph was very happy in Egypt in the house of Potiphar, and soon forgot his home; as punishment for this he was calumniated and persecuted by the wife of Potiphar. When Potiphar was on the point of killing Joseph, he was stayed by a miracle; his foster-daughter, an infant eleven months old, who later became the wife of Joseph, began to speak and revealed the entire truth. Later on, when Joseph was summoned to the presence of Pharaoh, the angel Gabriel again appeared in the prison and taught him the seventy languages, the knowledge of which was a *sine qua non* for the attainment of his future greatness. Joseph remained true to the religion of his ancestors while he was viceroy of Egypt. His marriage to the Egyptian Asenath (*Gen.* 41:45) is explained in various ways in the Midrash. When he died, the Egyptians placed his body in a metal coffin and sank it in the Nile, in order that no one might find it; according to a later legend, he was buried in the tombs of the kings. When the Israelites were about to leave Egypt, they remembered that they had promised Joseph to take his bones along with them. Moses sought out the daughter of Asher, who was still living, and she told him where Joseph had been buried. He wrote the name of God (or the words, "Come up, O ox!"; a reference to the blessing of Moses, *Deut.* 33:17) upon a golden plate and threw it into the water; immediately the coffin of Joseph rose up to the surface.



Jacob, depicted as he glimpses the blood-stained coat of Joseph. From a painting by Rembrandt Harmensz van Rijn; in the collection of the Earl of Derby, London

The person of Joseph has also been adorned with many legends in Christian literature. The twelfth Sura of the Koran is devoted to the story of Joseph; the Mohammedan tales of Joseph agree in many particulars with the legends of the Midrash.

ALEXANDER KRISTIANPOLLER.

The story of Joseph offered such satisfactory material that it has been treated innumerable times in art, music, drama and fiction. Only a few examples of these can be given here. The earliest artistic representation is in



Joseph interprets Pharaoh's dream. From a 16th cent. fresco, by Raffaelo Santi, in the Vatican at Rome



Joseph tells his brothers of his dreams. From a 16th cent. fresco, by Raffaelo Santi, in the Vatican at Rome



Joseph and Potiphar's wife. From a bas relief (about 1528) by Properzia de Rossi



Joseph is sold by his brethren. From a fresco, by Raffaelo Santi, in the Vatican, at Rome

the cathedral at Ravenna; among the noted pictures are those of Velasquez, Murillo, Rembrandt, and Raphael. Ehrenstein (*Das Alte Testament im Bilde,* 1923) gives forty-one reproductions of the theme of Joseph and his brethren alone, eighteen of Joseph and the wife of Potiphar, and forty-three on the theme of Joseph in Egypt. The uses of the material in music include Handel's oratorio *Joseph* (1746), Méhul's opera *Joseph and His Brethren* (1807) and Richard Strauss' *The Legend of Joseph* (1914). A noteworthy contribution to literature in the 20th cent. has been the Joseph trilogy of Thomas Mann.

Lit.: The Bible dictionaries and commentaries; Ginzberg, Louis, *Legends of the Jews,* vols. 2 and 5; Aptowitzer, V., in *Hebrew Union College Annual* (1924); Priebatsch, Hans, *Die Josephsgeschichte in der Weltliteratur* (1937); Schapiro, J., *Die haggadischen Elemente im erzählenden Teil des Korans* (1907); Kutna, in *Ost und West* (1909), Nos. 1 and 2.

JOSEPH'S COAT, *see* PHRASES, BIBLICAL.



Joseph institutes a search for the cup. From a bronze relief (15th cent.), by Lorenzo Ghiberti, in the Baptistery, Florence

JOSEPH II, emperor of Austria from 1780 to 1790, and author of the famous Edict of Toleration issued in 1782, b. 1741; d. Vienna, 1790. The son of Francis I and of Maria Theresa, he was crowned Roman king on April 3, 1764, and after his father's death, on August 18, 1765, he became co-regent of Austria together with the empress, Maria Theresa. Joseph II received his real education from Voltaire and the Encyclopedists, and he thus became an ardent advocate of the principles of the Enlightenment. During his mother's lifetime, with the exception of matters concerning the army and justice, he had no influence at all upon the internal policies of the Austrian government. For this reason, the privileges granted to the Jews of Worms on March 10, 1766, still evidence the spirit of the medieval system. However, as soon as Joseph II became emperor, in 1780, he proceeded zealously with the execution of his reforms, and undertook a number of plans and ideas which were regarded as "rational" from the philosophical standpoint of the 18th cent.

Joseph II broached the question of the status of the Jews on May 13, 1781, and his decisive resolution followed on October 1, 1781. On January 2, 1782, his Edict of Toleration was published in two versions, the one for Vienna and Austria, and the other for Bohemia and Moravia. As was only quite natural, not only considerations of philosophy and of natural law, but also material considerations played a part in the formulation and issuance of this Edict of Toleration; it is not known, however, to what extent Joseph II's personal sympathies for the Jews were involved. It is worthy of record, however, that at the time of his stay in Holland's capital, The Hague, in the year 1782, Joseph II visited the highly esteemed High German Jew Tobias Boas, who had close relations with the Dutch court, and took a walk with him arm in arm.

But the emperor's ideas suffered considerable restrictions as a result of the authorities' expressions of opinion. "The Patent of 1782 was in its strictest sense a sparing by the philosophical emperor of the prejudices of his people." At any rate, it represents an absolute break with the medieval system, and was the first practical attempt at the emancipation of the Jews made in the period of the Enlightenment. Its principal tendency was that of making the Jews useful for the purposes of the state; their ability for work and their talents were to be employed for the benefit of society. For this reason the humiliating Jewish dress and the Jew badge, and the *Leibmaut* (poll-tax) and double court and chancellery taxes which the Jews had had to pay thitherto, were abolished. The Jews received full freedom of movement and the free right to live in Vienna; they were given the right to choose their own occupations and the branches of trade in which they wished to engage, and they were given the opportunity of engaging in manufacturing and of erecting factories. The right to attend the Hochschulen and the art academies was granted to them anew, and they were permitted to attend the public schools, and received the recommendation that they construct normal schools.

However, neither in Vienna nor elsewhere in Austria was the number of Jews to be increased. There was to be no amplification of the rights which had been granted to them up to that time with reference to toleration; they were not to be allowed to have any congregation, any public religious worship, any representatives or any rabbis in Vienna. They remained excluded from the rights of citizens and from the right to be master artisans, as well as from the ownership of estates and houses. In Bohemia and Moravia they were merely permitted to lease farms and land; if they accepted baptism, then this land was awarded to them as their own property.

The "Toleration" granted to the Jews had reference solely to the father of the family (in Vienna, at the time of Joseph II, there were seventy-two tolerated Jewish families). As far as the Jews of Hungary were concerned, the Edict of Toleration was revised in 1783 so as to apply to conditions prevailing there. As regards the very numerous Jews of Galicia, special legislation was enacted which had its climax in the Toleration Patent of 1789 and which regulated not only their economic and civic conditions, but also their internal and religious life. Joseph II and his advisors were earnestly concerned with abolishing the special position of the Jews as regards marriage. The Jewish oath was made still more severe as a result of the judicial ordinance of 1785. In contrast with his mother, Joseph II issued, in 1789, the regulation that no Jewish child could be baptized before his eighteenth year. In 1788 Joseph II introduced military service for Jews. In Hungary and in Galicia this legislation made the recognition of the natural and civic rights of the Jews strictly dependent on the observance of the new decrees as to education.

The Edict of Toleration aroused great enthusiasm and approbation among enlightened Jews and Christians (for example, Christian Wilhelm von Dohm and Friedrich Klopstock) in Germany, Austria and Italy. On the other hand, the Edict was bitterly attacked by numerous pamphlets written by Christians, and in addition, its regulations regarding instruction and education met with sharpest opposition on the part of many Jews, since the attempt was perceived therein to estrange the Jews from Judaism. Hartwig Wessely (1725-1805) participated in this violent literary battle, supporting the reforms proposed by Joseph II. These reforms met with the most energetic opposition on the part of the Jews in Galicia, because they abolished Jewish self-government.

The legislation of Joseph II concerning the Jews, like his other reforms, from which he withdrew at the end of his life, evidences his excessive zeal, but the Edict of Toleration of January 2, 1782, remained his first decisive step on the pathway toward the complete civic emancipation of the Jews in Germany. Its basic and most essential idea, that of increased freedom of movement and enlightenment for the Jews, did not only influence the French legislator in his "lettres patentes" of July 10, 1784, referring to the Jews of Alsace, but also became the standard especially for the legislation concerning Jews passed in Western Germany, for example that of Karl Friedrich of Baden (1783-1811) and that of Friedrich Karl Josef of Ertal, elector of Mayence (1774-1802). ADOLF KOBER.

Lit.: Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928) § 44; vol. 8 (1928) § 3 (cf. the literature cited there); Grunwald, Max, *Vienna* (1936); Kober, Adolf, "Die deutschen Kaiser und die Wormser Juden," *Zeitschrift für die Geschichte der Juden in Deutschland,* 1934, pp. 68, 71; Pribram, A. F., *Urkunden und*

Akten zur Geschichte der Juden in Wien, vol. 1 (1918; cf. also the literature cited there) *Festschrift zu Dubnows siebzigsten Geburtstag* (1930) 198; Kober, Adolf, *Aus der Geschichte der Juden im Rheinland* (1931); Lewin, Adolf, *Geschichte des badischen Juden* (1909).

JOSEPH AL-BASIR, *see* ALBASIR, JOSEPH BEN ABRAHAM HAKOHEN.

JOSEPH BECHOR SHOR ("firstling bullock," after *Deut.* 33:17), Bible exegete and Talmudist who lived in Orleans, France, in the 12th cent. His Talmud commentaries have been lost; of his Bible interpretations only those to the Pentateuch (written after 1180) and fragments of a commentary on *Psalms* have been preserved and printed in part. "The most independent of all the exegetes of northern France," Joseph sought to obtain the plain, literal meaning of the text and rejected the contemporary allegorizing Christian interpretation. His writings show that he was familiar with the Vulgate. His discussions with Christians on religious matters show wit and cleverness; his commentary on the Pentateuch contains ingenious apologetic and polemic passages, and characteristic psychological explanations of the actions of the Biblical characters. He explains away miracles, but indulges in speculation as to numbers. Several liturgical poems are attributed to him.

Lit.: Porges, *Joseph Bechor Shor* (1908).

JOSEPH BEN ABRAHAM HAKOHEN HA-ROEH, *see* ALBASIR, JOSEPH BEN ABRAHAM HAKOHEN.

JOSEPH BEN ABRAHAM IBN WAKAR, *see* IBN WAKAR, JOSEPH BEN ABRAHAM.

JOSEPH BEN DAVID IBN YAHYA, *see* IBN YAHYA, JOSEPH BEN DAVID.

JOSEPH BEN GORION, *see* JOSIPPON.

JOSEPH BEN ISAAC HALEVI, philosophical author who lived in Lithuania in the 17th cent. He wrote notes to the *Moreh Nebuchim* of Maimonides under the title *Gibeath Hamoreh* (Prague, 1611), in which he attacked the latter's proofs for the existence, incorporeality and unity of God. Despite this he recommended the study of the *Moreh Nebuchim* even to the opponents of Aristotelian philosophy. In a second work, *Kethoneth Passim* (1614), he contrasts the chief features of the Torah with the so-called seven sciences and expounds the principles contained in the *Moreh Nebuchim.*

JOSEPH BEN JACOB IBN ZADDIK, philosopher, b. at the end of the 11th cent.; d. Cordova, Spain, 1149. He enjoyed friendly relations with Abraham ibn Ezra and Judah Halevi, with both of whom he exchanged poems. His religious poems were highly regarded, but only a small portion of them has survived. His philosophic work, *Sefer Haolam Haḳaton* (The Microcosmos), written in Arabic, but extant only in a Hebrew translation, develops the ancient idea that man is a world in miniature, a model of the universe, into the concept that man unites in himself the physical and spiritual world, and can therefore attain a knowledge of God through knowledge of himself and thereby achieve eternal bliss. He holds that the soul of man prior to birth exists as a part of the world soul; after death, however, it retains its individuality, and then, according to man's conduct on earth, either goes back to the spiritual world or remains in eternal pain because it is excluded from the higher realms. Judged by its main principles, the work belongs to the Neo-Platonic tendency in Jewish philosophy; however, it shows strong traces of the influence of Aristotle and the Arabic Kalam.

Lit.: Doctor, M., *Die Philosophie des Josef ibn Zaddik* (1895); Waxman, M., *History of Jewish Literature,* vol. 1 (1930) 336-37.

JOSEPH BEN JOSHUA HAKOHEN (usually known as Joseph Hakohen), historian and physician, b. Avignon, France, 1496; d. Genoa, Italy, about 1577. His parents were among the exiles from Spain in 1492, and in 1501 moved to Genoa, where they remained until 1516, when the Jews were expelled from the city. Joseph went to Novi, where he supported himself as a physician; he returned to Genoa in 1538. When the Jews were expelled a second time in 1550, he went to Voltaggio, continuing to practise medicine until the Jews were expelled from the entire territory of the Genoese republic in 1567. This time he settled in Castelletto Monferrato; thence he returned to Genoa in 1571 and passed the remaining years of his life there. Joseph experienced all the hardships to which the Jews of the time were subjected; he was highly respected for the profound interest he took in Jewish affairs, especially for his continuous attempt to release Jewish war captives.

Besides being a practising physician, Joseph was a painstaking and scholarly historian, gathering his facts from all available sources, making numerous notes and keeping registers; his writings are a valuable source for the history of the Jews of the 16th cent. His literary style is a clear Biblical Hebrew. His greatest work, *Dibre Hayamim Lemaleche Tzarefath Veotoman* (Chronicles of the Rulers of France and Turkey), is in the nature of a history of the world, in which he describes the conflicts between Christianity and Islam; it begins with the end of the Roman empire. It was first issued in Sabbionetta in 1554. Better known, however, is his martyrology, *Emek Habacha* (The Vale of Weeping), which he began in 1558 and concluded in 1575, and which covers many centuries of Jewish suffering. It was amplified and corrected by Samuel David Luzzatto and first published by M. Letteris (Vienna, 1852; 2nd ed., Cracow, 1895).

Joseph's other works are: *Matzib Gebuloth Ammim* (Who Setteth the Boundaries of Nations; 1557), a history of the conquest of Mexico, to which he added a full account of the discoveries of Columbus; *Peles Hashemoth* (written in 1561), an alphabetic list of Hebrew nouns; a book of polite formulas to be used in letters (written in 1567); a Hebrew translation of a Spanish medical work of Meir Alguadez, under the title *Mekitz Nirdamin* (Waker of Sleepers).

Lit.: Loeb, I., *Josef Haccohen et les chroniqueurs juifs* (1888; reprinted from the *Revue des études juives,* vol. 16, p. 28 et seq.); Neubauer, Adolf, *Medieval Jewish Chronicles,* Nos. 1, 16, 19; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 473-75.

JOSEPH BEN MEIR HALEVI IBN MIGAS, *see* IBN MIGAS, JOSEPH BEN MEIR HALEVI.

JOSEPH (JOSLEIN) BEN MOSES, Talmudist, b. Höchstädt, Germany, about 1420; d. Höchstädt, about 1488. His chief teacher was Israel Isserlein of Wiener Neustadt, in whose house he remained almost without interruption until Isserlein's death. Joseph is known principally for his *Leḳet Yosher,* a collection of his teacher's decisions. This work, with an introduction and notes by J. Freimann (Berlin, 1904), is an important source for the cultural history of the Jews of Germany in the 15th cent. It contains responsa of Jacob Mölln that are otherwise unknown, Isserlein's ritual for the first two nights of Passover, and numerous sidelights on the contemporary manners and customs in the Jewish communities of the Rhineland, Austria and Italy.

JOSEPH BEN NATHAN HAMEKANNE ("the Zealot"), controversialist who lived in Sens, France, in the second half of the 13th cent. His father bore the surname Official because he held a public office; as Joseph also received this surname, he probably inherited this post. Joseph, like his great-grandfather Nathan ben Meshullam, his grandfather, Joseph ben Nathan, and his father, had frequent religious discussions and disputations with high church authorities. These controversies, as well as those of other French rabbis, were collected by him in a work entitled *Yosef Hamekanne;* in a subsequent edition, this title was changed to *Teshuboth Haminim* (Replies to Heretics). It is preserved in a manuscript at the Bibliothèque Nationale at Paris, and another in the State Library at Hamburg. It served as a source for such later writings as the French Bible commentaries, the anonymous *Nitzahon* and the writings of Lippmann of Mülhausen.

Among the Christians participating in the debates in this book are Pope Gregory IX (1227-41), the bishops of Sens, Mans, Vannes, Anjou, Poitiers, Angoulême, and St. Malo, the bishop of King Louis (probably Louis IX, 1226-70), the confessor of the queen, and the chancellor of Paris. There are numerous valuable sidelights on the history, manners and general situation of the French Jews in the 12th and 13th centuries.

JOSEPH BEN NOAH (in Arabic, **Abu Yakub Yusuf ibn Nuh**), Karaite scholar, older contemporary and teacher of Joseph Haroeh (Yusuf al-Basir), who lived at the beginning of the 11th cent. in Jerusalem. He was highly esteemed by his contemporaries, notwithstanding his reported rejection of one of the principal methods of Karaite jurisprudence, that of analogy. Joseph ben Noah wrote a commentary on the Pentateuch and a Hebrew grammar; the former is preserved in the form of an abridgement made by his pupil Abu al-Faraj Harun ibn al-Faraj; of the grammar only short citations remain.

Lit.: Jewish Quarterly Review, vol. 18 (1927-28) 4-11, where older literature is given.

JOSEPH BEN SAMUEL BEN ISAAC HA-MASHBIR, Karaite scholar, d. 1700. He was the teacher of Mordecai Kokizov, whom he later advised about replying to the inquiries on the history of Karaism made by Professor Jacob Trigland of Leyden. About 1670 Joseph ben Samuel moved from Podolia, where he resided, to the city of Halicz (Galicia) and became the leader of the local Karaite community. He wrote a Hebrew grammar which still remains in manuscript; others of his works appear to have been lost; a number of his liturgical poems have been incorporated into the Karaite prayer-book.

His sons Moses and Samuel, his grandson Moses ben Samuel, and his great-grandson Samuel ben Moses were also leading figures in the Halicz Karaite community.

Lit.: Mann, J., *Texts and Studies,* vol. 2.

JOSEPH BEN SAMUEL TOB-ELEM (also called **Bonfils**), Talmudist and liturgical poet, who lived in France in the 11th cent. The known facts about him are that he came from Narbonne and was rabbi of Limoges. A number of his ritual decisions were so highly valued that they are recorded in later compilations such as the *Mordecai* or Rashi and the Tosafoth. One demanded the return of money won in gambling. Another held that Jewish farmers should pay less taxes than merchants, since the former occupation was less lucrative. Joseph carefully edited a number of older works, including *Halachoth Gedoloth, Seder Tannaim Vaamoraim* and *Teshuboth Hageonim.* He ranks high as a liturgical poet, and no less than sixty-two of his Piyutim were incorporated into various liturgies. His best is that written for the Sabbath before Passover, which serves as an introduction to the festival. His commentaries on the Bible and Talmud, which are mentioned by contemporary and later writers, have not survived.

JOSEPH CARO, *see* CARO, JOSEPH.

JOSEPH CASPI, *see* CASPI, JOSEPH.

JOSEPH, DUKE OF NAXOS, *see* JOSEPH NASI.

JOSEPH IBN AKNIN, *see* IBN AKNIN, JOSEPH.

JOSEPH IBN GIKATILLA, *see* GIKATILLA, JOSEPH BEN ABRAHAM.

JOSEPH IBN HABIB, *see* IBN HABIB, JOSEPH.

JOSEPH IBN NAGRELA, *see* NAGDELA, ABU HUSAIN JOSEPH IBN.

JOSEPH IBN YAHYA, *see* IBN YAHYA, JOSEPH BEN DAVID.

JOSEPH IBN ZADDIK, *see* JOSEPH BEN JACOB IBN ZADDIK.

JOSEPH KARA, *see* KARA, JOSEPH BEN SIMON.

JOSEPH NASI (Duke of Naxos), Turkish statesman, b. in Portugal about the beginning of the 16th cent.; d. Constantinople, Turkey, 1579. He was a member of a wealthy Marrano family. As a young man, he went to Antwerp, where his uncle, Diogo, established a branch of the family banking-house. Here Joseph gained much favor among the nobility, but found his pretended Christianity unbearable. Accordingly, with his aunt, Gracia Mendesia (Beatrice de Luna), and other members of the family, he tried to make his way to Turkey. (Gracia, of the Benveniste family, on the death in Lisbon of her husband, Francisco Mendes, and in Antwerp of her brother-in-law, Diogo, had been left head of the Nasi family.)

They had reached Venice, on the way to Turkey,

when Gracia, denounced by her sister-in-law (also her sister), the widow of Diogo Mendes, was imprisoned (1549) on the charge of practising Judaism. Through Moses Hamon, the Jewish physician at the court of Suleiman II (1520-66), called the "Magnificent," Joseph drew the sultan's attention to the advantages of the settlement in Turkey of the rich Nasi family. Under Suleiman II the Turks were becoming increasingly powerful, extending their frontiers toward the German Empire and Persia. Upon the demands of the sultan's ambassador, the republic of Venice, after two years, released Gracia and her property, and she was free to go to Turkey. About 1553, Joseph followed his aunt to Constantinople. He then announced his adherence to Judaism, renounced his Christian name, João Miquez, and married Gracia's daughter, Reyna.

In the struggle for power between the sultan's two sons, Joseph helped Selim, the elder but less gifted one. After the younger son's defeat and flight to Persia (where he was murdered with his four sons), Joseph in 1564 secured from the sultan for colonization by Jews the ruins of Tiberias in Palestine and seven villages in its neighborhood. Against local hostility, Tiberias was rebuilt in 1565, and Joseph, planning to have the colonists become self-supporting, invited Jews willing to work as farmers or artisans to take refuge there. He planted mulberry trees in Tiberias for silkworm culture and planned to have the colonists manufacture fine woolens in competition with Venice.

His invitation was addressed particularly to the Jews of the Roman Campagna, who had been persecuted by Pope Paul IV (1555-59) and were finally banished from the Papal States by Pius V (February 26, 1569). Previously, Joseph had sought to divert trade from Ancona, a port belonging to the popes, and had succeeded in forcing Paul to free, among the Marranos whom he had imprisoned there in 1556, all who claimed to be subjects of Turkey. The refugees were to be transported from Venice to Tiberias in Joseph's own ships. In the end, it seems, nothing came of these great plans and hopes, except that a ship, sent by the Jewish community of Pesaro with 102 refugees aboard, was taken by the Maltese and the refugees sold into slavery.

When Selim became sultan in 1566, he made Joseph Duke of Naxos, the largest of the Cyclades (a group of islands between Greece and Turkey), and gave him, in addition, others of the islands to govern. Joseph did this through a Christian governor (of Jewish descent), for the inhabitants were chiefly Greek and Christian; he taxed them lightly, and, to prevent disorders, secured an order from the sultan prohibiting the settlement of Moslems on his islands. He was also granted by Selim the tax on wines imported into Turkey by way of the Black Sea.

Joseph's influence with the sultan was such that William of Orange, seeking assistance against Spain, in 1569 sent him a messenger to tell him of the revolt which the Dutch were planning. Sigismund August II, king of Poland, and Joseph corresponded often; the king borrowed a large sum from Joseph in 1570 and gave him in return commercial rights and kept, not incidentally, Poland neutral in the long war between Turkey and the Habsburgs. The emperor of Germany, Maximilian II, tried (1567) to gain his friendship. When the emperor wrote to him in 1571, as a special honor, he signed the letter himself. But Joseph's name is not among the courtiers whom the emperor's ambassador succeeded in bribing.

In 1569, in spite of the alliance between France and Turkey, Joseph was authorized by the sultan to seize French vessels in Turkish waters for a debt which the government of France owed Joseph's family. He sold the cargoes of certain ships in the harbor of Alexandria and satisfied the debt. But the French ambassador succeeded in instigating a charge of treason against Joseph brought by a fellow Jew. The conspiracy failed, the chief perjurer and the minor accomplices were banished to Rhodes, and, against the wishes of Joseph, were excommunicated by the rabbis of certain communities.

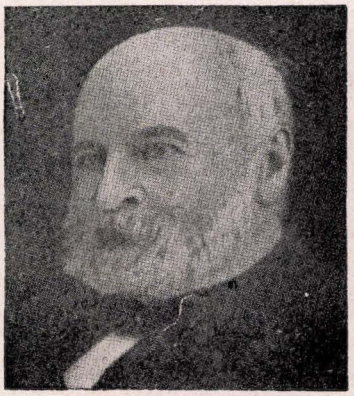
A great fire broke out in 1569 in the arsenal of Venice, destroying the city's supplies and equipment for war. Joseph, learning of this quickly, urged Selim, against the advice of the grand vizier, a renegade Bosnian, to seize Cyprus, which belonged to the Venetians. The island was added to the possessions of Turkey in 1571, and Joseph, for his services and losses in the Cyclades, was made voivode (governor) of Wallachia (now part of Roumania). He never governed the province, although he kept, of all his rights, certain commercial privileges and the duties paid at the borders.

With the death of Selim in 1574, Joseph lost his influence at court. He retired to his castle at Belvedere, near Constantinople, and passed the last five years of his life in peace and honor. He died childless. At his death, the sultan Murad seized his property. Saadia Longo wrote an elegy for Joseph.

Joseph took much interest in Hebrew learning. He supported many scholars, including Isaac ben Abraham Akrish, and also the Yeshiva in Constantinople, founded by Joseph ibn Lab under the patronage of Gracia Mendesia. His large collection of Hebrew manuscripts was open to all. He was said to have had a disputation in Spanish with a Christian scholar, and this was supposed to have been translated into Hebrew and edited by Isaac ben Samuel Onkeneira (who flourished about the middle of the 16th cent.) under the title *Ben Porath Yosef* (Constantinople, 1577). According to certain authorities, however, Onkeneira was the author. Moses ben Baruch Almosnino (about 1510-80) dedicated to Joseph his work on morals entitled *El Regimiento de la Vida* (Salonika, 1564; Venice, 1604; Amsterdam, 1729), and Eliezer ben Elijah Ashkenazi (1512-85) a commentary on the book of *Esther, Yosef Lekah* (Cremona, 1576).

Joseph also established at Belvedere a press for printing Hebrew. After his death, his widow, Reyna, published a number of Hebrew books under the supervision of Joseph ben Isaac Askaloni. These include the *Yafek Ratzon* and *Torath Hesed* of Isaac Jabez, Menahem Egozi's *Gal shel Egozim,* Meir Angel's drama *Kesheth Nehushah,* commentaries on the Bible, and the Talmudic tractate *Kethuboth*. In 1597 Reyna transferred the press to Kuru-Ishetshme, a village near Constantinople.

The career of Joseph, brilliant though it was, produced little of lasting value for Jews or Judaism. It



Jacob Henry Joseph



Jesse Joseph



Henry Joseph

marked, however, the beginning of an era in which Jews were to become trusted officials of great states and influential in the international relations of the 16th and 17th centuries. CHARLES REZNIKOFF.

Lit.: Baron, Salo W., *A Social and Religious History of the Jews,* vol. 2, p. 68 et seq. (Marrano influence); Jaffe, Franz, "Don Joseph Nassi, Herzog von Naxos," *Menorah,* vol. 9, p. 500 et seq. (1931); Kaufmann, David, "Don Joseph Nassi, Founder of Colonies in the Holy Land, and the Community of Cori in the Campagna," *Jewish Quarterly Review,* Old Series, vol. 2 (1890) 291 et seq.; Marcus, Jacob R., *The Jew in the Medieval World* (an extract from Joseph Hakohen's *The Vale of Tears* describing Joseph Nasi's attempt to rebuild Tiberias, p. 320 et seq., and Hans Dernschwam's description of Turkish Jewry, p. 411 et seq.); Reznik, Jacob, *Le duc Joseph de Naxos* (1936).

JOSEPH SARAGOSSI, Talmudist and Cabalist of the 15th and 16th centuries. He was born in Saragossa Spain. Due to his Cabalistic views, he was forced by the Jewish community to leave the city. He traveled through Sicily, Beirut and Sidon, and finally settled in Safed, Palestine, where he became a rabbi and lectured on Cabala. He accomplished a great deal for the religious and cultural development of the Safed community, which soon became a Cabalistic center for all Jewry. Saragossi was well liked by the neighboring Mohammedans and was interested in promoting communal and inter-religious harmony. When Saragossi wished to leave Safed because of his community's lack of funds, the Mohammedan governor contributed a considerable part of his annual salary in order to retain him. One of his disciples was David Ibn Abi Zimra.

JOSEPH SOLOMON DELMEDIGO, *see* DELMEDIGO, JOSEPH SOLOMON.

JOSEPH, a Canadian family.

HENRY JOSEPH (b. London, England, 1775; d. Berthier, Canada, 1832) was the first of the Josephs to settle in Canada. At the age of fifteen he came to join his uncle, Commissary Aaron Hart, of Three Rivers, Quebec. He took up his abode at Berthier, where he established one of the largest mercantile houses in the country and gave great impetus to Canada's early commerce. His ships were plying her inland waters and beyond them, his *Ewretta* being one of the first Canadian vessels to reach England. He virtually became one of the founders of Canada's merchant marine. In 1803 he married Rachel Solomons, and about 1830 they removed to Montreal. He died at Berthier during the cholera outbreak of 1832, survived by four sons and four daughters.

JACOB HENRY JOSEPH (b. Berthier, 1814; d. Montreal, 1907) was the eldest son of Henry Joseph. At the age of twenty-two he became interested in the construction of one of the earliest railroads in Canada. His name subsequently became linked with every major undertaking which enhanced his country's progress. He was an active promoter of its first railways, telegraph lines and banking institutions. During the rebellion of 1837 he served as an officer and carried despatches between Sir John Colborne and General Wetherall. He was vice-president of the Natural History Society of Montreal and keenly interested in art and culture. He married Sara Gratz, a niece of Rebecca Gratz, of Philadelphia.

ABRAHAM JOSEPH (b. Berthier, 1815; d. Quebec, 1886) was the second son of Henry Joseph. About 1832 he removed to Quebec, where he became a leading figure. He was president of the Quebec Board of Trade, of the Dominion Board of Trade, and of the Stadacona Bank. At one time he sat in the city council and in 1858 was a candidate for mayor. During the rebellion of 1837 he served with the Quebec Light Infantry. He was vice-consul for Belgium for over thirty years, being succeeded in that office after his death by his son, Andrew C. Joseph, who died in 1921.

JESSE JOSEPH (b. Berthier, 1817; d. Montreal, 1904)



Abraham Joseph

was the third son of Henry Joseph. For almost half a century he took a leading part in the affairs of Montreal. He helped to organize its largest public utilities, the Montreal Gas Company and Montreal Street Railway Company, of both of which he was president. He was a director in many other public concerns there and contributed materially to the development of the Canadian metropolis. He was Belgian consul for fifty-four years, and for distinguished service was twice decorated by the Belgian ruler. He was a lifelong member and ardent supporter of the Spanish and Portuguese synagogue, and his home for a long time was a leading social center in Montreal.

GERSHOM JOSEPH (b. 1821; d. 1893) was the fourth son of Henry Joseph. He was the first Jewish student at Toronto University, where he was registered in 1838. After graduating from there in arts and jurisprudence, he pursued a legal and business career. In 1892 he was appointed a Queen's Counsel by Lord Stanley.

BENJAMIN G. SACK.

Lit.: Borthwick, J. D., *History and Biographical Gazetteer of Montreal* (1892); *The Jew in Canada* (1926); *History of the Corporation of Spanish and Portuguese Jews "Shearith Israel" of Montreal* (1918); *Bulletin des recherches historiques.*

JOSEPH, DELISSA, architect, b. London, 1859; d. London, 1927. He studied at Jews' College, London. He commenced practice as an architect in 1882, and became a fellow of the Royal Institute of British Architects in 1889. From 1922 to 1923 he was a member of the council of the institute.

As an architect, Joseph designed apartment houses and country houses, warehouses and hotels (among others, the Hotel Rembrandt and Jermyn Court Hotel, in London), synagogues and superstructures of railway stations. Buildings of his design were erected on more than fifty London streets and, with the exception of the architect who designed Regent Street, he is believed to be the only architect who designed a street in London—FitzGeorge Avenue in West Kensington. He advocated higher buildings for London, and built Queen Anne's Mansions, London's first skyscraper.

Joseph built seven synagogues, probably more than any other English architect. He favored the octagonal form, and placed the Almemar next to the Ark—an innovation inacceptable to the Spanish and Portuguese Congregation.

He was active in Jewish communal work, and was honorary architect of Jews' College, a member of the Board of Deputies, a member of the Board of Management of the New West End Synagogue, and financial representative of the Hammersmith Synagogue. He ardently supported woman's suffrage in synagogal affairs.

JOSEPH, HELEN HAIMAN, puppeteer, b. Atlanta, Ga., 1888. She studied at Vassar College (1906-7), and took courses in Berlin, Germany (1908), and at Western Reserve University, Cleveland (1911). After serving for a number of years (1914-18) as director of marionettes at the Columbia (Ohio) Playhouse, she established her own company and traveled throughout the United States, giving performances in the schools and clubs of small towns and in the theatres of large cities. She has also entertained in some of the leading centers of Europe.

Miss Joseph has written extensively on the art of puppetry for periodicals, and contributed an article on that subject for the *Encyclopaedia Britannica* (1929 ed.). She is also the author of *A Book of Marionettes* (1920), *Ali Baba and Other Plays for Puppets* (1927), and *Little Mr. Clown* (1932).

JOSEPH, JACOB, rabbi, b. Krozhe, province of Kovno, Russia, 1848; d. New York city, 1902. He studied at the Yeshiva of Volozhin under Hirsch Leib Berlin and Israel Salanter. He had been the rabbi of several lesser communities when, in 1883, he was appointed Maggid (preacher) of the Jewish Community of Vilna. In 1888 he became chief rabbi of the Orthodox congregations of New York city. He founded in 1900 the Bes Sefer Yeshiva, the name of which, upon his death, was changed to the Rabbi Jacob Joseph Yeshiva.

Joseph's funeral was attended by 20,000 Jews. As the procession passed the factory of R. Hoe and Company on the East Side of New York city, workmen and apprentices, jeering and throwing bolts and nuts from the upper windows, precipitated a riot (according to the findings of Mayor Seth Low's investigating committee) in which a number of the mourners were injured and many were mistreated by the police or drenched by the factory's fire hose.

Joseph was considered an acute student of the Talmud, and was famous as a preacher. He published *Lebeth Yaakob* (Vilna, 1888; new edition, Warsaw, 1900), a collection of his homilies and notes to rabbinic writings.

Lit.: "The Report of the Mayor's Committee" (on the responsibility for the riot at the funeral of Jacob Joseph), *American Hebrew,* Sept. 19, 1902, pp. 497-99.

JOSEPH, MELY, artist, b. Pforzheim, Germany, 1886; d. Berlin, 1920. She studied at Wiesbaden, Frankfort, Karlsruhe and Munich, and after making trips to Italy (1903), Palestine (1913) and Finland (1918), settled in Berlin in 1918. She made noted designs for carpets, miniatures and illustrations. Her works show a trend toward mysticism, particularly the paintings *Jews at the Wailing Wall, Hagar, Rosh Hashanah* and *Bethlehem.* Her productions were shown at exhibitions at Darmstadt (1914) and Wiesbaden.

JOSEPH, MORRIS, rabbi and author, b. London, 1848; d. London, 1930. After completing his education at Jews' College, he served as minister of the North London Synagogue (1868-74) and of the Old Hebrew Congregation in Liverpool (1874-82). After a period of ill-health, in 1891 he initiated a series of Sabbath afternoon services in West Hempstead, out of which the Hempstead Synagogue grew. From 1891 to 1893 he was instructor in homiletics at Jews' College, after which he became delegate senior minister, and in 1894, senior minister, of the West London Synagogue of British Jews; he retired as rabbi emeritus in 1922.

Joseph's chief work, *Judaism as Creed and Life* (London, 1903; 5th ed., 1925), is an exposition of Judaism on somewhat rationalistic lines and represents his



Matthew Josephson



Ernst Abraham Josephson

point of view, midway between Reform and Orthodoxy. It is still highly valued as a popular presentation of Judaism. His other works include: *The Ideal in Judaism* (1893); *Lectures on the Prayer Book* (1905); *The Message of Judaism* (1907); *Course Book on the Jewish Religion* (1908); *Spirit of Judaism* (1930). He was associated with most of the educational and philanthropic activities of the Anglo-Jewish community of his time; an ardent pacifist, Joseph founded (1913) and was chairman of the Jewish Peace Society.

JOSEPH, SAMUEL, sociologist, b. Crottingen, Russia, 1881. He studied at the College of the City of New York (A.B., 1902) and Columbia University (Ph.D., 1914). He was director of an educational campaign conducted by the Federal Food Board of the United States Food Administration in 1918, and a lecturer in the social sciences at Columbia University in 1910. Joseph was appointed instructor in sociology at the College of the City of New York in 1928, assistant professor in 1929, associate professor in 1935, and acting head of the department in 1940. He is the author of *Jewish Immigration to the United States from 1881 to 1910* (No. 145 of the studies in history, economics, and public law edited by the Faculty of Political Science of Columbia University, 1914) and of the *History of the Baron de Hirsch Fund* (1935).

JOSEPHSON, ERNST ABRAHAM, painter, b. Stockholm, Sweden, 1851; d. Stockholm, 1906. His work was little regarded during his lifetime, but he became known through exhibitions in Berlin and other European cities after his death, and was recognized as one of the most important painters of the modern Swedish school. The best-known of his portraits is *Strömkarl;* his most noted genre pictures are *Village Gossip, A Spanish Dance* (1853), *The Spanish Smithy* and *The Goatherd.* In addition to his vocation as artist, Josephson won recognition as musician, singer, actor and poet.

Lit.: Pauli, G., *Ernst Josephson* (1914).

JOSEPHSON, LUDWIG OSCAR, dramatist and theatrical producer, b. Stockholm, Sweden, 1832; d. Stockholm, 1899. He opened a bookstore in Stockholm, but left it in 1858 for the stage. In 1864, after success as an actor in secondary parts, Josephson was made director of the royal theatre in Stockholm. From 1873 to 1877, he was director of the Christiania theatre in Christiania (Oslo), Norway. He wrote a number of plays, among them *Folkungalek* (1864), *Marsk Stigg's Döttinger* (1866) and *Thord Hasle* (1878). He also wrote about theatre management (*Teaterregie,* 1892), and published theatrical criticism (1895-96).

As a stage director, Josephson was influenced by Heinrich Laube (1806-84), who is said to have had no equal in this field in Germany. Josephson's own importance in the history of the Scandinavian drama is due chiefly to his initiative in producing the plays of Ibsen and Strindberg.

JOSEPHSON, MATTHEW, author and historian, b. Brooklyn, N. Y., 1899. He graduated from Columbia University in 1920, and became connected with post-war literary movements, being an editor of the magazine *Broom* (1922-24) and a contributor to *Transition.* In 1928 he published his first full-length work, entitled *Zola and His Times,* and four years later wrote a biography and critical evaluation of Jean Jacques Rousseau (1712-78). During 1933 he traveled on a Guggenheim fellowship for creative literature.

Josephson later became interested in American history, and in 1934 wrote *Robber Barons,* an exposé of corruption during the railroad-building era. This work has become a classic in American historiography, and has served as a basis for many similar studies by other historians. He is also the author of *The Politicos*

(1938), a history of American political and financial growth since President Ulysses S. Grant's administration, and of *President Makers 1896-1919* (1940), a somewhat more detailed analysis of "boss control" in national politics.

JOSEPHTHAL, ISRAEL, *see* REUTER, BARON PAUL JULIUS.

JOSEPHTHAL, LOUIS MAURICE, naval commander, b. New York city, 1868; d. New Rochelle, N. Y., 1929. For almost thirty-eight years he was identified with the naval militia, rising from the rank of seaman in 1891 to that of rear admiral in 1924. He served through the Spanish-American War and the first World War, in the latter acting as aide to Rear Admiral C. S. Williams, who was in charge of the fleet supply base. Josephthal received the state Conspicuous Service Cross for devotion to duty and was recommended for the Navy Cross. Roumania conferred its Military Order on him. In 1924 Governor Alfred E. Smith appointed him commander of the New York naval militia, and Josephthal was commissioned rear admiral. He also achieved prominence in banking and business, having become a member of the New York Stock Exchange in 1900. Josephthal was for many years a director of Mount Sinai Hospital. He was president of the United States Patriotic Society and a member of many leading military and naval organizations.

JOSEPHUS, FLAVIUS (Joseph ben Mattathias), historian, b. Jerusalem, 37 or 38 C.E.; d. Rome, about 100 C.E.

1. Life. The father of Josephus belonged to an aristocratic family of priests, and Josephus' mother, according to Josephus, was a descendant of Jonathan the Maccabean. Josephus describes himself when young as an ardent student of Jewish law and tradition, including the tenets of the Pharisees, Sadducees, and Essenes. According to his account, he spent three years in the desert with a hermit, perhaps an Essene, as an ascetic. At the age of nineteen he became a Pharisee.

When he was twenty-six (64 C.E.), Josephus went to Rome to help free some priests whom Felix, the procurator of Judea, had arrested for a trifling offense and sent to Emperor Nero in chains. With the aid of Alityrus, a Jewish actor who was a favorite at court, Josephus gained an audience with the empress, Poppaea Sabina, and had the priests freed. But he himself, the provincial, left Rome in bondage to its grandeur and might. On his return to Palestine he found brewing the rebellion that broke out in 66 C.E.

Josephus was entrusted by the Sanhedrin with the defense of Galilee against the Romans. According to the account in his autobiography written when he was a Roman client, he went to Galilee to pacify it for the Romans. His appointment certainly was strange, for he was without experience as a soldier, and the mountainous district with its natural strongholds was most important for the defense of Palestine. The Sanhedrin sent along two priests, learned in the Law, to watch him. But Josephus sent them back to Jerusalem, and set about governing his province and drilling an army.

He formed a Sanhedrin for Galilee and a council of seven for each city. This form of administration was afterwards adopted throughout Palestine. He fortified and provisioned Tiberias, Tarichaea, and Jotapata. His



Louis Maurice Josephthal

army consisted of about 60,000 on foot, almost 5,000 mercenaries, a small body of cavalry, and a bodyguard of 600. Mountainous Galilee was suited for guerrilla war, and the Galileans were adapted to it; Josephus, however, trained them as if they were Romans.

But with all his activity he incurred the suspicion of patriots like John of Gischala; perhaps because Josephus seized treasure that had been taken from a steward of King Agrippa II, a creature of Rome; perhaps because he protected grain which the Romans were storing. John of Gischala tried to have Josephus assassinated and, failing in this, at least to have him recalled by the Sanhedrin, and envoys were actually sent from Jerusalem to do this but were thwarted by Josephus. As he and John schemed against each other, quarreled and fought, the Romans under Vespasian and Titus began their invasion.

Josephus had failed to seize the chief city of Galilee, Sepphoris, whose inhabitants were pro-Roman. Most of his army fled at the sight of the Roman legions on the march; and the troops that remained to Josephus were defeated in the spring of 67. He himself took refuge in Jotapata. He would have fled from Jotapata, but the inhabitants forced him to stay and defend them. After a defense which lasted for forty-seven days, the city was stormed by the Romans.

Josephus hid in a cave, anxious to surrender, for he had been promised his life by one of the Roman tribunes, Nicanor, an acquaintance. But the band of forty soldiers hidden with him had no friends among the Romans, and preferred to kill each other—including Josephus—rather than surrender. In this predicament, he suggested that they draw lots to decide the

RABBI GEORGE WOLF



Bust of a presumed portrait of Flavius Josephus. Found in Rome, this first cent. marble head was in the possession of the Ny Carlsberg Glyptotek at Copenhagen

order of their dying—the last alive to commit suicide —and succeeded by chance or trick in remaining alive with a single companion. Then the two surrendered. It was a valuable experience, no doubt, for one who was to describe the siege of Masada (73 C.E.) and write the brave speech of Eleazar, persuading his followers to kill themselves.

When Josephus was led before Vespasian, he did not prophesy his doom and even the downfall of Rome as a simpler Jewish prophet might have been tempted to do. Taking a hint, perhaps, from the widely spread notion that the ruler of the world was to come from Judea, Josephus prophesied that the Roman general would become emperor. Vespasian was pleased. In any event, he ordered Josephus imprisoned instead of executed.

It is possible that Josephus gained nothing by the prophecy until the Roman legions of the east proclaimed Vespasian emperor two years later (69 C.E.). Josephus was then freed. He took the name of Flavius, Vespasian's family name, and followed him to Alexandria. A story of an escape from besieged Jerusalem and of the same prophecy by Johanan ben Zakkai is told in the Talmud. In the story, Johanan was rewarded by Vespasian with permission to found the academy at Jabneh and so enabled to preserve the traditions of Judaism while its soldiers perished. Josephus preferred to become the follower of a Roman emperor.

Josephus was now thirty years old. He returned to Palestine to act for Titus in interpreting for deserters and in summoning the Jews who defended Jerusalem to surrender. Once, when Josephus ventured too near the walls, he was struck in the head by a stone. When the city fell in 70, Titus promised him any gift for which he might ask. Josephus saved the life of his brother, as well as the lives of friends and acquaintances, among the captives; he managed to rescue almost 200 women and children who had been hidden in the Temple, and he had three Jews who had been crucified by the Romans taken from the cross. Titus gave him, as an added gift, a scroll of the Law.

After the fall of Jerusalem, Josephus went to Rome (71 C.E.). He was granted a pension by Vespasian (one of a number which Suetonius says that the emperor gave to writers). Titus had bestowed upon him land on the plain because his land near Jerusalem had been taken for a Roman garrison, and he was given an estate in Judea, besides; he was also made a Roman citizen. From then on, until his death, Josephus devoted himself to writing. His works, by order of the Flavian emperors, were placed in the public library of Rome. He was disturbed, to be sure, now and then, by the slanders of fellow Jews. He was accused, for example, of aiding a rebellion in Cyrene. But his slanderers were punished while he advanced in favor. Domitian exempted his estate in Judea from taxation.

Josephus had divorced his first wife, who was later among the besieged in Jerusalem, and, at the command of Vespasian, had married a Jewess taken in the capture of Caesarea. She left him, according to Josephus, and he married a Hellenized Jewess of Alexandria in 69. She bore him three sons, of whom one, Hyrcanus, was living when Josephus wrote his autobiography. He divorced her, too, and married a Hellenized Jewess from Crete. By her he had two sons, Justus and Simonides.

The date of the death of Josephus is uncertain. He speaks of the death of Agrippa II, but the date of Agrippa's death has been questioned. This is generally supposed to be about 100 C.E. If the Epaphroditus who was a patron of Josephus was Nero's freedman of that name, Josephus may have been executed with him by Domitian in 95. Eusebius, who lived two centuries later, says that a statue of Josephus was erected in Rome. The statue of an ancient Jew, now in Copenhagen, is said to be a statue of Josephus.

2. Works. The earliest of the writings of Josephus is *The Jewish War.* Another title, indeed the one which most manuscripts have, is *Of the Captivity;* but this is certainly not Josephus' title. The purpose of the Aramaic original was to convince the Babylonian Jews of the power of Rome. The Aramaic original is lost, but the translation into Greek, which survives, was made by Josephus himself with the help of Greeks or Hellenized Jews. The purpose of the Greek version was to show that the Jews generally, and the aristocrats particularly, were not to blame for the revolt; that those to blame were the Zealots, who could hardly, according to Josephus, be called Jews since they despised the Law and had desecrated the Temple; that the Zealots had overpowered the majority and that, as a result, God was with the Romans.

The Greek version was finished when Josephus was about forty, before the end of Vespasian's reign (79), and it was dedicated to the emperor. The history itself does not go beyond 73, but it was finished after 75, for Josephus speaks of the Temple of Peace as com-

pleted. The work is in seven books. The first two deal with the history of the Jews from the capture of Jerusalem by the Syrians under Antiochus Epiphanes (168 B.C.E.) until the beginnings of the war with Rome in 67 C.E., and the authority of Josephus for much of this is the history of Nicolaus of Damascus, who lived in the days of Augustus and Herod.

The remaining five books of *The Jewish War* describe the rebellion against Rome. Here Josephus wrote, in part, out of his own knowledge. He most likely made use of Vespasian's account and of that of Antonius Julianus, who was on the staff of Vespasian and Titus and who, according to Josephus, voted in favor of burning the Temple. It has been pointed out that when Josephus describes a place he tells of it, not where the description might be expected in the narrative, but when Vespasian is described as present; and his description of Masada, the siege of which he did not see, is more accurate than that of Jotapata, which he himself defended.

Josephus is full of admiration for the Romans, but insists that he does not flatter them; and he singles out Vespasian and Titus for praise. He claims that the Temple was burned in spite of Titus' orders, trying, no doubt, to save his patron from that odium among the Jews; but the account of Sulpicius Severus, who wrote at about the beginning of the 5th cent., is to the contrary. Nor does Josephus forget to praise himself as governor and general. There is a flare-up of Jewish patriotism, however, in the speech of the leader of the Zealots at Masada (*Jewish War,* book 7), and in it the Zealot point of view is justly and eloquently put by Josephus.

If the purpose of *The Jewish War* was originally to demonstrate to the Jews of Babylonia the greatness of Rome, the purpose of Josephus in *The Jewish Antiquities* was to show the Graeco-Roman world the greatness of the Jews. Accordingly, in the first half of his work, in dealing with Jewish history for which the Old Testament is his source, he tries at times to make the marvelous credible to non-believers and to excuse or conceal what the unsympathetic might find distasteful. He leaves out the story of the golden calf, for example, and makes excuses for the Israelites' murmuring in the desert.

To ward off a possible charge of ass-worship, frequently brought against Jews and the early Christians by the pagan Greeks, Josephus, as Philo had done, enlarged upon the law requiring the redemption of the first-born of the ass to include the first-born of all unclean animals. The command in *Exodus* (22:27) not to revile God or curse "a ruler of thy people" is changed by Josephus to include a non-Jewish prohibition against blaspheming the gods of other cities (*Antiquities,* book 4, chap. 8, section 10). So it has been said of his version of *Deuteronomy* that "by omitting a law here, adding one there . . . in some places broadening, in others narrowing, the scope of the command, [Josephus] presents a code which lacks the ruggedness of the Torah and the mature humaneness of the Rabbinical Halakah, but which was designed to show the reasonableness of the Jewish system according to Roman notions" (Bentwich, *Josephus,* 153-54).

Here and there in the second half of *The Jewish Antiquities,* although irrelevant to his narrative, Josephus quotes Greek and Roman edicts and decrees in favor of the Jews: edicts of Antiochus III, decrees of the Roman Senate, and decrees of Greek cities, chiefly those of Asia Minor, enacted by popular vote. The genuineness of the edicts of Antiochus has been questioned, but not that of the rest. It has been supposed that these edicts and decrees were gathered by Nicolaus of Damascus for use in the suit which his patron, Herod, brought before the Roman governor of Asia Minor in behalf of the Jews of that province (16 B.C.E.), when they were threatened with the loss of their privileges.



Frontispiece of an American edition of Josephus published in Boston, 1719

Although Josephus wrote in Greek for Greeks and educated Romans, used their terms of speech and had in mind their ways of thinking, his standpoint was still that of a Jew and a Pharisee. His Pharisaism, to be sure, was not quite orthodox and was occasionally flavored with the teachings of Greek philosophy. He was opposed to the Sadducees, whom he compared to the Epicureans for the enlightenment and contempt of his readers, while he likened the Pharisees to the philosophers most admired among the Romans—the Stoics. He hated the Zealots, but was silent about their Messianic hope which the Romans would have disliked, and, as a Jew, he was hostile to the Samaritans.

The Jewish Antiquities was published during the reign of Domitian in the year 93 or 94. Josephus was then about fifty-six years old. The work is in twenty books. It begins with the creation of the world, according to the Bible, and ends at the beginning of the revolt against Rome in 67.

For the first half of the *Antiquities,* until the Persian period, Josephus follows the Old Testament. In spite of his supposedly studious youth, he probably knew little Hebrew. In any event, he used the Sep-

tuagint (Greek) translation. He also used current Pharisaic traditions, most likely still oral. For example, he tells us, as the Talmud and Midrash do, the name of Pharaoh's daughter and how Moses, when still a child, frightened Pharaoh. Sometimes, his interpretation of the Law is older than the rabbinical Halachah (with which he is generally in accord), as in his explanation of the prohibition against killing cow or ewe and its young both in one day (*Lev.* 22:28) as a prohibition against sacrificing both on the same day—an explanation which goes back to the time when all meat eaten had first to be offered as a sacrifice.

In dealing with the period which begins with Ezra and Nehemiah—Josephus places the story of Esther afterwards—Josephus uses among his Jewish sources the apocryphal Ezra, *I Esdras,* the Septuagint *Esther* with its additions, *I Maccabees,* and a genealogy of the high priests. He describes the struggles between the Samaritans and the Jews who returned from Babylonia in much more detail than *Ezra-Nehemiah,* and is one of the chief sources for the period after Ezra. He does not seem to have known of *II Maccabees.*

Writing a history of the Jews which non-Jews would read and believe, Josephus was an innovator in bringing together references to the Jews to be found in non-Jewish histories. Accordingly, he used Hellenic sources whenever he could, including an account of Alexander which seems to be chiefly legend, and the histories, among other sources, of Polybius (who lived in the 2nd cent. B.C.E.), of Strabo (about 63 B.C.E.), and of Nicolaus of Damascus (d. after 4 B.C.E.). The last is his chief source for the reign of Herod, and Josephus, who could not praise his own patrons, Vespasian and Titus, enough, rebukes Nicolaus for his flattery of Herod. At the first point at which Josephus found it possible (namely, the Persian period), he inserted chronological references according to Graeco-Roman reckoning.

There is mention in the *Antiquities* of John the Baptist, of Jesus, and of his brother, James. These are very likely insertions made by scribes when, as has been said, "faith was more important than good faith." The genuineness of the passage about Jesus (*Antiquities,* book 18, chap. 3, section 3), except, perhaps, for a nucleus of two or three lines, has been particularly questioned by modern scholars. It has been argued by a Christian that what is there said about Jesus is not narrative but eulogy and could have been written only by a Christian (Benedictus Niese in the *Encyclopaedia of Religion and Ethics,* edited by James Hastings, vol. 7, p. 577), and it has been pointed out by a Jew that, even if the authenticity of the entire passage, or the much longer one in the Slavonic Josephus, were proved, it would only show that a Jew spoke sympathetically of the new religion (Salo W. Baron in *A Social and Religious History of the Jews,* vol. 1, p. 245). If genuine, it would serve also as an authentic witness to the historicity of Jesus. Moreover, it would show that Josephus accepted and endorsed the Christian tradition as to the various Messianic claims for Jesus. Origen of Alexandria, writing in the first half of the 3rd cent., probably the most learned Christian of his time, knew of nothing in the works of Josephus that referred to Jesus. Eusebius, a century later, is the first of the Christian church fathers to know of the passage in question. If a forgery, it had the virtue, however, of preserving the works of Josephus through the Dark Ages.

Nowhere in the writings of Josephus, as hitherto known, is there anything to be found which in any way corresponds to the contents of the so-called Slavonic Josephus. If the Slavonic texts in question are to be linked with the name of Josephus, they must be treated as wholesale "interpolations" or "additions" to his writings. Scholars do not seem to agree on the religion of the author of the Slavonic passages. Some regard him as a Christian, and others as a Jew. If a Jew, he is identified as Josephus. Behind such identification there is evidently the desire to establish Josephus' authorship of the much disputed passage in *Antiquities,* book 18, chap. 3, section 3. Otherwise the name of some other Jew might have been drawn upon. It has therefore been suggested that they may represent remnants of the now lost works of Justus of Tiberias, the political and literary opponent of Josephus. Like the latter, Justus, too, is known to have written a history of the Jewish War.

A Jew among the victorious Romans, Josephus has been called "essentially an apologist" (Bentwich, *Josephus,* 37), and it is only to be expected that his writings should include not only apologies for his people but for himself. Such is the *Autobiography* (referred to also as the *Life*). It was written to answer the charge of Justus of Tiberias that Josephus had been the instigator of the revolt of the Jews. Justus had also taken part in the rebellion, but now, not so successful as Josephus, he was in the service of Agrippa II. Josephus, in his eagerness to prove that he had always been pro-Roman, contradicts at times his own account in *The Jewish War* and tries to show that as governor of Galilee he served only the interests of the Romans and Agrippa. According to some scholars, the *Autobiography* was published at the same time as the *Antiquities* (93 or 94 C.E.), but because it mentions the death of Agrippa II, who is conjectured to have died in 100 C.E., it is supposed by other scholars to have been written after this date and to be the last work of Josephus.

According to many, the best of Josephus is to be found in his *Against Apion.* This is a defense of the Jews in two books, and deals with canards about them current among the Greeks and Romans. Apion had been a grammarian who, half a century before, headed a delegation from Alexandria that appeared before Caligula (38 C.E.) against the Jews. Toward the end of Domitian's reign, the emperor had several persons put to death for an interest in Judaism which he found unsuitable in a Roman, and the imperial hint probably set afloat the old slanders that Apion had helped spread.

The work is found with other titles—*Concerning the Antiquity of the Jews* or *Against the Greeks.* The former is properly applicable only to the first book and *Against Apion* only to the second, in which he is first mentioned. This title is first found in Eusebius and Jerome.

Against Apion was written after 93 C.E., for Josephus cites the *Antiquities.* Like this work and the autobiography, it was dedicated to Epaphroditus. If this was Nero's freedman who was executed by Domitian

in 95 C.E., *Against Apion* must have been written before that date.

To begin with, Josephus in *Against Apion* tells of the antiquity of the Jews—their first claim to respect; and, since the Greeks denied this antiquity because their own records were silent about the Jews, Josephus argues that it would be as reasonable for the Jews, because their records do not mention the Greeks, to question their antiquity. And he does question the antiquity of the Greeks, comparing their later records with those of the Hebrews, the Phoenicians, and the Babylonians.

Josephus then criticizes the Egyptian stories of the Exodus and the fiction that the Hebrews were really forced to leave Egypt because they were lepers. As for the Jews' not eating pork, he is content merely to cite the example of the Egyptian priests. The canard that the Jews worshipped an ass in the Temple he explains as the confusion between the meanings of the Greek word *onos,* used both for *ass* and *stone,* and tells of the stone in the Temple on which the high priest sprinkled the blood of the burnt offering on the Day of Atonement. He describes the cult of the Temple to show that it was without mystery and speaks of it as still in force, although the Temple had by then been long desecrated and ruined. The myth of "ritual murder" he blames on the propaganda of the agents of the Seleucid emperor, Antiochus Epiphanes.

As for the charge that the Jews of Alexandria lack civic virtue because they do not worship the same gods as the other Alexandrians, he explains the odium of idolatry among the Jews and stresses their readiness to honor great men by offering sacrifices for them—not to them. Josephus answers the final argument of "practical" men that the religion of the Jews could not be true since it did not save them from subjection by pointing out that this, if true, would be true also of the Greeks and the Egyptians.

So far, the arguments of Josephus are not particularly profound, but in his summary of the principles of Judaism he is so much better that it has been supposed he had as a source a work which Philo wrote or used. As in the works of the Alexandrian Jews, Josephus stresses the universal and philanthropic elements of the Mosaic law. Moses, he explains, established a theocracy, ruled by God, unlike the monarchies, oligarchies, and republics of other peoples; religion for the Jews is not merely one of the virtues, as among the pagans, but all virtues are part of their religion, including justice, fortitude, temperance, and concord with the community. He points out that there are two ways of teaching morality: one by law and the other by practice. The Athenians taught by the former, the Lacedemonians by the latter, method; but Moses, unlike the Greek lawgivers, combined both methods and taught morality both by law and habit. And Josephus contrasts the Hebrews and the Greeks again in that the excellence of the laws of the former makes them a conservative people, while the latter are ever ready to take up a new notion.

Josephus announced in his books other works which he planned to write but probably did not; these include a book dealing with Jerusalem and the Temple and a work in four books on God and the Mosaic code. He planned to continue the history of the Jews beyond *The Jewish War,* and there are puzzling references in the *Antiquities* to an earlier work. There were also ascribed to Josephus several books which he did not write. These include *IV Maccabees,* first ascribed to Josephus by Eusebius and then by Jerome; a work entitled *Concerning the All* or *The Being of the All,* a polemic against Platonism, now generally ascribed to Hippolytus (who wrote about 200 C.E.); a summary in tables of outstanding events in the Old and New Testaments and the history of the Church; and the Hebrew chronicle of Joseph ben Gorion, known as the *Josippon* (or *Yosippon*), written eight or nine centuries after Josephus died.

3. Evaluation. Josephus was not a good soldier, if better than a traitor; and he was not a great historian, if much more than a compiler of the histories of others. But he had a great reputation as a historian in the Middle Ages, when his works were regarded almost as canonical; and he was of service to his people in acquainting the Graeco-Roman world with the elements of Jewish history and faith.

The evangelist Luke is supposed to have used the writings of Josephus; Porphyry (who wrote during the second half of the 3rd cent.), the Neo-Platonist, was one of the first to quote him. Eusebius (who lived at the end of the 3rd and the beginning of the 4th centuries) thought him the most learned man of his time, and Jerome (d. 420) praised him. As late as the 16th cent., Joseph Scaliger, the great scholar, was to call Josephus the most diligent and the greatest lover of truth of all writers.

Diligent he certainly was. He had talent and skill; he could combine material from different sources skillfully, as in the second half of the *Antiquities,* and could write vividly and was not without eloquence. But he was not the greatest lover of truth. He was an apologist as well as a historian, and as such among those who "omit and add."

The popularity of Josephus is seen in the many manuscripts of his works. The *Antiquities* was long the standard history of the Jews. This work was valued by the Christians of the Middle Ages principally for its illumination of the New Testament, and it remains the source of valuable historical material about the Jews. Much was at least preserved by Josephus that otherwise would have perished.

Among the Jews Josephus had little, if any, reputation. The rabbis of the Talmud ignore him. That he was the unnamed philosopher, mentioned in the Talmud (*Derech Eretz Rabbah* 5), who was visited by the four sages from Palestine is a guess; and so would be the identification of Josephus with Joseph the Priest in the Mishnah (*Hal.* 4:11; *Mik.* 10:1) and Haggadah (*M.K.* 23a). Azariah dei Rossi, in the 16th cent., was probably the first among learned Jews to speak well of him. But Isaac Abravanel, a century earlier, attacked him rather severely.

And yet, if Josephus wrote to the Gentiles, he wrote for the Jews. His knowledge of Judaism may not have been profound, but he was writing to those who had little knowledge of Judaism or who knew only the current lies. Tacitus, whose ability as a historian no one questions, was to repeat the slanders only a few years after Josephus finished his work. Josephus testified for the Jews in a language which Greeks and Romans would understand; although he failed as a

general in Galilee, he fought long and hard for his people as a writer in Rome. CHARLES REZNIKOFF.

Lit.: The leading edition of the Greek text of Josephus is that of Benedictus Niese (Berlin, 1885-95). The leading translation into English, among earlier translations, is that by William Whiston, a professor of mathematics in the University of Cambridge. First published in 1737, it has been reprinted repeatedly; a revision by Shilleto appeared in 1889 and 1890, and another by Margoliouth in 1909. Josephus was first translated into English (about 1602) by Thomas Lodge, the Elizabethan poet. Sir Roger L'Estrange published a translation in 1700. The works of Josephus in eight volumes are in the Loeb Classical Library of texts and translations; the translation was begun by Henry St. John Thackeray and continued by Ralph Marcus (vols. 1-6, 1926-37). It has been characterized as more accurate than Whiston's, but less idiomatic.

Among the lives of Josephus may be mentioned: Bentwich, Norman de Mattos, *Josephus* (1914; Josephus from the Jewish point of view); and Thackeray, Henry St. John, *Josephus, the Man and the Historian* (1929; based on the Hilda Stich Stroock Lectures delivered at the Jewish Institute of Religion, with a preface by George Foot Moore). Martin Percival Charlesworth has a character study of Josephus in his *Five Men* (1936), in which he characterizes him as an adventurer and concludes with "a pleasant fancy" from a German scholar that Josephus himself inserted the disputed passage about Jesus to increase his sales of the *Antiquities* among Christians.

Studies of particular aspects of the works of Josephus include: Belkin, Samuel, *The Alexandrian Halakah in Apologetic Literature of the First Century C.E.* (1936); Foakes-Jackson, Frederick John, *Josephus and the Jews* (1930; the religion and history of the Jews as explained by Josephus); Zeitlin, Solomon, *Josephus on Jesus* (1931; with particular reference to the Slavonic *Josephus* and the Hebrew *Josippon*). For a brief discussion of the disputed Jesus passage in *Josephus,* see the article on Josephus by Benedictus Niese with a note by Louis H. Gray in the *Encyclopaedia of Religion and Ethics,* edit. James Hastings, vol. 7 (1915) 577-78. See also the note with citation of authorities by Salo W. Baron in his *A Social and Religious History of the Jews,* vol. 3, pp. 64-65, note 3. See also Bloch, Joshua, "Josephus and Christian Origins," *Journal of the Society of Oriental Research,* vol. 13, No. 3 (1929) 130-54; Montgomery, James A., "The Religion of Josephus," *Jewish Quarterly Review.*

There is a Hebrew translation of *Against Apion* (Constantinople, 1566; London, 1857; and, under the title of *Kadmuth Hayehudim,* Lyck, 1858).

JOSHUA (Hebrew, *Yehoshua*), 1. son of Nun, an Ephraimite, successor to Moses and leader of Israel in the invasion of Canaan. His life may be divided into two parts, that prior to and that subsequent to the death of Moses. In the earlier or desert period, Joshua is the servant and minister of Moses (*Ex.* 24:13; 33:11; *Num.* 11:28), and a loyal and valiant captain. After the death of his master, he succeeds Moses to leadership, and conducts the Israelites into conquest and settlement of much of the Promised Land.

Joshua first appears in the incident at Rephidim (*Ex.* 17:8-13), where the wandering Amalekites, claiming ownership of the wells in the vicinity, swooped down on Israel. Led by Joshua, Israel wins victory in a day-long battle, whose fortunes vary with the raising and falling of Moses' hands, accordingly supported by Aaron and Hur. The curse upon Amalek is communicated to Joshua, already apparently considered Israel's future leader. He is named minister of Moses, among those who wait at the foot of Mt. Sinai for Moses to return. He then rejoins Moses (*Ex.* 32:17), but is unaware of the people's refractory worship of the golden calf. His firm loyalty to Moses prompts him to seek to stop the prophesying of Eldad and Medad (*Num.* 11:28). But he is restrained by Moses, who rejoices that God's spirit might rest also on others of the people. Of the twelve spies, sent from Kadesh, only Joshua (then called Hoshea) and Caleb of Judah bring back an encouraging report. As a result of the report of the other ten, the people are so terror-stricken that they not only refuse to attempt the conquest, but seek to return to Egypt and to stone Joshua and Caleb (*Num.* 14:10). The ten are punished by means of a special visitation (*Num.* 14:36-37), and the people are condemned to a forty-year sojourn in the wilderness (*Num.* 14:27-34; 26:64-65; 32:11-13); Joshua and Caleb alone are permitted to enter Canaan (*Num.* 14:24, 30, 38; 26:65). There is no further mention of Joshua until the census is taken at Moab across from Jericho; Joshua, Caleb and Moses are found to be the only survivors of the Exodus from Egypt. Moses formally appoints Joshua his successor, and commissions him and Eleazar the priest to apportion the land after it is conquered (*Num.* 27:18-23; 32:28; 34:17; *Deut.* 1:38; 3:28).

Then begins the story of Joshua, in his capacity as supreme leader of his people. Repeating some of the strategy of Moses, Joshua sends spies from Shittim to ascertain the strength of Jericho (*Josh.* 2:2). By a miracle the waters of the Jordan divide, the people cross safely, and gratefully erect a memorial of twelve stones at Gilgal (4:3-9, 20-23). For a week there is no fighting (6:1-3) while the citizens of Jericho take refuge behind their walls. On the seventh circuit of the Ark about the city on the seventh day, the Israelites shout and the walls of Jericho "fall down flat." The city is easily taken and burned to the ground.

The Israelite advance proceeds along two valleys from Jericho, to the northwest and southwest, the former headed by Joshua (14 and 15; *Judges* 1), and the latter by Caleb and the tribes of Judah and Benjamin. The first attack on Ai by the advance guard is repulsed (7:2-5), but the city is finally captured by strategy and burned to the ground (8:1-28), never to be rebuilt. There is no account of the subjugation of central Canaan; only a list of cities whose kings are vanquished is mentioned (*Josh.* 12:7-24). An altar is erected on Mt. Ebal, and the solemn reading of the law, in accordance with Moses' instructions, takes place (8:30-35).

The Gibeonites, stricken with fear, make a compact with Joshua by means of a stratagem of misrepresentation, assuring their lives and safety (9:3-15). When, three days later, Joshua comes upon their cities, they are reduced to "hewers of wood and drawers of water" (9:21-27). A coalition of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon assemble against Gibeon to punish her for her alliance with Joshua. Summoned by the terrified inhabitants, Joshua returns from Gilgal and scores a great victory over the coalition at Beth-horon, seizing and executing the five kings at the cave of Makkedah (10:1-27).

The cities of the south, from Kadesh-barnea to Gibeon, are captured. Joshua then proceeds to defeat a northern coalition under Jabin king of Hazor at "the waters of Merom." Victory brings much needed peace. "The land had rest from war" (11:23).

There follows the allotment of the land. Reuben,



יהושע

אחרי מות משה עבד יהוה ויאמר יהוה אל יהושע בן נון משרת משה
לאמר : משה עבדי מת ועתה קום עבר את הירדן הזה אתה וכל העם
הזה אל הארץ אשר אנכי נתן להם לבני ישראל : כל מקום אשר תדרך
כף רגלכם בו לכם נתתיו כאשר דברתי אל משה : מהמדבר והלבנון
הזה ועד הנהר הגדול נהר פרת כל ארץ החתים ועד הים הגדול מבוא
השמש יהיה גבולכם : לא יתיצב איש לפניך כל ימי חייך כאשר הייתי עם
משה אהיה עמך לא ארפך ולא אעזבך : חזק ואמץ כי אתה תנחיל את
העם הזה את הארץ אשר נשבעתי לאבותם לתת להם : רק חזק ואמץ
מאד לשמר לעשות ככל התורה אשר צוך משה עבדי אל תסור ממנו
ימין ושמאל למען תשכיל בכל אשר תלך : לא ימוש ספר התורה הזה
מפיך והגית בו יומם ולילה למען תשמר לעשות ככל הכתוב בו כי אז
תצליח את דרכך ואז תשכיל : הלא צויתיך חזק ואמץ אל תערץ ואל
תחת כי עמך יהוה אלהיך בכל אשר תלך : ויצו יהושע
את שטרי העם לאמר : עברו בקרב המחנה וצוו את העם לאמר הכינו
להם צדה כי בעוד שלשת ימים אתם עברים את הירדן הזה לבא לרשת את

The first chapter of the Book of Joshua from the Hebrew Bible printed at Soncino in 1488 by Joshua Solomon ben Israel Nathan Soncino

Gad, and half of Manasseh were already provided for in the Transjordan. Provision is made for Judah and Joseph, with a tract to Benjamin and Dan in the northern part of Judah (15:1-12). An extra portion goes to the numerous descendants of Joseph (17:14-18). Lots are cast at Shiloh for the remaining seven tribes (18 and 19). Simeon receives part of the inheritance of Judah (19:1-9). Zebulun, Issachar, Asher, and Naphtali are in the north (19:10-39); Dan is located on the seacoast with some territory in the extreme north (19:40-48). Finally, six cities of refuge are appointed, three on each side of the Jordan, and forty-eight cities are allotted to the Levites from the territories of several tribes (20 and 21; cf. *Num.* 35; *Deut.* 4:41-43).

At Shechem, Joshua delivers his final charge to the people, reminding them of their history and of God's promises, and exhorting them to faithfulness (23 and 24). Joshua dies at the age of 110, and is buried on his own land at Timnath-serah (24:29-30). The Bible depicts Joshua as a simple, honorable man, true to his pledged work. He is courageous and trustworthy, zealous for God and faithful, with an unswerving loyalty to Moses and his injunctions. A saying which delineates his character has been preserved: "But as for me and my house, we will serve the Lord" (*Josh.* 24:15).

Biblical scholarship of the 19th cent., while it did not question the historicity of Joshua, disputed many of the major events of the Biblical story, especially the seeming miracles (such as the crossing of the Jordan on dry land, the collapse of the walls at Jericho, the stratagem at Ai, the rain of lethal hailstones, and the like). While internal evidence of the Scriptures (*Judges* 1) and inconsistencies in the saga itself show that Joshua could hardly have conquered all of West Canaan, or even divided it up, extra-Biblical sources, archeology, and seismology provide sufficient information to corroborate the essential details of the Joshua story.

The extant Amarna letters from Egyptian governors of Palestinian cities to the irresolute Amenhotep IV (1411-1375 B.C.E.), overlord of Canaan, describe a Habiru invasion which threatened the land from a camp in Gilead, and later captured most of the small towns and villages in central Canaan except Shechem. Joshua, a tribal leader of Ephraim, probably effected the crossing of the Jordan on dry land by means of a temporary dam produced when a fortuitous earth tremor tumbled a cliff-side at Adam into the Jordan trough. The site of Adam has been identified as the present El Damieh (pronounced Ed Damieh), where a similar landslide during an earthquake in 1927 dammed up the Jordan at the same point for twenty-one hours and men crossed back and forth on foot. The same phenomenon occurred during a quake in 1267 when the river was dammed for sixteen hours, leaving a dry bed below it. Thus it was possible for Israel to cross safely and to set up stones both in the river bed and on the bank.

History and archeology record not less than twelve earthquakes in the Near East. No doubt one of these can account for the realism of the tradition which states that the walls of Jericho "fell down flat." The excavations at the city show that an earthquake about 1390 B.C.E. (Biblical computation places the date of the destruction of Jericho at about 1407 B.C.E.) tumbled a part of the outer and inner walls of Jericho into the Jordan gorge.

That Joshua "burnt the city with fire, and all that was therein" (6:24) is verified by the charred remains of the houses, the cracked stones, and the adobe blocks burned to red brick, found in the excavation.

Competent Bible historians credit the following further events of the Joshua saga: the assaults on Ai and the complete destruction of the city; an alliance with Gibeon, Chephirah, Beeroth, and Kiriath-jearim against the five kings, who were defeated on the passes to Beth-horon; the genuineness of 10:12-13 as a poem, whereas the miraculous "standing still" of the sun is a misunderstanding of its meaning; the conquest of the area around Shechem, rather than of the city itself; the death of Joshua at Timnath-Heres, near modern Kefr Ishua, Joshua's village. Olmstead holds that Joshua was a hero of the tribe of Ephraim, worshippers of the wild bull of the desert, and that his name, originally Hosea, was changed by incorporating the Divine Name, and was linked to that of Moses as servant and successor by later generations. His victories captivated the imagination of the people so that local legends from other sources were transferred to him by writers who lived hundreds of years after his time.

Tradition holds that since Joshua was the disciple of a prophet (*Sirach* 46:1), he is credited with similar and even greater miracles than his master Moses. A late addition to the early story makes him the giver of the law (*Josh.* 24:25-26; cf. *Ex.* 15:25), who writes the account of his covenant at Shechem into the "Law of God" and is called the "servant of God." *Aboth* 1:1 designates Joshua as the first of the chain that handed down the oral teachings of Moses. He is reputed to have forgotten much as a result of his mourning for Moses. He led Israel for thirty-eight years.

The rabbis describe him as a wise and modest man. He married the courtesan Rahab (who figures in the story of the spies, *Josh.* 2) after she abandoned her profligate ways and embraced Judaism; many prophets sprang from this union. In his infancy, tradition avers, Joshua, like Moses, was rescued from a watery grave after he had been swallowed and spewed up by a whale. Kind strangers found him and reared him ignorant of his origin. He was appointed government executioner and unwittingly executed his own father. The rabbis laud Joshua for his faithfulness and courage. Many ordinances (*takkanoth*) are linked with his name. Another tradition states that he had no children (*I Chron.* 7:27). This was a punishment for his having dared to advise his master (*Num.* 11:28).

Joshua has been a frequent subject in art. Ehrenstein, in *Das Alte Testament im Bilde* (1923), gives fifty-nine reproductions of pictures or statues of Joshua alone, of which the most noteworthy are the sculptures of Donatello, and the frescoes of Raphael in the Vatican. Musical settings of the story of Joshua are found in the oratorios of Handel and Giacomo Carissimi; Joshua is also the subject of a poem by Rainer Marie Rilke and of a novel by Georg Ebers. For the Christian Middle Ages, Joshua and David were the Biblical models for the pious warrior (cf. the Capuchin sermon in Schiller's *Wallenstein's Lager*).

2. a book of the Bible, the first of the historical



Joshua stays the sun, as depicted by Raffaelo Santi in a fresco in the Vatican

books in the second division of the Scriptures, called the Prophets; it consists of twenty-four chapters. It takes its name from Joshua, leader of Israel in the conquest of Canaan, to whom tradition assigns the authorship. The book, known also as the last of the Hexateuch because it continues the stories of the Books of Moses, may be divided into six parts. A. 1 to 6 describe the crossing of the Jordan and the camp at Gilgal (preparations, 1 to 3:13; the crossing, 3:14 to 4:18; the camp, 4:19 to 5:12; the capture of Jericho, 5:13 to 6:27). B. 7 to 12 portray the conquest of the interior highlands (capture of Ai and Beth-el, 7:1 to 8:29; reading of the law on Ebal and Gerizim, 8:30-35; defeat of the coalition against Gibeon, 9:1 to 10:27; other conquests in the west and south, 10:28-43; the victory in the north, 11:1-15; summary of the conquests under Joshua, 11:16 to 12:24). C. 13 to 17 describe the first allotment of territory (mention of the allotment by Moses to the East Jordan tribes, 13; the allotment made by Eleazar the priest, the son of Aaron, at Gilgal to Judah and Joseph, 14 to 17). D. 18 to 21 take up the second allotment at Shiloh (to the seven tribes, 18 and 19; the cities of refuge, 20; the cities to the Levites, 21). E. 22 describes how the warriors of the East Jordan tribes are dismissed, the land having been subdued. F. 23 and 24 tell the story of Joshua's last days (his farewell address, 23; another address at Shechem, 24:1-28; his death, 24:29-33).

The narrative is not homogeneous or consistent either with itself or with other books of the Bible. For example, in 2:15, Rahab's house is in the wall of Jericho, whereas in 6:22, after the wall has fallen, Joshua sends men to her house to rescue her. In chap. 4, stones are set up as a memorial on the bank of the river, yet verse 9 describes the same ceremony within the river. In 8:3-9, 30,000 men are in ambush at Ai; in verse 12, only 5,000. *Josh.* 10:29-43 accounts for the conquest of Hebron and Debir, yet in 14:6-15 and 15:13-17 it is left for Caleb to take (cf. *Judges* 1:2-20). 13:1-7 presents Joshua as an old man who has subdued the land and is to allot land to nine and one-half tribes. Yet in 14:6 et seq., the hill country of Judah is still unconquered, and in chaps. 14 to 17, only Judah and Joseph get allotments. The second allotment seems unrelated to the preceding. The two farewell addresses are also noteworthy in that they are quite different in style and viewpoint. That Joshua could hardly have been the author is self-evident. He could not have written 4:14 and the frequently recurring "unto this day" (for example, 4:9), nor have given us the account of his own death (24:29).

Biblical criticism explains these contradictions and inconsistencies by showing that Joshua, like the books of the Pentateuch, consists of several sources: Jahvist (*J*), Elohist (*E*), Deuteronomist (*D*) and Priestly (*P*) sources. This is not surprising, since the narratives of the Torah, especially the divine promises, and such passages as *Ex.* 13:19; *Num.* 14:24-30; *Num.* 27; *Deut.* 11:29-30, prepare for the stories in Joshua, sometimes in the same or similar words. That is why scholars group the first six books of the Scripture in what is called the Hexateuch. The problem of the composition of the book is complex, because the redactors have exercised great freedom in recasting the accounts which lay before them. The first half of Joshua is claimed to contain little of *P*, with the narrative carried along by *J* and *E* and a final redaction by *D*. It is generally believed that the old *JE* included an account of the invasion of Canaan to the death of Joshua. The combination of *JE* with *D* did not show the connection between the death of Moses and the conquest, so the latter part of *JE* was worked over in the spirit of *D*, giving a distinct *D* flavor to Joshua. Later *JED* was combined with *P*. Then or shortly after, the Penta-

teuch was separated from Joshua and finally redacted, perhaps at the time of Ezra. It is noteworthy that the Samaritans have a version of the book of Joshua, but of none of the later books of the Bible.

While at one time, Biblical criticism considered the contents of the book to be legendary, present-day scholarship is unanimous in the conclusion that Joshua is of great historical value. *Judges* 1 and *JE* of Joshua give a great deal of the earliest tradition concerning the conquest, and modern archeology and extra-Biblical sources have substantiated in essence the earliest Biblical documents. The Amarna tablets and Garstang's excavations have corroborated much of the Joshua story. The tradition was obscured and confused by exaggerations, and by projecting the unity of the period of the kingdom back into the days of Joshua.

Garstang computes the number of Joshua's forces at between 1,200 and 1,500 men, hardly a sufficient army to have conquered the whole land. Rather, scholars agree, the conquest was achieved by successive waves of invasion in which peaceful penetration played no small part. The *D* and *P* redactors had no idea of the difficult and gradual nature of the conquest, and assumed that the land was under the sway of a single leader and high priest as it was in the days of the united kingdom. The historical background of the narrative coincides with the period of apathy under the aged Amenhotep IV, who took little interest in the Palestine so ably administered by his father and grandfather. The ingress of the Hebrews was facilitated by the existence of the independent city states, jealous and contentious toward one another. The route of the invasion under Joshua: Jericho, Ai, Beth-el, and Gibeon, is established beyond question. The geographical reports (13 to 19) and the descriptions of culture (for example, 2:7) offer insight into conditions during the time of the author, rather than the time of Joshua. The old poetic sayings in 6:26 and 10:12-13 are attributed to the period of the invasion. The only parts that are thought important for guidance in religious matters are the introduction in 1:6-9, Joshua's faithfulness to his oath, and his saying in 24:15.

ADOLPH J. FEINBERG.

Lit.: Kittel, R., edit., *Biblia Hebraica* (1937); Driver, S. R., *Introduction to the Literature of the Old Testament* (6th ed.) 103-16; Carpenter, J. E., and Harford, *The Compilation of the Hexateuch* (1902) 347-78, 522-23; Robinson, H. W., *Century Bible;* Cooke, *Cambridge Bible* (1918); Garstang, John, *Joshua, Judges* (1931); idem, *The Story of Jericho* (1940); Olmstead, A. T., *History of Palestine and Syria* (1931); Caiger, Stephen L., *Bible and Spade* (1936); Knudson, J. A., *Die el-Amarna Tafeln* (1915); Sellin and Watzinger, *Jericho;* Garstang, John, in *Quarterly Statement of the Palestine Exploration Fund* (1930) 123 et seq.; Macalister, *ibid.* (1909) 74; Breasted, J. H., *Ancient Records of Egypt;* Oesterly, W. O. E., and Robinson, T. H., *A History of Israel,* vol. 1; the commentaries on Joshua; *Encyclopedia Biblica;* Hastings, James, edit., *Dictionary of the Bible,* vol. 2, pp. 779-88; *Encyclopaedia Judaica,* vol. 9 (1932) cols. 257-68; Ginzberg, Louis, *Legends of the Jews,* vol. 3 (1911) 45; vol. 4 (1913) 3-17; vol. 6 (1928) 69-80.

JOSHUA, SAMARITAN BOOK OF, an elaborate paraphrase of the Biblical *Joshua,* with apocryphal additions, originally composed in the Samaritan dialect, but extant only in an Arabic translation. The latter was incorporated at an early date into the official *Chronicle of the Samaritans,* of which it now forms the opening section. The age and authorship of the work are alike unknown.



Joshua removes his shoes in the presence of the angel. From a French manuscript (16th cent.) in the Bibliothèque Nationale

I. The Arabic version dates, apparently, from the 14th cent. It is cited in 1355 among the sources used by the historian Abu-'l-Fath, and Samaritan tradition attributes it to the contemporary scholar and liturgist Abdallah ben Salamah.

How old the original may have been can not now be determined. The Arabic historian Masudi, writing in 943, shows no knowledge of it when discussing the Samaritan account of the Exile. On the other hand, its contents are reproduced in the 11th cent. in the ritual compendium *Sefer Hatabach* by the Samaritan writer Abu-'l-Hasan (Ab-hisdah) of Tyre (Codex Gaster 1160, folio 156). A Samaritan text, which, it is claimed, is one of the original sources, was published by Moses Gaster, in 1930, from a 12th cent. manuscript.

The Samaritan Joshua was first made known to the Western world through an indirect quotation, in 1566, by Samuel Shullam, editor of the *Sefer Yuhasin.* It remained, however, a sealed book until 1584, when a manuscript of it (dated 1362) was brought from Nablus by the renowned Joseph Scaliger. Deposited in the library of the University of Leyden, this was published with a Latin translation by T. G. J. Juynboll

in 1848. A Hebrew version was given by Rudolf Kirchheim, in 1851, in his *Karme Shomron,* while an English rendering, by O. T. Crane, appeared in 1890. A curious paraphrase of the book also forms the basis of G. E. Harfield's *An Oriental Constellation,* published in 1891. A retranslation into Samaritan was made, in 1908, by the priest Ab Sakwah (Murjan) ben Asad the Danafite.

II. A shorter Hebrew text, containing Biblical passages interspersed with apocryphal matter, was discovered and published in 1903 by the Palestinian Hebraist, M. Luncz. It was reedited by Moses Gaster in 1908; it was claimed by the latter that the underlying Biblical text, often in strange agreement with the Septuagint version, preserved an independent recension of high antiquity. This contention was, however, strongly challenged by other scholars (David Yellin, Sigmund Fränkel and A. S. Yahuda) on the ground that the admittedly apocryphal insertions could be shown to have been translated from the Arabic work.

THEODOR H. GASTER.

Lit.: The following is a complete bibliography of the Samaritan Book of Joshua:

I. The Arabic Text. Hottinger, S. H., *Exercitationes anti-Morinianae* (1664); idem, *Smegma Orientale* (1658) 437; Reland, H., *Dissertationes* (1706); Uhlemann, R., *Institutiones Linguae Samaritanae* (1837) xviii-xix; Juynboll, T. G. J., *Chronicon Samaritanum Arabice conscriptum cui titulus est Liber Josuae* (1848; the standard edition); Kirchheim, Rudolf, *Karme Shomron* (1858; Hebrew rendering); Crane, O. T., *The Samaritan Chronicle, or The Book of Joshua, . . .* (1890); Harfield, G. E., *An Oriental Constellation, delineating the Fall and Rise of a Peculiar Nation* (1891); Montgomery, J. A., *The Samaritans* (1907) 301-5; Gaster, Moses, "The Samaritan-Hebrew Sources of the Arabic Book of Joshua," *Journal of the Royal Asiatic Society* (1930) 567-99.

II. The Samaritan-Hebrew Text. Luncz, M., in *Jerusalem,* vol. 4 (1903) 138-55 (Hebrew); Yellin, David, *ibid.,* 103 et seq.; Gaster, Moses, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 62 (1908) 209-79, 494-549; idem, in *The Times* (London), June 9 and 17, 1908; idem, in *Journal of the Royal Asiatic Society* (1908) 1148-56; idem, in *Proceedings of the Society of Biblical Archaeology* (1909) 115-27, 149-53; Fränkel, Sigmund, in *Tag* (Berlin), July 19, 1908; idem, in *Theologische Literaturzeitung,* Aug. 15, 1908; Adler, Elkan N., in *The Times* (London), Sept. 22, 1908; Kahle, P., in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 62 (1908) 560-61; Yahuda, A. S., "Über die Unechtheit des samaritanischen Josuabuches," *Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaft* (1908) 887-914; Ben Zwi, I., *Sefer Hashomronim* (1935) 256 (a confused account).

JOSHUA BEN HANANIAH, Palestinian Tanna, generally called simply Rabbi Joshua, b. between 30 and 40 C.E.; d. about 125 C.E. He was a Levite (*M.S.* 5:9), having served as a member of the Temple choir (*Arach.* 11b), and he described the manner in which the Sukkoth festival was celebrated in the Temple (*Suk.* 53a). When he was an infant his mother brought him in his cradle to the house of study, in order that his ears might become accustomed to the sound of the study of the Torah (*Yer. Yeb.* 1:6, 3a), which is probably one of the reasons why his teacher praised him with the words, "Happy is the one who bore him" (*Aboth* 2:11). He and Eliezer ben Hyrcanus were the two most important students of Johanan ben Zakkai; Joshua represented the Hillelite school of tradition, while Eliezer, in many cases, preferred the Shammaite traditions. There were many Halachic differences between these two, Joshua usually being the more lenient.

After the death of Johanan ben Zakkai, Joshua became the head of the Great Sanhedrin in Jabneh, Rabban Gamaliel II being at that time the Patriarch, or "Nasi." Joshua was as great a scholar as Gamaliel, and although the power of the final decision lay with Gamaliel, Joshua was very much hurt when Gamaliel ordered him to come before him with his cane and his wallet on a day which, according to Joshua's calculations, was the Day of Atonement (*R.H.* 25a). When, later, Gamaliel acted with what the scholars of the academy considered unjustifiable rudeness, they proceeded to impeach Gamaliel. However, they soon repented of their haste, and upon the advice of Joshua, they restored Gamaliel to his position after having put into effect certain reforms (*Ber.* 27b-28a). Gamaliel, on visiting Joshua, was greatly surprised at his abject poverty, for Joshua made a poor living as a needle-maker or smith (*Yer. Yeb.* 4:1, 7d). After Gamaliel's death, Joshua was the acknowledged spiritual leader of Jewry until his own death.

Joshua's residence was in Pekiin or Bekiin (*Sanh.* 32b). Tradition relates that he was in Rome about 75 C.E., and that on this occasion he ransomed a boy who later became famous as Ishmael ben Elisha (*Git.* 58a). Other sources, however, do not mention the name of the boy (*Tos. Hor.* 2:5-6), and therefore the account may refer to the later trip of Joshua to Rome about 95 C.E., when he accompanied Gamaliel, Eliezer and Akiba. Many interesting incidents of this trip are mentioned in rabbinic literature. Joshua's knowledge of astronomy and natural science stood him in good stead as he took along extra provisions because he knew that "a star comes along once in every seventy years and misleads the sailors" (*Hor.* 10a). Joshua was probably referring to the Pons-Brooks comet (not Halley's), which has a period of 71.56 years and appeared in the year 95. When Gamaliel was unable to answer a question in zoology put to him by a wise man, Joshua told him the correct answer (*Midrash Gen.* 20:4). Joshua held discussions with Roman philosophers on such topics as the resurrection of the dead and the omniscience of God (*Sanh.* 90b).

Talmudic sources report the details of many discussions between the Roman Emperor Hadrian and Joshua (*Hul.* 59b-60a; *Midrash Gen.* 10:3; *Sab.* 119a; *Ber.* 56a). Although Joshua, doubtless, was granted several audiences with the emperor, most of these discussions were, in all likelihood, with the philosophers and statesmen attached to Hadrian's court. Joshua had discussions with a Judeo-Christian in the emperor's presence (*Hag.* 5b). It seems that Joshua later traveled to Alexandria to act as spokesman for his people before Hadrian, at which time the Alexandrians asked him to answer certain questions (*Nid.* 69b), and once Joshua demonstrated to the emperor that he was wiser than the "wise men of Athens" (*Bech.* 8b). Due to the infirmities of old age, Joshua later discontinued participation in religious debates (*Sab.* 152a). The sages had good reason to ask, after his death, "Who will protect us from the unbelievers now?" (*Hag.* 5b).

When the emperor rescinded the permission which he had granted to rebuild the Temple, the people were ready for open revolt. Joshua, however, pacified them

by quoting the fable of the stork and the lion that had a bone lodged in his throat; this fable made them realize how fortunate they were to have escaped with a sound skin from Rome's ruthlessness (*Midrash Gen.* 64:10). Like his teacher, Joshua always tried to keep peace between the Jews and Rome (*Sab.* 127b), and it was quite a few years after his death that the Bar Kochba revolt broke out. It was said that "when Rabbi Joshua died, wise counsel in Israel ceased" (*Sotah* 49b).

Joshua's genius lay in his gentleness, tolerance, love of peace and of moderation, and genuine modesty. These are illustrated not only in his actions but also in his Halachic and Haggadic pronouncements. When, after the destruction of the Temple, some pious Jews decided, in their grief, to abstain from meat and wine because these could no longer be offered on the altar, Joshua pointed out that on the basis of the same logic they should abstain likewise from bread and fruit, which also could no longer be offered on the altar. He declared that regulations which could not be borne by the majority of the community should not be instituted (*B.B.* 60b). He said: "The righteous among the nations of the earth will have a share in the world to come" (*Tos. Sanh.* 13:2). The emperor of Rome once told Joshua that he (the emperor) was greater than Moses, for while Moses was dead, he (the emperor) was alive. Joshua then asked him if he could decree that people should not light fires in their houses for three days. The emperor answered in the affirmative, and immediately issued orders that this should be done. That evening, while taking a stroll, they noticed smoke arising from a chimney, whereupon Joshua remarked: "Your laws are not obeyed even in your lifetime, while our teacher Moses commanded many centuries ago that no fire should be lit on the Sabbath, and to this day no Jew will light a fire on the Sabbath" (*Midrash Ruth* 3:2). HIRSCHEL REVEL.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 226-38; Sadowsky, S., *Rabbi Joshua ben Chanania* (1932); Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 624-35; Marmorstein, A., in *Revue des études juives,* vol. 87, pp. 200-8; Bokser, Ben Zion, *Pharisaic Judaism in Transition* (1935).

JOSHUA BEN JEHOZADAK, first high priest of the second Temple. He was the grandson of Seraiah, who had gone into exile when the First Temple was destroyed, and he and Zerubbabel were the leaders of the first party to return from the Babylonian Exile in 536 B.C.E. He built and dedicated the altar on Zion, and was still officiating in 520, when the work of rebuilding the Temple was begun as a result of the urgings of the prophets Haggai and Zechariah. He seems to have died before its completion five years later, since his name does not occur in *Ezra* 6:15-18.

Joshua is mentioned often in *Haggai, Zechariah* and *Ezra,* as well as in *Sirach* 49:12. *Zech.* 3 has a picture of Joshua being brought before the judgment of God, where he is described as a "brand plucked out of the fire," given clean garments and ordered to prepare for the coming of the "Shoot," or ruler who is to deliver the people. After the suppression of the disorders at the beginning of the reign of Darius (519 B.C.E.) Joshua became head of the Jewish settlement, and thus founded the dynasty of high priest leaders. *Ezra* 10:18 mentions descendants of his who married non-Jewesses, and *Neh.* 12:10-11 enumerates five successors in his family.

JOSHUA BEN LEVI, Palestinian Amora, b. toward the end of the 2nd cent. C.E.; he was called also Bar Levai (*Sab.* 156a; *Sanh.* 98a). Many consider him to have been the son of the Amora Levi bar Sisi, but this is doubtful. He was the disciple of the Lydda scholars Judah ben Pedaiah and Bar Kappara, with whose "Mishnah" he was undoubtedly familiar.

Joshua later became the head of the academy in Lydda. He was interested in public welfare, and when his son, Joseph, married into the family of the Nasi (Patriarch), Joshua became very influential and was regarded as a representative of the Nasi and consequently as a spokesman for Palestinian Jewry (*Kid.* 33b). Hanina ben Hama and he appeared before the proconsul in Caesarea (*Yer. Ber.* 5:1, 9a), and Joshua once journeyed to Rome probably as a representative of the Nasi on questions of the tax-collections (*Midrash Gen.* 33:1).

As economic conditions grew steadily worse in Lydda and Joshua grew older, he moved to Tiberias, where his son lived (*Yer. Sab.* 1:2, 4a). Joshua was known for his piety, modesty, and peace-loving nature, and was inclined toward leniency in Halachic questions when health and sanitation were involved (*Sab.* 121b; *Yer. Yeb.* 8:1, 44d).

Very few Amoraim were his equal in Haggadah, which was very important to him, and he interpreted the phrase "the works of the Lord" (*Ps.* 28:5) as referring to the Haggadah (*Midrash Psalms* to the passage). Among his noted sayings are: "He who teaches his son Torah, it is as if he received it from Mount Sinai" (*Ber.* 21b). "The Shechinah dwells wherever Torah is learned" (*Midrash Song of Songs* 8:12). "One should not only feed a poor man, but should also help him start his journey" (*Sotah* 39a). "Be careful to honor an old man who has forgotten his knowledge because of old age or accident, for the broken Tablets of the Law were kept in the Ark with the whole ones" (*Ber.* 8b).

Having come, early in life, under the influence of the great saint, Phinehas ben Jair, Joshua naturally became noted for his extreme piety. He conducted himself in certain respects like the Essenes, who, among other things, were always prepared for the advent of the Messiah. Marmorstein is of the opinion that there was a Messianic movement in the time of Joshua ben Levi, and it is perhaps as a result of his being identified as the central figure of this movement that there are so many stories concerning Elijah's visits to Joshua (*Sanh.* 98a; *Mak.* 11a; *Keth.* 77b) and the latter's conversation with the angel of death (*Ber.* 51a).

A late legend, probably of Gaonic origin, relates in detail the visit of Joshua ben Levi to both *Gan 'Eden* (Paradise) and *Gehinnom* (Hell). Joshua describes their general appearance, the seven chambers of Gehinnom, their inhabitants and the tortures which they undergo. He describes also the seven chambers of Gan Eden, their inhabitants and their joys. The following is a small extract from the legend: "There are two gates of clear crystal and on top of each there stood six hundred thousand angels. When a saint arrives, they dress him in raiment woven out of clouds.

Two crowns are placed on his head, one made out of precious stones and the other of pure gold; in addition to this, they place eight twigs of myrtle in his hands." This legend, usually entitled "The Story of Rabbi Joshua ben Levi" or "Tractate Gehinnom," was very popular in the Middle Ages, appearing in Jewish literature in many versions, and is found also in non-Jewish literature (Henry Wadsworth Longfellow's poem "The Legend of Rabbi ben Levi"). Selections from some of the versions are given by Rachlin, and a listing of the various versions is given by Gaster and Higger.

HIRSCHEL REVEL.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 2, pp. 139-51; Rachlin, I., *Bar Levai* (1906); Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 636-46; Gaster, Moses, *Exempla of the Rabbis* (1924) 214, no. 138; Higger, M., *Halachoth Veagadoth* (1933) 142-44; Lieberman, S., *Shkiin* (1939) 34-42; Marmorstein, A., in *Revue des études juives,* vol. 82, pp. i-xvi.

JOSHUA BEN PERAHIAH, who, together with Nittai of Arbela, formed the second of the five "pairs" (*zugoth*) who, according to *Aboth* 1, were the transmitters of oral traditions during the period between the Men of the Great Synod and the Tannaim; he lived in Palestine during the 2nd cent. B.C.E. Hillel in his early youth saw Joshua ben Perahiah (*Sifre Zuta* 19:3; cf. Horovitz's note). Joshua assumed office after the death of Jose ben Joezer about 162 B.C.E.

According to the Babylonian Talmud (*Sotah* 47a; *Sanh.* 106b), Joshua was forced to flee to Egypt toward the end of the 2nd cent. B.C.E. in order to escape Hyrcanus' persecution of the Pharisees, and he was called back by Simon ben Shetah about 88 B.C.E. The accounts further relate that a pupil by the name of Jeshu went with him and that, after certain events, the pupil became an utter disbeliever. It is obvious that the reading Joshua is a mistake, for he lived much earlier, and that the correct reading is Rabbi Judah ben Tabbai, of whom a similar story is related in the Talmud Yerushalmi (*Yer. Hag.* 2:2, 77d), where no mention is made of "Jeshu." Although many scholars believe that the "Jeshu" mentioned refers to Jesus, this is impossible, as Jesus did not live at so early a period. Jeshu was not an uncommon name, and it is almost certain that Jesus was not meant. This story is deleted in the editions of the Babylonian Talmud which had to pass the censor's eye, as they felt sure that Jesus was being referred to. It seems likely that the Babylonian Talmud confused two occurrences and that Joshua ben Perahiah actually fled to Egypt to escape the religious persecutions by the Syrians, and was called back after the death of Jose ben Joezer.

The favorite saying of Joshua ben Perahiah was, "Get thyself a teacher, win for thyself a comrade, and judge every man from the favorable side" (*Aboth* 1:6). Only one law has been transmitted in his name (*Tos. Mach.* 3:4). His opinion on the much disputed question of the laying on of hands (*Semichah*) is that it is forbidden (*Hag.* 2:2).

See also ZUGOTH.

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 647-48; Klausner, Joseph, *Jesus of Nazareth* (1927) 24-27; Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 74-78; *Jewish Quarterly Review,* vol. 7, p. 508; *Revue des études juives,* vol. 82, pp. 133-56; Ginzberg, L., *Mekomah shel Hahalachah Behochmath Yisrael* (1931) 6-7.

JOSHUA FALK HAKOHEN, *see* COHEN, JOSHUA FALK; FALK, JOSHUA BEN ALEXANDER HAKOHEN.

JOSHUA HESCHEL BEN JACOB, rabbi, d. Cracow, Poland, 1663. He directed a Yeshiva at Brest-Litovsk and another at Lublin, which became a center of Talmudic study in Poland. After the Chmielnicki persecutions of 1648 he moved to Vienna, but in 1654 was called to Cracow as successor of Yomtob Lippmann Heller, and founded a Yeshiva there. His method of instruction was characterized by a keen, analytical examination of rabbinic texts, and a strict interpretation of the law. Joshua's works were mainly Halachic; his modesty prevented him from publishing them in his lifetime, and as a result of this many were lost. They include: *Hagahoth Al Semag* (Kopys, 1807), glosses to Moses ben Jacob of Coucy's *Sefer Mitzvoth Gadol;* responsa reprinted in various works; *Hiddushe Halachoth* (Lublin, 1682), notes to the three Baba tractates of the Talmud.

JOSHUA HESCHEL OF OPATOV, *see* HÖSCHEL, ABRAHAM JOSHUA.

JOSIAH (Hebrew *Yoshiyahu*), last great king of Judah, who ruled from about 638 to 608 B.C.E. His story is told in *II Kings* 22 and 23; *II Chron.* 34 and 35. His father and predecessor, Amon, had been assassinated after a brief reign, and Josiah was placed upon the throne by the "people of the land" when he was eight years old. Nothing definite is known as to the nature of the party which placed Josiah on the throne; it has been conjectured that they were the anti-Assyrian, anti-foreign worship group, which had revolted against the policies of Manasseh and Amon. The early years of Josiah's reign appear to have been uneventful; they coincided to some extent with the rapid decline of the Assyrian power, which after 625 ceased to exercise any control over its western provinces.

The great event of the reign of Josiah was the finding of the "book of the Law" in the Temple and its promulgation as the official law of the land. This event took place in the eighteenth year of Josiah's reign (621 B.C.E.), according to *II Kings* 22:3; *II Chron.* 34:3 places it in his twelfth year, which is probably an error. Biblical critics believe that this "book of the Law" was the nucleus of *Deuteronomy.* Josiah, in accordance with the teachings of this legislation, undertook a vigorous campaign of reform. He destroyed the idolatrous worship of Baal and Astarte, of the "host of heaven," and put an end to the child-sacrificing cult of Molech. He removed the horses that were dedicated to sun-worship, and burned the "chariots of the sun." He abolished all the practices, such as sacred prostitution, which had accompanied these cults. A more extensive reform was that of the abolition of the local sanctuaries, the "high places," throughout the kingdom and the establishment of the Temple at Jerusalem as the sole national shrine. This religious revolution swept away many old institutions and created problems of the proper provision for the priests who had served at the former shrines (of which *Deuteronomy* gives numerous hints) as well as a readjustment of the annual pilgrimages, which were transferred to Jerusalem. Among other places, the ancient shrine of Israel at Beth-el, which had been consecrated by Jeroboam I to the worship of the golden calf, was destroyed; this indicates

that Josiah's kingdom extended beyond the borders of the original Southern Kingdom, and that he held sway over most of Palestine.

The prosperous reign of Josiah came to a sudden end. In 612 Nineveh, the capital of Assyria, fell before the assault of the Medes and Babylonians; Egypt, which had been an ally of Assyria, and was striving to hold Babylonia in check, planned to secure western Asia as a buffer territory. In 608 Pharaoh-Necoh of Egypt led an expeditionary force north. According to *II Kings* 23:29-30, "Josiah went out to meet him (*lik-r'atho*) and he slew him (*vayemithehu*) at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre." Taken by themselves, these verses mean this: that Necoh proceeded to Megiddo, probably by means of a fleet; that Josiah came to greet him in a friendly manner, and was treacherously assassinated by Necoh, who later saw to it that a king friendly to himself was placed upon the throne.

II Chron. 35:20-24 gives an entirely different story, according to which Josiah marched out to fight Necoh, and would not be dissuaded by the latter's pacific words. Then follows an account of Josiah's death in battle that is almost identical with that recorded of Ahab (*I Kings* 22:30-35). Megiddo is not mentioned, nor is there any hint of a meeting between Josiah and Necoh. While many Bible historians have accepted the account of *Chronicles* as an actual battle at Megiddo and have identified it with the battle at Magdalos mentioned by Herodotus (*Histories,* book 2, section 169), others have pointed to difficulties as to the place of the conflict and the probability of little Judah's attacking the Egyptian host.

Josiah left three sons, Eliakim, Shallum and Mattaniah. All three of them became kings, under the names of Jehoiakim, Jehoahaz and Zedekiah. In the twenty-two years of their rule the independence of Judah was lost and the nation led into exile. However, the reformation accomplished by Josiah had come in time to save the nation and the religion from obliteration; his unifying and purification of the faith enabled the people of Judah to survive the loss of Temple and homeland and to maintain their religion on foreign soil.

SIMON COHEN.

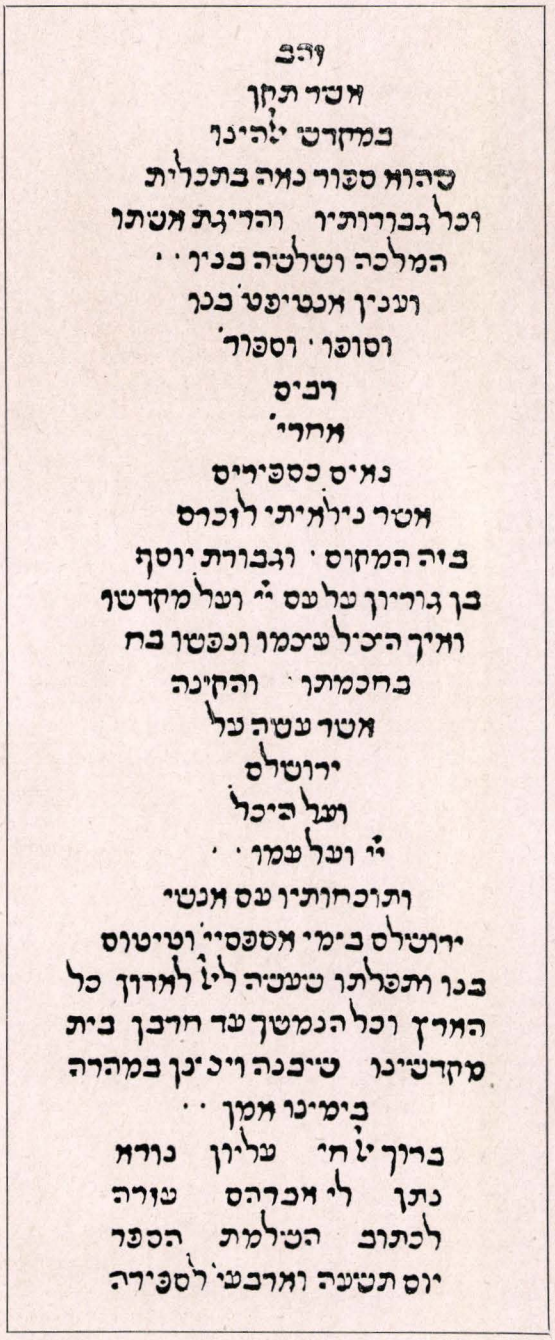
Lit.: The Biblical histories for the period.

JOSIAH, Tanna who lived in the 1st and 2nd centuries C.E. A Babylonian by birth, he emigrated to Palestine, where he became one of the outstanding pupils in the academy of Rabbi Ishmael ben Elisha (*Men.* 57b). He left Palestine during the Hadrianic persecutions, returning to Babylonia. At first he spent some time at the academy of Judah ben Bathyra in Nisibis, but soon opened his own academy in Huzal (*Git.* 61a).

While at Ishmael's academy, Josiah became a good friend of Rabbi Jonathan ben Joseph. Their sayings are found mainly in the *Mechilta* and in the *Sifre* to *Numbers,* which are from the school of Ishmael. The probable reason why Josiah's dicta are not mentioned in the Mishnah is that the Mishnah of Meir, upon which Judah Hanasi (Rabbi) based his Mishnah, did not accept Ishmael's teachings, but rather those of Akiba. Akiba and Ishmael differed as to which hermeneutical rules should be used in the exegesis of Scriptures, Ishmael preferring to remain as close as possible to the literal interpretation of the Holy Writ.

Lit.: Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 529-31.

JOSIPPON (called also Yosippon), title of a popular history of the Jews dealing with the period from the destruction of Babylon (539 B.C.E.) up to the destruction of the Second Temple (70 C.E.) and containing historical information concerning the important countries of ancient times. This work was falsely



A page from the "Josippon" printed by Abraham Conte in Mantua before 1480

ascribed to Joseph ben Gorion, a patrician at Jerusalem at the time of the great uprising of the Jews against the Romans (66), because in the current text the author poses as the Greek historian Josephus, the name "Josippon" being a Greek form of Joseph. Zunz believes that the final redaction of the book occurred about the beginning of the 10th cent.; others maintain that many sections of the book contain interpolations dating from as late as the 12th cent. and that it was composed by a Jew living in Southern Italy (Zeitlin holds that it was written either in the 5th or 6th cent.). In addition to other sources, the author made particular use of *II Maccabees* and gleaned most of his information from the *Jewish War* of Josephus (who was reputed to be the author of the book under the name of Joseph ben Gorion) in the Latin revision (Hegesippus). In addition to the official "Vulgar text" which was popular and appeared in many editions, there was another Hebrew recension and many translations. There exist also various Arabic versions. Most of the manuscripts as well as the printed editions abound in historical blunders and self-laudatory remarks by the author.

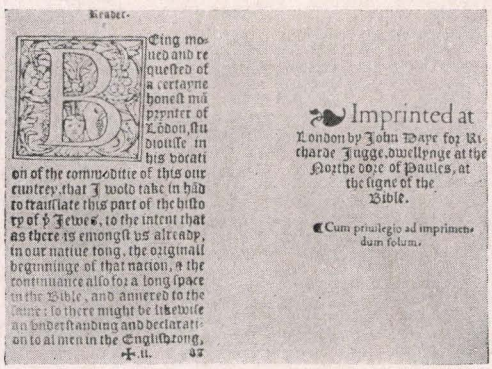
Lit.: Zunz, Leopold, *Gottesdienstliche Vorträge,* 154-62; Wellhausen, J., *Der arabische Josippus* (1897); Chwolson, D., in vol. 5 of the collections of the Mekitze Nirdamim; Gunzbourg, in *Revue des études juives,* vol. 31, p. 283 et seq.; Neubauer, A., in *Jewish Quarterly Review,* vol. 11, p. 355 et seq.; Zeitlin, *Josephus on Jesus* (1931).



Frontispiece of an English edition of "Josippon," printed in 1653, bearing a supposed likeness of the author, Joseph ben Gorion

JOSLIN, PHILIP CHARLES, judge, b. New York city, 1886. A graduate of the Georgetown University Law School, he was admitted to the Rhode Island bar in 1908, and immediately established a private practice in Providence. In 1915 he became a delegate from that city to the Rhode Island House of Representatives, and served until 1926. From 1923 to 1926 he was Speaker of the House. In 1932 he was again called from his practice to be appointed, with life tenure, associate justice of the Rhode Island Supreme Court.

Joslin was for many years connected with various Jewish social and philanthropic organizations, among them the Jewish Home for the Aged and the Touro Fraternal Association. He served as president of the Jewish Community Center (Providence), and in 1940 was appointed to the executive council of the United Synagogue of America.

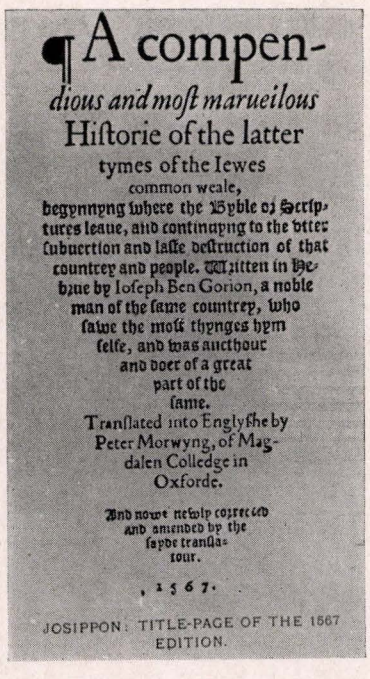

Reader.

Being moued and requested of a certayne honest mā prynter of Lōdon, studiousse in his vocation of the commoditie of this our cuntrey, that I wold take in hād to translate this part of the history of ẏ Jewes, to the intent that as there is emongst vs already, in our natiue tong, the originall beginninge of that nacion, & the continuance also for a long space in the Bible, and annered to the same: so there might be likewise an vnderstanding and declaration to al men in the Englishtong,

Imprinted at London by John Daye for Richarde Jugge, dwellynge at the Northe dore of Paules, at the signe of the Bible.

Cum priuilegio ad imprimendum solum.

First page and colophon of the first English edition (1558) of "Josippon." The illustrations on this page were reproduced from the "Transactions of the Jewish Historical Society of England" (vol. 6)


¶ A compendious and most marueilous Historie of the latter tymes of the Iewes common weale, begynnyng where the Byble or Scriptures leaue, and continuyng to the vtter subuertion and laste destruction of that countrey and people. Written in Hebrue by Ioseph Ben Gorion, a noble man of the same countrey, who sawe the most thynges hym selfe, and was aucthour and doer of a great part of the same.

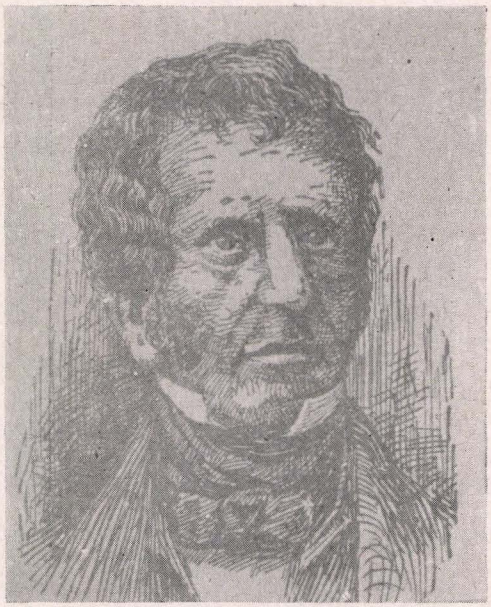
Translated into Englyshe by Peter Morwyng, of Magdalen Colledge in Oxforde.

And nowe newly corrected and amended by the sayde translatour.

1567.

JOSIPPON: TITLE-PAGE OF THE 1567 EDITION.

Title page of the 1567 edition of "Josippon"—Joseph ben Gorion's "Historie of the latter tymes of the Jewes common weale"



Isaak Markus Jost

JOST, ISAAK MARKUS, scholar and journalist, b. Bernburg, Anhalt, Germany, 1793; d. Frankfort, Germany, 1860. He studied history, philology and philosophy at the Universities of Göttingen and Berlin, from which he graduated in 1816. From 1825 to 1834 he was the principal of his own private school in Frankfort, attended by both Jewish and Christian pupils, and in 1835 he became headmaster of the Philanthropin school in the same city, a post which he retained until his death.

After completing preparatory studies lasting for six years, Jost published his *Geschichte der Israeliten seit der Zeit der Makkabäer bis auf unsere Tage* (9 vols., 1820-28), as a result of which he became the founder of modern Jewish historiography. His contribution is all the more valuable because Jost had practically no useful previous works of other investigators on which he might rely and because at that time even the methods of German historical research had not yet been developed. Shortly before Jost began his work, Niebuhr had furnished the first example of modern criticism, but Niebuhr had no understanding of the importance of religious values for history and still less feeling for the psychology of the personality. By the time Ranke filled these gaps somewhat later, Jost had already begun his main work; at any rate, he was even thereafter not able to supply the deficiencies, and as a result his history of the Jewish people lacks these two very important characteristics: a feeling for the peculiar nature of Jewish religiosity, and an understanding of the psychology of great Jewish personages.

Jost deliberately rejected any attempt at apologetics, but despite his dispassionate and rational attitude, he went further than the limits which objectivity required of him. His point of view is conditioned by the Enlightenment philosophy of the 18th cent. On the other hand, however, he succeeded in arriving at a critical determination of a great mass of data, and as regards its treatment of the last period discussed in his history, his work has not been surpassed even up to the present. In many matters his views are given the preference over those of Graetz. His chief work was subsequently published in an abridged edition entitled *Geschichte des israelitischen Volkes* (2 vols., 1831-33), and it was followed by his *Neuere Geschichte der Israeliten* (3 vols., 1845-47).

Jost's other works include: a vocalized Mishnah edition (6 vols., 1832-36); several works on English and German grammar and stylistics; and *Geschichte des Judentums und seiner Sekten* (3 vols., 1857-59). He edited a weekly journal, *Israelitische Annalen* (1839-41), devoted chiefly to the collection of historical material. In collaboration with Michael Creizenach, he started a Hebrew periodical, *Zion* (1841-42), and with Ludwig Philippson he founded, in 1855, the Institute for the Advancement of Jewish Literature. In 1842 he founded the Creizenach Stiftung for the aid of aged teachers and their families, and in 1853 assisted in the establishment of a girls' orphan asylum. Jost was also an energetic champion of the rights of the Jews. HUGO BIEBER.

Lit.: Baron, in *Proceedings of the American Academy for Jewish Learning* (1930) 7 et seq.; Jost's autobiography; *Kleins Volkskalender und Jahrbuch für Israeliten* (1844) 77-85; *ibid.* (1860) 129, 153; *Welt und Wissenschaft,* vol. 3, p. 732; Graetz, H., *Geschichte der Juden,* vol. 11, p. 456; Zirndorf, H., *Isaak Markus Jost und seine Freunde* (1886); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 8 (1928) 409-10; Bernfeld, S., *Toledoth Hareformatzion Hadathith* (1900).

JOT AND TITTLE, an expression occurring in a saying of Jesus: "Till heaven and earth pass, one jot (*iota*) or one tittle (*kerea*) shall in no wise pass from the law, till all be fulfilled" (*Matt.* 5:18; the parallel passage in *Luke* 16:17 mentions only the tittle). The jot in this reference is the letter Yod, the smallest letter of the Hebrew alphabet, while the tittles are the *Tagin,* or ornamental strokes placed on the tops of Hebrew letters in the Torah manuscripts. While in the saying of Jesus these two small objects are mentioned as indicating that not even the least bit of the Torah is to be abrogated until the end of time, in later Jewish mysticism they were given a greater significance. Nahum of Gimzo and Akiba developed a system of deriving laws from superfluous letters such as the Yod; the mystics of the Talmudic period and the Cabalists in particular gave great significance to the tittles, or Tagin.

JOTAPATA (Hebrew, Yodefath), a strong fortress in Galilee, which became famous by reason of the defense of it which was conducted by Josephus against the Romans in 66 C.E. According to the Mishnah, the "old fortress" was already standing in the time of Joshua. There was a Jewish community there in the early centuries of the Christian Era. The site of the city is now marked by ruins called Jefat, north of Sepphoris.

See also: JOSEPHUS.

JOTHAM, 1. according to *Judges* 9, the youngest son of Gideon, and the only one who survived when Abimelech killed his seventy brothers. When the inhabitants of Shechem made Abimelech king, he warned them of their future destruction in his parable about the trees of the forest choosing a king.

2. eleventh king of Judah, who ruled from about 740 to 735 B.C.E. He was the son of Uzziah, for whom he acted as regent after Uzziah was stricken with leprosy; the sixteen years of rule ascribed to him in the Bible (*II Kings* 15:33) apparently include the period of regency as well as of his sole reign. *II Chron.* 27:4-5 refers to his successful wars and to his building of fortifications in Jerusalem and elsewhere.

JOURNALIST, JEW AS, *see* PRESS.

JOY. Hebrew contains numerous words for joy, among them *simhah, sason, hedvah, gil,* and *rinnah.* In striking contrast to the sombre dejection that is found in Mohammedanism, Stoicism and Buddhism, Judaism from the earliest times was a joyful religion. The joy of duty and the duty of joy express the beneficent circle of the Jewish outlook on life. While it is quite possible that joy was a psychic necessity for a people that was so often the victim of persecution, ostracism and expulsion, yet such experiences have been known to create bitterness, cynicism and pessimism among other people.

The Jew was inherently optimistic, not only in making the best of conditions as they were, but also in his efforts to remake them as they should be. He was forced to "dream dreams and see visions" to sustain his ego amid trial and turmoil. The fact that there are at least ten different expressions for joy and gladness (*Midrash Song of Songs* 1:4) has a psychological significance, since language is the mirror of the soul. As great a scholar as Wünsche (*Die Freude in den Schriften des Alten Bundes,* 1896) was impressed by the fact that no other language possesses as many words for joy as does Hebrew. A glance at the Biblical Concordance reveals how frequently each of these is used. They run the gamut of human emotions and are attributed to cosmic processes as well. "Let the heavens be glad, and let the earth rejoice. . . . Let the field exult, and all that is therein; then shall all the trees of the wood sing for joy" (*Ps.* 96:11-12; cf. also *Ps.* 97:1; 98:4), "The wilderness and the parched land shall be glad; and the desert shall rejoice, and blossom as the rose" (*Isa.* 35:1-2), "Sing, O heavens, and be joyful, O earth" (*Isa.* 49:13) are typical of many others.

The joy of, and the joy in, worship are particularly worthy of note. "And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates" (*Deut.* 12:12). God is a God of joy (*Ps.* 104:31), and hence joy is natural and acceptable. "The precepts of the Lord are right, rejoicing the heart" (*Ps.* 19:9). Light and joy are often made correlative if not synonymous. "Light is sown for the righteous, and gladness for the upright in heart" (*Ps.* 97:11). In like manner, righteousness seems to have been the prerequisite for joy. "It is joy to the righteous to do justice, but it is a destruction to the workers of iniquity" (*Prov.* 21:15). Service to God in the sense of worship and service in the sense of good deeds to one's fellow men both elicit the highest joy of which the soul of man is capable. The act of giving thanks to God is therefore among the supreme joys of life. The Feast of Tabernacles is known as *zeman simhathenu,* "the time of our joy," and the ringing jubilation finds expression in the words, "And ye shall rejoice before the Lord your God seven days" (*Lev.* 23:40; cf. also *Joel* 2:23; *Ps.* 104:34). Such expressions as "In Thy presence is fulness of joy" (*Ps.* 16:11) give an insight into the Jew's ecstatic sense of communion with the source of all joy. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with song" (*Ps.* 100:1-2). Contrary to the conventional behavior in prayer in modern times—solemnity to the point of gloom and seriousness tinged with a sense of guilt—the Bible again and again counsels, "And I will make them joyful in My house of prayer" (*Isa.* 56:7).

There are, however, joys and joys. The Bible cautions against joys that are not wholesome and character-building. As the heathen nations were known for their wild orgies both in their worship and in their recreation, the prophets never ceased to warn: "Rejoice not, O Israel, in the joy of the heathen nations" (*Hosea* 9:1). The idea basic among Jews, "And God saw everything that He had made, and, behold, it was very good," included all forms of joy, as is evident in such sentiments as "Ye shall rejoice in all that ye put your hand unto" (*Deut.* 12:7). The joy of thanksgiving was usually associated with "thanks-living," in remembering the poor, the fatherless, the orphan and the widow (*Deut.* 16:9-11). As a matter of fact, no one was worthy of joy, if indeed it were possible to possess it, who had not helped to bring joy into the lives of others. The words of the Torah, "I have done according to all that Thou hast commanded me" (*Deut.* 26:14), were interpreted thus: "I have rejoiced and caused others to rejoice" (*Sifre* 129a).

Rabbinic literature carried on the Biblical ideas and developed them a little further. Among the "Mitzvoth" that would obtain for man "a share in the world to come" was "giving cheer to the depressed and those downcast in spirit" (*Taan.* 22a). One of the most frequently quoted passages in Talmud reads that the Shekinah, or God's presence, does not abide with man during levity, frivolity, hilarity or sadness, but *debar simhah shel mitzvah,* the joy of duty well and faithfully performed (*Sab.* 30b). While Judaism always called for self-control, moderation and the golden mean, it never ceased to discourage self-abnegation and contempt of this world. Some rather worldly utterances recorded in the Talmud must be understood in the light of refuting unreasonable tendencies toward self-denial (*Erub.* 54a). The declaration that at Judgment Day man will be called to account for the enjoyment that he neglected to bring into his life—a sin of omission, as it were—must also be understood in this way (*Yer. Kid.* 4). Sabbaths and festivals were days of joy in the Jewish calendar. "Oneg Shabbath," the delight of the Sabbath, was more than a phrase (*Sab.* 118a). Judaism was incompatible with a Puritanic Sabbath. "The Sabbath is given over unto you, you are not delivered unto the Sabbath" (*Mechilta Ex.* 21:13). The joyous spirit also characterized the festivals (*Pes.* 109a; *Meg.* 16b). It is striking to find that even the Days of Penitence should be enveloped by a spirit of cheerfulness and be conspicuous by an absence of gloom (*Yer. R. H.* i, 57b).

"Let man fulfill the commandments of the Torah in joy, and then they will be counted to him as righteous-



Blowing the horn of the Jubilee to proclaim the year of freedom. From Fuerst's "Pracht-Bibel"

ness" (*Mechilta* 66b) is typical of many passages revealing the supreme delight which the Jew derived from the Law. It was not a burden but a buoy." The ark bears those who bear it." Rabbi Bahya ibn Halwah once declared that "the joy accompanying the carrying out of a religious performance is even more acceptable to God than the 'Mitzvah' itself." Rabbi Joseph Ascari of Safed makes joy a prerequisite for carrying out the Law (see Schechter, S., *Some Aspects of Rabbinic Theology*, 151).

Purim in particular was a day of unrestrained joy; it was a day of redemption and served to unravel pent-up emotions. Even excesses in liquor were not condemned on that day. The Jewish liturgy, though it has its austere aspect, is preeminently a joyous liturgy, especially in the prayers for redemption. The Jewish home was a habitation of joy; cheerfulness enveloped the atmosphere, hope was the dominant mood, optimism the prevailing sentiment and communion with God a source of confidence and security.

LOUIS L. MANN.



Jubal, i.e. "father of all such as handle the harp and the pipe." From a painting by Samuel Hirszenberg

Lit.: Hamburger, J., *Realencyclopaedie für Bibel und Talmud*, article "Freude"; Guttmacher, *Optimism and Pessimism* (1903); Wünsche, *Die Freude in den Schriften des Alten Bundes* (1896); Schechter, S., *Some Aspects of Rabbinic Theology* (1909).

J.T.A., *see* JEWISH TELEGRAPHIC AGENCY.

JUAN RODRIGO DE CASTEL-BRANCO, *see* AMATUS LUSITANUS.

JUATERIE, *see* GHETTO.

JUBAL, in *Gen.* 4:21, son of Lamech and Adah of the family of Cain. He is called the "father of all such as handle the harp and pipe," i.e. he was the discoverer of musical instruments and with this the first art of the nomads. The interpreters have different opinions as to the deeper meaning of this report. The name is apparently connected with *yobel* ("ram's horn").

JUBILEE, a sacred year, ordained in *Leviticus* (25: 8-17, 28-33, 50-54; 27:16-24). The word "jubilee" is generally interpreted to mean "ram" or "ram's horn" and to refer to the horn the blasts of which were to proclaim the beginning of the year on the tenth day of the seventh month (Day of Atonement). Every fiftieth year, according to *Leviticus*, or perhaps every forty-ninth year, the land, excepting houses in walled cities (unless bought of a Levite), was to be returned to the original owners or their descendants; all Israelites sold into slavery for debt, whether or not they had chosen to continue in bondage, were to be freed; the

land, as in the Sabbatical year, was to lie fallow, and nothing was to be sown or reaped, and not even the grapes were to be gathered.

The effect of the legislation with respect to the return of the land was to make all holdings, except property (not belonging to Levites) in walled cities, similar to leasehold interests, to be valued, for the purpose of sale or redemption, according to the number of harvests until the year of Jubilee. The purpose of the legislation was to prevent that joining by a few of house to house and field to field against which Isaiah had cried out (*Isa.* 5:8), and to return in part to an earlier time when men held, as Naboth did (*I Kings* 21:3), the ancestral land inalienable. The ground for the legislation, as given in *Leviticus,* is: "And the land shall not be sold forever; for the land is Mine," and before God men are only "strangers and sojourners" (25:23).

As for the freeing of slaves, it has been held by some to include all, whether Hebrew or foreign, perhaps because of the sweeping injunction to "proclaim liberty throughout the land unto all the inhabitants thereof" and to "return every man unto his family" (*Lev.* 25: 10), and also because of the fundamental commandment, "ye shall have one manner of law, as well for the stranger, as for the home-born" (*Lev.* 24:22). But in the opinion of others the emancipation applied only to Israelites, "who shall not be sold as bondmen" (*Lev.* 25:42), "for they are My servants" (*Lev.* 25:42; see also 25:55); but "of the children of the strangers that do sojourn among you, . . . of them may ye take your bondmen forever" (*Lev.* 25:45-46).

It has been supposed by some that the year of the Jubilee was intended to fall on the seventh Sabbatical year, since it might be impractical to have the land lie fallow for two successive years. In comparison with the regulations for the Sabbatical year, incidentally, it may be noted that those for the Jubilee make no reference to debts. This omission, however, may in part be remedied by the prohibition against lending money upon interest (*Lev.* 25:35-38). Should every Jubilee year be intended as a Sabbatical year also, the regulations of the latter as to debts would, of course, apply. Practical or not, however, there is no certain record of any Jubilee year as there is of Sabbatical years.

The verses of *Leviticus* have necessarily influenced subsequent reformers. As late as Henry George (1839-97), who advocated in the United States a single tax on land, it was argued by him and his followers that all men are equally entitled to the use of what God has created, namely, the land, and that the value which the growth of a community attaches to land should be taken for the use of the community.

See also SABBATICAL YEAR. CHARLES REZNIKOFF.

JUBILEE, MEMORIAL, AND TRIBUTE VOLUMES. In the 19th cent. there arose the custom of honoring scholars by issuing volumes which contained scientific contributions by their colleagues, friends and disciples. Quite often these volumes were preceded by a bibliography of the works of the scholars so honored and appreciations of their achievements. The volumes were usually issued in honor of their fiftieth, sixtieth, seventieth and eightieth birthdays; as memorial volumes after their death; or in celebration of the centenary of their birth. Anniversaries of rabbinical, teaching, literary, or communal activities were often likewise so honored.

The jubilees of Jewish charitable and communal organizations and Jewish schools also offered an opportunity of publishing volumes which contained contributions of historical and scholarly interest. The table below is a chronological compilation of the most outstanding of these jubilee, memorial, and tribute volumes from the viewpoint of the importance of the contributions contained in them. In 1937 there appeared *An Index to Jewish Festschriften,* by Jacob R. Marcus and Albert T. Bilgray, which contains elaborate author, title, and subject indices to over fifty outstanding Festschriften or jubilee volumes; these are indicated on tables (pp. 216-17) by asterisks preceding the publication date. Special anniversary issues of Jewish periodicals have not been included for they are almost too numerous to be listed, as is the case with Festschriften dedicated to Jews prominent in other fields besides Jewish science, as medicine, anthropology, and early Semitics.

In addition to the foregoing, there is a custom which has become very popular since 1930 (possibly as a result of the world economic depression) of dedicating regular issues of periodicals (in German, *Festnummer*) to scholars in lieu of issuing special volumes in their honor. A few random examples are the following: of the *Monatsschrift für Geschichte und Wissenschaft des Judentums* an issue of vol. 63 (1919) was dedicated to the seventieth birthday of Markus Brann; one of vol. 69 (1925) to the seventieth birthday of Eduard Baneth; one of vol. 78 (1934) to the eightieth birthday of Immanuel Löw, and another to the sixtieth birthday of Ismar Elbogen; one of vol. 80 (1936) to the seventieth birthday of Samuel Krauss; and one of vol. 81 (1937) in honor of Eugen Mittwoch. The fifth volume of the *Studies of the Research Institute for Hebrew Poetry* (1939) was issued in honor of the seventieth birthday of Hayim Brody; the third volume of the *Horeb* (1936) was in honor of Bernard Revel's fiftieth birthday; and an issue of vol. 1 (1936) of the *Zion* honored Simon Dubnow's seventy-fifth birthday. Vol. 1 (1934) of the *Annuario di studi ebraici* was dedicated to the memory of Samuel Hirsch Margulies; vol. 2 (1937) to the memory of Angelo Sacerdoti; and the 1928 volume of *Jerusalem* was issued to honor the tenth anniversary of the demise of its founder, Abraham Moses Luncz. Every year since 1936 the periodical *Keneseth* has appeared in memory of Hayim Nahman Bialik, and the fourth and fifth volumes of the Hungarian *Sinai* (1932 and 1933) were dedicated to the sixtieth birthday of Jacob Niemirower.

Issues of student publications of scholarly worth are ofttimes dedicated to their teachers. Thus, vol. 1 (1939) of *Yabneh* (the organ of the religious students of the Hebrew University) commemorated the thirtieth anniversary of Samuel Klein's activity, and vol. 2 (1940) was in honor of the fiftieth birthday of Simhah Assaf; the 1936 issue of *Hedenu* (the organ of the students of the Rabbi Isaac Elchanan Theological Seminary in New York city) was in honor of the fiftieth birthday of Bernard Revel.

The multiple-centennials of great Jewish personalities of the Middle Ages have also been honored by special volumes and dedications of regular issues of periodicals. For example, the 700th anniversary of the death of

Year of Issue	Title	In Honor of	Occasion	Place of Publication	Languages
*1864	Album	Isaac Noah Mannheimer	70th Birthday	Vienna	G, H
*1884	Jubelschrift	Leopold Zunz	90th Birthday	Berlin	G, H, I
*1887	Jubelschrift	Heinrich Graetz	70th Birthday	Breslau	G, H, F
*1890	Jubelschrift	Israel Hildesheimer	70th Birthday	Berlin	G, H
1890	Centenarium	S. J. L. Rappaport	Centenary	Vienna	G
*1893	Festschrift	Akademischer Verein für Jüdische Geschichte und Literatur	10th Anniversary	Berlin	G
1895	Azorszagos Rabbikezö	Moses L. Bloch	80th Birthday	Budapest	Hu
*1896	Festschrift	Moritz Steinschneider	80th Birthday	Leipzig	G, H, F, E, I
*1897	Semitic Studies	Alexander Kohut	"In Memoriam"	Berlin	E, G, H, F
*1899	Recueil	Daniel Chwolson	80th Birthday	Berlin	G, E, F, R
*1900	Gedenkbuch	David Kaufmann	"In Memoriam"	Breslau	G, F, E, H
1900	Gedenkbuch	Samuel David Luzzatto	Centenary	Berlin	G
*1903	Festschrift	Abraham Berliner	70th Birthday	Frankfort	G, H, E, I
*1904	Festschrift	Philanthropin	Centennial	Frankfort	G
*1904	Sefer Hayobel	Nahum Sokolow	25th Anniversary as author	Warsaw	H
1904	Geschichte des Jüdisch-Theologischen Seminars	Jüdisch-Theologisches Seminar, Breslau	50th Anniversary	Breslau	G
*1905	Sefer Hayobel	Moses L. Bloch	90th Birthday	Budapest	Hu, H
1905	Festschrift	Israelitischer Lehrverein für das Königreich Ungarn	25th Anniversary	Würzburg	G
*1906	Jews' College Jubilee Volume	Jews' College, London	50th Anniversary	London	E
*1907	Festschrift	Wolf Feilchenfeld	80th Birthday	Pleschen-Schrimm	G, H
1907	Festschrift	Lehranstalt für die Wissenschaft des Judentums	Dedication of new Home	Berlin	G
*1908	Festschrift	Abraham Harkavy	70th Birthday	Leningrad	G, Gr, H, F, E
1909	Festschrift	Kattowitz Conference	25th Anniversary	Berlin	G
*1910	Festschrift	Salomon Carlebach	40th year of service	Berlin	G, H
1910	Zamelband	Mendele Mocher Seforim (Shalom Jacob Abramowitsch)	75th Birthday	Warsaw	Y
1910	Leben und Lebenswerk	Abraham Geiger	Centenary	Berlin	G
*1911	Festschrift	Israel Lewy	70th Birthday	Breslau	G, H, E
*1912	Judaica	Hermann Cohen	70th Birthday	Berlin	G, E, I
1912	Zimrath Haaretz	Efraim Cohn	25th Anniversary	Jaffa	H
*1913	Studies in Jewish Literature	Kaufmann Kohler	70th Birthday	Berlin	E, G
1914	Jubiläumsbuch	David Frischmann	50th Birthday	Warsaw	G, H
*1914	Festschrift	David Hoffmann	70th Birthday	Berlin	G, H
*1914	Festschrift	Sigmund Maybaum	70th Birthday	Berlin	G
*1915	Festschrift	Jakob Guttmann	70th Birthday	Leipzig	G
*1916	Festschrift	Martin Philippson	70th Birthday	Leipzig	G
1916	Ben Awigdor	Abraham Löb Schalkowitz	25th Anniversary as author and publisher	Warsaw	H, Y
1916	Gedenkschrift	Talmud Torah, Etz Hayim, Amsterdam	300th year of existence	Amsterdam	Du
1917	Zum Andenken	Shalom Alechem (Shalom Rabinowitsch)	"In Memoriam"	Leningrad	Y
*1917	Festschrift	Theodor Kroner	70th Birthday	Breslau	G
*1917	Festschrift	Adolf Schwarz	70th Birthday	Vienna	H, G
1918	Sefer Zikkaron	Eliezer ben Jehudah (Perlman)	60th Birthday	New York	H
1921	Gabe	Nehemia Anton Nobel	80th Birthday	Frankfort	G
1921	Sefer Pinsker	Leo Pinsker	Centenary	Jerusalem	H
*1922	Festschrift	Hochschule für die Wissenschaft des Judentums, Berlin	50th Anniversary	Berlin	G
*1923	Festschrift	David Jacob Simonsen	70th Birthday	Copenhagen	D, G, E, F
*1924	Festschrift	Rabbinerseminar, Berlin	50th Anniversary	Hannover	G
1924	Gedenkboek	Nederlandsch Zionistenverband	25th Anniversary	The Hague	Du
*1924	Sefer Zikkaron	Alexander Sisskind Rabinowicz	70th Birthday	Tel-Aviv	H
1925	Vom Sinn des Judentums	Nathan Birnbaum	60th Birthday	Frankfort	G
1925	Miboker Ad Ereb	Mordecai ben Hillel Hakohen	50th Anniversary as author	Jerusalem	H
*1925	Jubilee Volume	Hebrew Union College	50th Anniversary	Cincinnati	E
*1926	Mélanges	Israel Lévi	70th Birthday	Paris	F

Year of Issue	Title	In Honor of	Occasion	Place of Publication	Languages
*1926	Sefer Hayobel	Judah Loeb Fishman	50th Birthday	Jerusalem	H
1926	Landau-Buch	Alfred Landau	75th Birthday	Vilna	Y, E
*1926	Dissertationes Hebraicae	Ludwig Blau	65th Birthday	Vienna	H
*1927	Jewish Studies	Israel Abrahams	"In Memoriam"	New York	E, G
*1927	Festschrift	Adolf Schwarz	80th Birthday	Vienna	H
1927	Festschrift	Moritz Schaefer	70th Birthday	Berlin	G
1927	Zum Gedenken	Robert Kaelter	"In Memoriam"	Berlin	G
*1927	Sefer Zikkaron	Samuel Poznanski	"In Memoriam"	Warsaw	H
*1927	Sefer Hayobel	Franz-Josef Landes-rabbinerschule, Budapest	50th Anniversary	Budapest	H, E, G, Hu
1928	"Aus Unbekannten Schriften"	Martin Buber	50th Birthday	Berlin	G
*1928	Festschrift	Claude G. Montefiore	70th Birthday	Berlin	G, E
*1928	Festschrift	Realschule der Israelitischen Religionsgesellschaft	75th Anniversary	Frankfort	G
*1928	Jüdische Studien	Joseph Wohlgemuth	60th Birthday	Frankfort	G
*1929	Festgabe	Academie für die Wissenschaft des Judentums	10th Anniversary	Berlin	G
*1929	Studies in Jewish Bibliography	Abraham Solomon Freidus	"In Memoriam"	New York	E, G, H, Y
*1929	Tziyyunim	Jakob Naftali Simchowitsch (Simchoni)	"In Memoriam"	Berlin	H
*1929	Festschrift (2 vols.)	Jüdisch-Theologisches Seminar	75th Anniversary	Breslau	G, H
*1930	Festschrift	Hayim Brody	60th Birthday	Berlin	G
*1930	Festschrift	Simon Dubnow	70th Birthday	Berlin	G, E, F
1930	Miscellanea	Hirsch Perez Chajes	"In Memoriam"	Florence	I
1930	Sefer Hayobel	Meir Shapiro	20 years of communal activity	Lodz	H
1930	Festschrift	Afike Jehudah Society	60th Anniversary	Prague	G
*1931	Festschrift	Jacob Rosenheim	60th Anniversary	Frankfort	H, G
*1931	Sefer Hayobel	M. Z. Braude	60th Birthday	Warsaw	H, P
1931	Raccolta	Ugo Hirsch	"In Memoriam"	Ferrara	I
*1933	Abhandlungen	Hirsch Perez Chajes	"In Memoriam"	Vienna	H, E, G
1933		Israelitisch-Theologische Lehranstalt in Wien	40th Anniversary	Vienna	G
1933	Sefer Hayobel	Solomon A. Rosanes	70th Birthday	Russia	H, F, I, G, L, S
*1934	Sefer Bialik	Hayim Nahman Bialik	60th Birthday	Tel-Aviv	H
1934	Sefer Hayobel	Simon Hevesi	40 years of service	Budapest	H, Hu
1935	Minhah Ledavid	David Yellin	70th Birthday	Jerusalem	H
1935	Festschrift	Aron Freimann	60th Birthday	Berlin	G, E, I, F
1935	Jewish Studies	George Alexander Kohut	"In Memoriam"	New York	E, H, G
1935	Gibeath Shaul	Saul Silber	25 years of communal activity	Chicago	H, E
1935	Kebod Hachamim	Bernard L. Levinthal	70th Birthday	Philadelphia	H, E
1935	Journal of the Jewish Palestine Exploration Society	Aaron Mazie	"In Memoriam"	Jerusalem	H, F
1935	Minhah Todah	Max Dienemann	60th Birthday	Frankfort	G
1936	Orient and Occident	Moses Gaster	80th Birthday	London	G, E, H
1936	Sefer Hayobel	Simon Shkop	50 years of teaching	Vilna	H
1936	Vezoth Liyehudah	Judah Leo Landan	70th birthday	Tel-Aviv	H, E
1936	"Ye Are My Witnesses"	Samuel Daiches	25 years of teaching	London	E
1937	Azkarah (3 vols.)	Abraham I. Kook	"In Memoriam"	Jerusalem	H
1937	Jubilee	Eduard Mahler	80th Birthday	Budapest	Hu, I, G, H, E, F
1937	Festschrift	Armand Kaminka	70th Birthday	Vienna	G, I, H
1937	Festschrift	Jakob Freimann	70th Birthday	Berlin	G, H
1937	Sefer Hayobel	Samuel Krauss	70th Birthday	Jerusalem	H
1937	Sefer Kiausner	Joseph Klausner	60th Birthday	Tel-Aviv	H
1937	Sefer Hayobel	Moses Schorr	60th Birthday	Warsaw	H, P
1938	Zichron Yehudah	Ludwig Blau	"In Memoriam"	Budapest	H, G, Hu
1938	Essays and Studies	Linda R. Miller	"In Memoriam"	New York	E, H, G
1938	Festschrift	Leo Baeck	25th Anniversary of activity	Berlin	G
1938	Scritti	Dante Lattes	40 years of journalistic activity	Rome	I, F
1938	Anniversary Book	Judah L. Magnes	60th Birthday	Jerusalem	H, E
1938	Sefer Touroff	Nissan Touroff	60th Birthday	Boston	H
1939	Sefer Hayobel	B. M. Lewin	60th Birthday	Jerusalem	H
1939	Emlékkönyv	Arnold Kiss	70th Birthday	Budapest	Hu
1940	Kobetz	Gedalia Unna	"In Memoriam"	Jerusalem	H
1941	Emlékkönyv	Bernát Heller	60th Birthday	Budapest	Hu

D = Danish; Du = Dutch; E = English; F = French; G = German; Gr = Greek; H = Hebrew; Hu = Hungarian; I = Italian; L = Ladino; P = Polish; R = Russian; S = Spanish; Y = Yiddish. *Indexed by Marcus and Bilgray.

Maimonides was marked by the two-volume work, *Moses ben Maimon* (1908 and 1914), edited by Wilhelm Bacher, Markus Brann, and David Simonsen; and the octocentennial of Maimonides' birth in 1935 called forth many volumes of essays, such as the Hebrew *Rabbenu Mosheh ben Maimon* (1935), edited by Judah Loeb Fishman; the *Anglo-Jewish Papers,* in memory of Maimonides (1935), edited by I. Epstein; and the *Essays of Maimonides* (1941), edited by S. Baron. Almost every important Jewish periodical marked this octocentennial with special issues.

The 500th birthday of Isaac Abravanel in 1937 called forth many books and commemorative issues, among them *Isaac Abravanel—Six Lectures* (1937), edited by J. B. Trend and H. Loewe. The 900th birthday of Rashi and the 800th anniversary of the death of Judah Halevi, both of which fell in 1940, were the signals for many studies and biographies, and again most Jewish periodicals honored their memories by means of special issues. In 1941 the American Academy for Jewish Research published the *Rashi Anniversary Volume* (New York). HIRSCHEL REVEL.

JUBILEES, BOOK OF, a work of the Old Testament Pseudepigrapha, which gives an exposition of the main beliefs of a Pharisaic Jew of the later Maccabean period. It is a restatement to some extent of *Gen.* 1 to *Ex.* 12, from the Creation to the establishment of Passover as an institution. The Book of Jubilees is known also as the "Little Genesis," not because it is smaller in content than the Biblical *Genesis,* but probably because it has less authority and goes into greater detail. The work was originally written in Hebrew (under the titles *Hayobelim* and *Bereshith Zuta*); it has also been called the Apocalypse of Moses, the Testament of Moses, the Book of Adam's Daughters, and the Life of Adam. These various titles were used by ancient authors until the 12th cent., when the book seems to have disappeared. It was discovered again in the Ethiopic version around the middle of the 19th cent., and was published by Dillmann in a German translation (1850-51). In 1859 his Ethiopic text appeared. This Ethiopic text was a translation of the lost Greek text, which in turn was a translation from the original Hebrew.

The Book of Jubilees is written in the Midrashic vein. The writer is anxious to give his readers a knowledge of the basic ideas of the Judaism of his day. He therefore stresses those particular teachings which had become important, and either only mentions or leaves out altogether the parts of *Genesis* in which he is not interested. Besides this, he incorporates into his work some of the traditions which grew up after the close of *Genesis,* and to that extent he deviates from the canon text. He is particularly concerned about teachings which were being violated by the growing Hellenistic influence, and about impressing upon his generation the danger and the penalties that will come upon those who violate the teachings which he deems most important.

The author omits certain incidents because they do not concern, or because they violate, principles which he wants to stress. He says nothing about the angels' coming to Abraham (*Gen.* 18:2-8); he does not mention the incident of Abraham's interceding with God in behalf of Sodom (*Gen.* 18:16-33); he omits Abraham's deception of the Egyptians in respect to his wife Sarai (*Gen.* 12:10-20), Jacob's methods of increasing his flocks (*Gen.* 30:37-42), and other incidents of a similar nature. The blessing of Jacob in *Gen.* 49 is purposely suppressed, and Charles suggests as the reason "because of its severity on Levi, and its giving preeminence to Judah." The author, who wrote in the Maccabean era, always puts Levi above Judah, because in that period the rulership was vested in the priestly Hasmonean family.

On the other hand, those incidents which fit into the Pharisaic frame of the author are dwelt on and enlarged. The patriarchs are glorified in accordance with the post-Biblical tradition. They are made saints and paragons of piety and holiness. This is, of course, in keeping with the exaltation of Abraham, Isaac, Jacob and Joseph after the close of the Bible.

The Torah, both that which was written and that which was handed down and later formed the major content of the Oral Law, is pointed out as Israel's guide and holy possession. By it the Jewish people are to be ruled and directed. It came from the Almighty and has been carefully handed down by Moses, by the Patriarchs and by the fathers to the children after them. Israel is God's people, by His choice, not theirs. Therefore they are to regard themselves as separated from other peoples, and this separation must be accomplished through certain laws and customs which they may not disregard, but which they must observe. They are under the direct Providence of God, and in this regard differ from other nations, which are ruled by angels. The laws regarding morality are particularly stressed, and Israel must be a moral people, because it is God's people. The festivals are emphasized, and of course the Sabbath. Intermarriage, adultery, theft, incest, and similar violations are strongly interdicted, and for some of these the death penalty is ordained. Reverence for parents, obedience to God, loyalty to land and to the Torah and the people of Israel, are mentioned again and again. Demonology, angelology and Messianism are dealt with at some length; this furnishes a clew to the later development of some of the religious ideas that became important in the post-Biblical period. The tribe of Levi is exalted, in accordance with the writer's love for the Maccabeans, and the law relating to the establishment of the jubilee plan of counting the years is emphasized. It is from this emphasis and from the method of counting by jubilees that the work gets its name.

Out of this mass of story, legend and oriental speculation appears the essence of the contemporary religious life of the Jew, namely, the worship of God and the importance of an ethical life. Surrounding the whole being of Israel and pervading it, as developed and depicted by the author, was the ethical motive. The commands, the statutes, the festivals, and the customs are but means toward strengthening the people in the work for which Israel was chosen, namely, to be the priests of the God of Righteousness to the rest of mankind. The thought is well summed up in an early passage of the book, in which Noah commands his children, after telling them the story of the Flood and of his own deliverance: "And now my children, hearken: Work judgment and righteousness that ye may be planted in righteousness over the face of the

whole earth and your glory be lifted up before God, who saved me from the waters of the flood" (7:34).

The work divides the years of the world from the Creation into jubilees (*Ex.* 23:10-11; *Lev.* 25:8-12, 20-22) of forty-nine years each. Each jubilee is further divided into seven year-weeks of seven years each, so that in fixing any date, "the author determines the exact month of the exact year of the exact jubilee-period" in which the event occurred. In other words, for the writer of Jubilees, time is divided into years, weeks of years, and jubilees, of one, seven and forty-nine years in length, respectively. Each event in the book is dated in this fashion, for instance, "And in the seventh jubilee, in the third week, Enos took Noam his sister to be his wife." This date would be equivalent to between 309 and 315 after the Creation. The birth of Moses is given as "in the fourth week, in the sixth year thereof, in the forty-eighth jubilee," that is, 2330 since Creation; Israel entered Canaan at the close of the fiftieth jubilee, or 2450 since Creation.

In 1895 Charles published the Ethiopic version of the work, after a comparison with the four extant manuscripts, with the Masoretic and Samaritan texts, as well as with the Greek, Syriac, Vulgate and Ethiopic versions of the Pentateuch, and the Hebrew, Syriac, Greek and Latin fragments of the work. An English translation of this version was made by Charles in 1902, and it remains the best on the subject. Besides the Dillmann and Charles translations, there are those of Schoddie in English and Littmann in German.

The exact date of the book is not known. All authorities agree that it must have been written after the 4th cent. B.C.E. and before the destruction of the Temple in 70 C.E. Charles puts the time somewhere between 135 and 105 B.C.E.; Schürer, Ronsch and Dillmann in the 1st cent. C.E. Jellinek puts the time somewhat earlier; Singer believes that it was the work of a Jewish Christian about 58 to 60 C.E. The most probable suggestion is that of Charles, that it was written by a Hasid or Pharisee toward the end of the 2nd cent. B.C.E. Goldman puts the date of composition after the death of John Hyrcanus (104 B.C.E.) and before the rise of Herod (37 B.C.E.).

G. George Fox.

Lit.: Charles, R. H., *The Book of Jubilees* (1902); Beer, B., *Das Buch der Jubiläen und sein Verhältnis zu den Midraschim* (1856); Singer, W., *Das Buch der Jubiläen* (1898); Rosenthal, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1898-99); Büchler, in *Revue des études juives,* vol. 82, p. 252 et seq.; Bohn, F., in *Theologische Studien und Kritiken* (1900); Kahana, A., *Sefarim Hitzonim* (1936).

JUD SÜSS, *see* Oppenheimer, Joseph.

JUDACA, JUDACARIA, *see* Ghetto.

JUDAH (Hebrew, *Yehudah*), **1.** fourth son of Jacob and Leah, and ancestor of the tribe of Judah. He was born at Haran, and his name is explained as meaning "praise (to) the Lord" (*Gen.* 29:35). His story is told with that of his father and brothers in *Gen.* 29 to 50. He suggested to his brothers that they sell Joseph rather than kill him, and he was later the leader of the brothers in their second journey to Egypt. Immediately after the sale of Joseph he left the family residence and settled in Adullam; according to Rashi to *Gen.* 38 (cf. also *Midrash Gen.* 85) this was because his brothers reproached him when they saw the mourning of their father. He married a Canaanite woman and had three sons, Er, Onan, and Shelah. The two older ones died young, but Shelah survived. This story is probably a tribal legend which expresses symbolically the fact that the tribe of Judah separated from the other tribes for a while, that it first strengthened itself in Canaan by amalgamation with the primitive population, and that two of its clans disappeared in that way, while the third survived. The latter was then divided into the sub-clans of Perez and Zerah. Perez was again divided into Hezron and Hamul (*Gen.* 46:12; *Num.* 26:20; cf. *I Chron.* 4:1). In the Blessing of Jacob, the leadership of the people is promised to Judah (*Gen.* 49:8-12).

2. one of the twelve tribes of Israel. The tribe of Judah led the marches in the wilderness (*Num.* 2:3, 9) and had the greatest number of warriors (*Num.* 1:27; 26:22). According to *Joshua,* Judah joined the other tribes in the conquest of Canaan, and then received its territory by lot; but according to *Judges,* Judah and Simeon together were the first to enter the land and they conquered the southern part of the country (Negeb). However, the conquest does not seem to have been permanent. Judah had to be satisfied with the barren hill-country, since the people of the coastal plain had iron chariots (*Judges* 1:19). After this Judah practically vanishes from the scene of history for a long time. Two Judean judges, Othniel and Ibzan, are mentioned. The Song of Deborah (*Judges* 5) makes no reference to Judah.

Judah shared the possession of the Negeb with other Hebrew tribes (Jerahmeelites, Calebites and Kenites), and was only gradually able to absorb them by the time that David became king. David himself may have brought about the union through his victories and may have incorporated these three tribes into his kingdom. It was through him and with him that Judah once more entered the tribal union of Israel and acquired paramount importance; *Gen.* 49:8-12, which speaks of the leadership of Judah, may refer to this fact. The tribal kingship of David over Judah (*II Sam.* 2:4) led to his kingship over Israel (*II Sam.* 5:1-3). Jerusalem was captured and was elevated to the capital by David and Solomon, the latter creating a cult center in the Temple. After the death of Solomon, the tribe of Judah disappeared into the kingdom of the same name.

The territory occupied by the tribe was originally very small, and it was enlarged by the incorporation of other tribes, the conquests of David and the taking of Jerusalem. The boundaries mentioned in *Josh.* 15:1-12 give the area occupied by the tribe in the time of David. This was bordered by Edom on the south, the Jordan river and the Dead Sea on the east, the territory of Benjamin on the north, and the Mediterranean Sea on the west, including the Philistine territory as part of the tribal area. The Bible speaks of various divisions of this territory: the hill-country of Judah, principally devoted to vineyards and cattle-raising; the wilderness of Judah, west of the Dead Sea; the Negeb, the border land to the south; the Shefelah, or low hill-country of Judah, between the hill-country proper and the coastal plain.

3. one of the two kingdoms into which Palestine was

divided after the death of Solomon (about 935 B.C.E.) as a result of the revolt of the northern tribes under Jeroboam against Rehoboam, son of Solomon. It comprised that part of the country which was south of Beth-el, namely, part of Benjamin, and all of Judah and Simeon. The dynasty of David remained on the throne during its entire existence, and Jerusalem was always its capital. This arrangement, which hindered civil feuds, gave the state a stability which facilitated the development of its religious life. Politically, it was a small state, always insignificant, and often dependent on its more powerful neighbors. Its history is told in *I Kings* 12 to the end of *II Kings, II Chron.* 10 to 36, and in the writings of the contemporary prophets.

The kings of Judah, with the approximate period of their reigns (all the dates are B.C.E.), were as follows:

1. Rehoboam (937-920)
2. Abijah (Abijam; 920-917)
3. Asa (917-876)
4. Jehoshaphat (876-851)
5. J(eh)oram (851-843)
6. Ahaziah (843-842)
7. Athaliah (842-836)
8. Joash (836-796)
9. Amaziah (796-767)
10. Uzziah (Azariah; 767-737)
11. Jotham (737-735)
12. Ahaz (735-720)
13. Hezekiah (720-692)
14. Manasseh (692-641)
15. Amon (641-639)
16. Josiah (639-608)
17. Jehoahaz (Shallum; 608)
18. Jehoiakim (Eliakim; 608-597)
19. Jehoiachin (Jeconiah; 597)
20. Zedekiah (Mattaniah; 597-586)

Rehoboam, the son of Solomon, tried to reconquer Israel. However, Egypt, which had previously supported Jeroboam in his rebellion, now came to his rescue. Shishak (Sheshonk) was more than glad to have the opportunity of plundering the treasures of the Temple of Solomon, and of restoring the pre-Israelite domination of Palestine by Egypt; however, it is certain that his sway did not last long.

Abijah, the son of Rehoboam, seems to have been the first to seek an alliance with Syria, which secured for him a temporary victory over Israel.

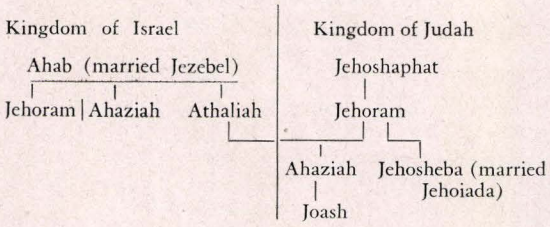
In the same way Asa secured peace. He was the first recorded as combatting the immoral cult of Astarte, and had deposed his own mother from her dignity on that account.

Jehoshaphat continued his father's warfare against religious immorality. The reform of the courts of justice, ascribed to him by *Chronicles,* is probably only inferred from his name. He tried to revive the maritime commerce of Solomon, but met with misfortune. Jehoshaphat also furnished assistance to Ahab of Israel in his wars against Assyria, Aram, and Moab, and Ahab's daughter Athaliah became the wife of Jehoshaphat's son Jehoram.

Jehoram was almost as unfortunate as his brother-in-law of the same name in Israel; he lost Edom and access to the sea and overseas trade, as well as Libnah on the Philistine border.

His son Ahaziah, with his forty-two "brothers", was killed by Jehu while he was the guest of his uncle Jehoram of Israel at Jezreel; he had reigned for only a year. Thereupon his mother Athaliah, whose only motive was probably ambition, killed the remainder of the family (except for Joash), so that she herself could take over the rulership.

Family Tree:



Athaliah was the only woman to reign over the ancient Israelites, and she was partly of foreign origin and character. She maintained herself in power for six years.

She was then overthrown and slain by the priest Jehoiada, Jehosheba's husband, who at the same time suppressed the worship of Baal which the queen had introduced. He now placed upon the throne the seven-year-old Joash, who had been saved by the intervention of Jehosheba from the general massacre perpetrated by Athaliah. Jehoiada governed the state until Joash reached his majority, and no doubt he was the actual ruler for many years afterwards; for Joash was so weak of will that he was murdered after a long and indolent reign, because he purchased the withdrawal of the Aramean king Hazael from Jerusalem by giving him all the Temple treasure.

From this time on the priesthood became an ever greater factor in the control of the state. Amaziah began his reign energetically with the punishment of the murderers of his father. He also won back Edom by a battle in the Valley of Salt and the capture of the capital Sela (Petra), a victory which his successor enlarged by the capture of Elath on the Arabian gulf. But his success made him presumptuous, and he ventured to challenge the kingdom of Israel. He was defeated and taken prisoner, and had to ransom himself by giving up the treasures of the Temple and the palace, suffering the walls of Jerusalem to be razed, and giving hostages. Eventually he was assassinated by his own subjects. Nevertheless, this resulted in no change of dynasty, as had been the case in Israel, for in two centuries the people had grown too closely attached to the house of David.

Azariah (Uzziah), Amaziah's son, although he was only sixteen, succeeded him on the throne of Judah. He was clever enough to provoke neither the opposition party nor Israel, but used his long reign to strengthen the state internally. *Chronicles* tells of his building fortresses in the southern wilderness, of the fortification of Jerusalem, the enlargement and better equipment of the army, which won victories over the Philistines and the Ammonites, but also of such works of peace as the building of cisterns, the promotion of agriculture and cattle-breeding, and possibly also of maritime traffic from Elath.

Toward the end of his life, Uzziah became leprous, and his son Jotham acted as regent and became king after his death.

The latter's son Ahaz (properly Jehoahaz) was the first to introduce that policy of coalitions which was so fatal to the kingdom of Israel. This was contrary to the advice of the prophet Isaiah, whose first datable speeches come from that time, and who, applying the principles of Amos and Hosea to Judah, preached: "Peace without

and work within!" When Aram and Ephraim wished to force Judah into a coalition against Syria, and then waged war against it, Ahaz sent tribute to Assyria. This at first had a good result, for Tiglath-pileser destroyed Aram and cut Israel in two. Nevertheless, Isaiah's political farsightedness was correct, for Ahaz humbled himself before the great king at Damascus and introduced the Assyrian form of worship into the Temple in Jerusalem. It was still worse when Judah became a bone of contention for the world powers Assyria and Egypt, and their partisans within Judah were in a constant state of conflict. Despite all this, the prophet Isaiah preserved the country for forty years and prevented it from being carried away in the unsuccessful revolt of the petty states of Syria and Palestine, which incidentally brought about the final extinction of the Kingdom of Israel.

When Sennacherib followed Sargon in 705 B.C.E., Hezekiah disregarded the prophet and made a new coalition under the leadership of Egypt and Babylonia (Merodach-baladan). *Isa.* 28 describes the agitation of Isaiah when he heard of this political maneuver. He was terribly right, for Sennacherib overthrew Babylonia and marched through the coast lands conquering and plundering. According to Sennacherib's own triumphal report, he captured forty-six cities in Judah and counted their inhabitants, to the number of 200,150, as his subjects. Hezekiah sent a heavy tribute to him at his camp near Lachish. This did not stay Sennacherib; after defeating an Egyptian army, he threatened Jerusalem, which Hezekiah had strengthened for a siege by the excavation of the Siloam tunnel, constructed in the time of peace. The advance of the Assyrian king was felt by Isaiah to be presumption on the part of the "rod of God's anger"; he encouraged Hezekiah to hold out, and once more he was right, for Sennacherib was suddenly forced to retire, apparently because of a pestilence in his army, referred to in the Bible as the work of the angel of the Lord. (Despite the numerous speeches in the book of *Isaiah;* two reports in *II Kings* 18 and 19, and the cuneiform inscription of the Taylor Prism, there is much about this war that is still dubious; many scholars believe that there were two campaigns, one in 701 B.C.E., the other after 690 B.C.E.)

This victory of the God of Israel led the people to believe in the prophet and willingly to purify the Temple of all traces of heathenism. They destroyed the brazen serpent of ancient Israel as well as the Assyrian innovations of the time of Ahaz, accepted ethical monotheism, but apparently overdid their veneration of the Temple. This superstitious veneration for the shrine was scourged by Micah (*Micah* 3:12), who uttered the threat: "Zion for your sake shall be plowed as a field."

While Manasseh reversed the policy of his father and again courted Assyria, thus obtaining half a century of peace, in return he was required to furnish Assyria with auxiliaries against Egypt. However, the consequence was a boundless religious syncretism; Astarte, Baal, the host of the heaven, even the sacrifice of children in the valley of Hinnom, were again introduced.

Manasseh's successor and imitator, Amon, was assassinated after he had reigned two years, and was succeeded by his eight-year-old son Josiah.

The principal event of Josiah's reign was the promulgation of the "book of the law of Moses," which now forms the nucleus of *Deuteronomy.* This was a further development of the old laws, plus the demand for an imageless worship of the One God and the limitation of all sacrificial service to Jerusalem as prerequisites for the welfare of the state. This book was introduced in 621 B.C.E. as the law of the land. It brought about not only the gradual transformation of the whole inner life of the kingdom of Judah, but also assured the final victory of the prophetic movement.

Hand in hand with this religious reformation went a political renaissance, made possible by the increasing weakness of Assyria, now hard pressed by Media and Babylonia. Egypt took the side of its former foe, Assyria, and after the fall of Nineveh, in 612 B.C.E. (now known from the Gadd Chronicle, published in 1929), claimed the western provinces, as far as the Euphrates. When Pharaoh-necoh marched eastward with a great army in 608 B.C.E., "he slew Josiah, who came against him, at Megiddo" in the Plain of Esdraelon. Pharaoh-necoh did not even leave his son Shallum (*Jer.* 22:11), i.e. Jehoahaz, on the throne, but took him prisoner (he died in Egypt), and instead made his brother Eliakim a vassal king under the name of Jehoiakim.

Jehoiakim was addicted to foreign ways, and reintroduced the heathenism of Manasseh. He continued in the same policy even after the final victory of Babylonia over Egypt in a great battle at Carchemish (about 605 B.C.E.). For several years he seems to have paid tribute to Babylonia, after which he revolted. Nebuchadrezzar (Nabukudurri-ussur II, Nebuchadnezzar in certain of the Biblical reports), king of Babylonia, hastened to punish him.

Since Jehoiakim had died in the meantime, he found his son Jehoiachin (Jeconiah) on the throne. Jerusalem fell after a siege of three months. Nebuchadrezzar took the king away to Babylonia, together with 10,000 nobles, priests, professional soldiers, and armorers, and the treasures of the Temple. Jehoiachin died in Babylon, after a later act of amnesty had set him free from his prison.

His uncle Mattaniah, the son of Josiah, became king under the name of Zedekiah. His reign was without peace, since the seductive picture of freedom, to be gained with the assistance of the Egyptians, was too enticing for him to resist.

Then came the end. The Babylonians marched against Jerusalem and captured it at the end of half a year, despite a desperate defense and a weak effort at rescue on the part of the Egyptians. Zedekiah made a vain attempt to escape, was blinded and cast into chains at Riblah, after he had seen his sons executed. Many of the notables were condemned to die, the city was sacked, the walls torn down, the Temple burned (Ab, 586), and the inhabitants deported to Babylonia.

Gedaliah was set up in Mizpah as governor over the poor rural population that remained. A few months later he was assassinated in an abortive revolt which killed some of the Babylonian garrison. Although only a few had participated in the revolt, the people feared reprisals and emigrated in a body, according to the Bible, to Egypt, where a new settlement was forming.

The Kingdom of Judah thus came to an end after an existence of about 350 years. It was never a power-

ful country, and was generally on the defensive against the attacks of more powerful neighbors. But it served as the cradle for the great religious development that flowered in the teachings of the prophets, that made Judaism a religion independent of land and shrine, a relationship between worshippers everywhere and an invisible, ever-present God. Because of this, the end of the kingdom did not mean the end of the nation, but its transformation into a religious community.

See also ISRAEL. For the further history of the territory of Judah, *see* JUDEA. HUGO FUCHS.

Lit.: The Biblical histories and dictionaries for the period covered and the characters mentioned.

JUDAH I (patriarch), *see* JUDAH HANASI.

JUDAH II and III (patriarchs), *see* JUDAH NESIAH.

JUDAH ABRAVANEL, *see* ABRAVANEL, JUDAH.

JUDAH ARYEH DA MODENA, *see* LEON DA MODENA.

JUDAH BAR EZEKIEL, Babylonian Amora, generally called simply Rab Judah, b. about 219 C.E.; d. 299 C.E. Endowed with tireless energy, an exceptionally retentive memory, and a keen analytical mind, Judah decided, early in life, to become acquainted with all the Tannaitic and Amoraic legal traditions. The only way of accomplishing this was to attend the various great academies. To this end he first attended the academy of Sura, where he quickly became the outstanding pupil of its great head, Rab (Abba Aricha). In 247, when Rab passed away, Judah, who by that time had become a noted scholar, next attended the academy of Nehardea, whose head, Samuel, respected him highly, and referred to him, especially when they disagreed, as *shinena* ("the sharp-witted"; for example, *Ber.* 36a). Upon Samuel's death in 257, Judah visited other academies, completing his mastery of the legal traditions. In 259, when political conditions brought about the closing of the academy of Nehardea, Judah opened an academy in Pumbeditha which attracted most of the Nehardea pupils.

In Pumbeditha, Judah bar Ezekiel developed a dialectical system which consisted mainly in clarifying the meaning of the legal traditions by reconciling all apparent contradictions between them and related traditions emanating from other sources. While still a pupil of his father, from whom he received his early education, Judah gave evidence of this dialectical ability (*Kid.* 32a). Although this system was very successful, it was by necessity sometimes forced, which prompted the remark that the "keen minds" (*Sanh.* 17b) of Pumbeditha could "drive an elephant through the eye of a needle" (*B.M.* 38b). He was especially interested in the development of civil and criminal law, to which he devoted much attention in his lectures (*Taan.* 24a; *B.K.* 30a). In 297, when Huna, head of the Sura academy, passed away, most of his pupils went to Pumbeditha; this made Judah the acknowledged spiritual head of Babylonian Jewry for the two years which were to elapse until his death in 299.

In the Talmud the name of Judah bar Ezekiel occurs more frequently, and his authority carries more weight, than that of almost any other Amora. His outstanding contribution was his extensive collection of legal traditions which he classified with the utmost accuracy in regard to the names of the authors and their exact phraseology.

So great were his piety and his merits that when he prayed for rain in times of drought, people were sure that rain would come (*Taan.* 24a). He supported himself by selling wine (*B.M.* 40a; *Hul.* 94a), and was interested in natural science (*Sab.* 77b). He strongly objected if his pupils decided to leave Babylonia and visit the Palestinian academies, for he felt that there was more knowledge of the Torah to be gained in Babylonia. This made it necessary for them to leave without his permission (*Ber.* 24b).

An obscure passage (*R.H.* 35a) states that Judah bar Ezekiel was so absorbed in study that he would pray only once in thirty days. The probable meaning of this passage is that only once in thirty days would he set aside a special period for intense soul-searching prayer (*Sab.* 118b; *Ber.* 30b).

Judah placed great stress on family purity, and for this reason he could not find a suitable wife for his son Isaac, as he was never entirely sure of the purity of her family stock (*Keth.* 71b). His agitations about this problem caused a number of broken engagements and even divorces, and when a mob once got together to stone him, he dispersed them by threatening to reveal their antecedents (*Keth.* 70b). HIRSCHEL REVEL.

Lit.: Bader, G., *The Jewish Spiritual Heroes*, vol. 3, pp. 124-32; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 542-52.

JUDAH BEN ASHER, Talmudist, b. Cologne, Germany, 1270; d. Toledo, Spain, 1349. He was the fourth son of Asher ben Jehiel and brother of Jacob, the compiler of the code *Arba Turim*. Judah left Germany in 1285 because of persecutions and went to Toledo; he returned to Cologne a little later to marry the daughter of his brother Jehiel, but again migrated to Toledo in 1305, bringing his father with him. While he himself followed a business career, he used his influence in the community to have his father chosen rabbi; he became his representative in 1321 and his successor in 1327.

He was a disinterested and stern judge, who, though eschewing capital punishment, did not hesitate to impose life sentences upon malefactors, his decisions being recognized by the Castilian government in cases affecting both Jews and non-Jews. In his youth, though suffering from an eye malady which he asserts hindered his literary production, he took up philosophic problems, in addition to his rabbinic studies, but the latter was his absorbing passion. In his old age he deplored the fact that he could give no instruction in grammar and Bible exegesis, because they were not taught in Germany and thus remained closed to him. He rejected astrology, which was then in its heyday. His sermons, directed against liars, scoffers, flatterers, slanderers, the dissolute and the arrogant, probably reflect the milieu of the time. Among his pupils were Menahem ben Saruk and Hayim Vives.

Judah was extraordinarily humble. When a disagreement arose between him and some members of his congregation he was about to remove to Seville, but the community induced him to remain and even doubled

his salary. He was not, however, favorably inclined toward Spain, recommending to his five sons that they emigrate to Germany.

On September 18, 1346, imitating his father, Judah made his sons sign an agreement to give a tenth of their earnings for charitable purposes. His testament (*Iggereth Hatochahah*) contains moral admonitions as well as an autobiography. Judah was recognized as the greatest rabbinical authority of his age. His responsa, together with a fragment of his commentary on the Talmudic tractate *Sabbath,* were published by David Cassel, under the title *Zichron Yehudah* (Berlin, 1846). He also wrote a Halachic compendium called *Hukkath Hatorah,* and an astronomical work, *Hukkath Hashamayim,* is ascribed to him.

Lit.: Cassel, D., introduction to *Zichron Yehudah* (1846); Schechter, *Beth Talmud,* vol. 4, pp. 340-46, 372-79; Freimann, A., "Die Ascheriden," *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 13, pp. 142-254.

JUDAH BEN BABA, Palestinian Tanna, b. toward the middle of the 1st cent. C.E.; d. as a martyr about 137 C.E. He was a disciple of Samuel Hakatan, and his principal disputes were with Akiba.

During the Hadrianic persecutions it was made a capital offense by the emperor either to give or to receive rabbinical ordination (Semichah). When Akiba died there was no one to ordain his pupils; Judah ben Baba gathered and ordained five (some say six) of them in a narrow pass between Usha and Shefaram. When he saw the Roman soldiers approaching, he permitted the pupils to make their escape by blocking the narrow pass with his body, which was soon pierced by 300 javelins (*Sanh.* 14a).

In the eyes of his contemporaries, Judah ben Baba was a man of faultless piety. In fact, whenever the Talmud speaks of a *Hasid* (pious man) and does not give his name, either he or Judah ben Ilai is meant (*B.K.* 103b). Judah was the bearer and transmitter of certain laws which, he testified, had actually been in operation. The most important of these was that the wife of a man who had disappeared (*'agunah*) might contract a new marriage, even if only one witness testified to the death of her husband (*Eduy.* 6:1; 7:2; *Yeb.* 16:5).

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1, pp. 310-12; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 554-55.

JUDAH BEN BARZILLAI (generally known as Al-Bargeloni, "the Barcelonian"), Talmudist and codifier, b. Barcelona, Spain, 1070; d. Barcelona, at the beginning of the 12th cent. Judah came of a distinguished family whose members were generally given the title Nasi, "prince." Little is known of his life except his friendship wih Abraham ben Isaac, who consulted Judah on difficult questions, and a difference of opinion with Abraham bar Hiyya over a proposed postponement of a wedding because of unfavorable omens, Abraham agreeing to the postponement and Judah regarding it as superstitious and contrary to Jewish law. Judah possessed a large library and was especially concerned with obtaining correct manuscripts. He had a profound knowledge of Talmudic and Midrashic literature, and was acquainted with the philosophical works of Saadia and Samuel ben Hophni.

Judah made a code of the entire Jewish ritual and civil law, but this, being superseded by later codes, is no longer extant and survives only in citations in no less than forty later writers. He wrote also: a commentary on the *Sefer Yetzirah,* published by Halberstamm in 1885; *Sefer Hashetaroth,* on contracts; *Sefer Haittim,* containing regulations for the Sabbath, of which a small part, written before 1140, was preserved and published in 1903; *Seder Nashim,* on marriage law; *Sefer Hadinim,* on civil law. All but the first may be portions of his larger code.

JUDAH BEN BATHYRA, *see* BATHYRA.

JUDAH BEN DAVID HAYYUJ, *see* HAYYUJ, JUDAH BEN DAVID.

JUDAH BEN ELIJAH HADASI, *see* HADASI, JUDAH BEN ELIJAH.

JUDAH BEN ILAI, generally called simply Rabbi Judah, Tanna of the third generation, who lived in Palestine during the 2nd cent. His teachers included Tarphon and Akiba. He was one of the five students who received secret ordination from Judah ben Baba during the Hadrianic persecutions (*Sanh.* 14a), and he later recorded the expedients used to maintain as much as possible of the religious law during this period when it was proscribed. At the end of the persecutions Judah attended the synods convened at Usha and at Jabneh. In all these meetings he was the first one called upon to speak, and for this reason received the surname Rosh Hamedabberim ("first of the speakers"). He was of a peaceful and friendly disposition and got on well with the Roman authorities; he defended their rule, pointing out the bridges, baths and other public works that the Romans had constructed in Palestine.

Judah was very poor; he avoided no sort of work, since he held that work honors the worker (*Ned.* 49b). It was one of his principles that if a man does not teach his son a trade, it is as if he taught him to be a robber (*Kid.* 29a). Although he held that it was the most important duty of man to study Torah, he felt that at times other religious acts should have precedence; thus he often interrupted his studies to accompany a bride at her marriage, or to perform the last services for the dead (*Yer. Hag.* i, 76c; cf. *Keth.* 17a). He always accepted an opportunity of rejoicing with a bride or bringing about a reconciliation between man and wife. According to the later teachers, wherever the Talmud speaks of a "saint" (*hasid*) without mentioning the name, it refers either to Judah or Judah ben Baba. His favorite saying was: "Be careful in teaching, for an unintentional mistake in this is accounted as if it were a wilful wrong" (*Aboth* 4:13). On the other hand, he held that ignorance of the Law was an excuse; a transgression by an ignorant person (Am Haaretz), even if done deliberately, was to be regarded as unintentional, since he knew no better.

Judah is mentioned more than 600 times in the Mishnah, the greatest number of any of the Tannaim. His sayings deal with both Halachah and Haggadah. He is very often found in disagreement with Meir; wherever this occurs, the accepted practice follows the opinion of Judah (*Erub.* 46b). His disciples included Judah Hanasi, the redactor of the Mishnah. Accord-

ing to a later tradition, Judah became a tutor in the household of the Nasi. After the death of Meir, he refused to allow the latter's pupils to attend his lectures, since "they do not come to learn but to ask questions which can not be answered" (*Kid.* 52b). His son Jose was one of the most important Tannaim; he lost another son during his lifetime.

Judah strictly followed the exegetical rules of Akiba, and refused to expand them. He is credited with the authorship of the anonymous portion of the *Sifra* (the Halachic Midrash to *Leviticus*); apparently he made the first compilation of teachings, and these are incorporated in the present form of the Midrash. Judah also transmitted a large number of reports on the teachings of the rabbis of previous generations (for example, *Pes.* 5:7; *Suk.* 4:6, 9). CHANOCH ALBECK.

Lit.: Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 378-83; Albeck, C., *Untersuchungen über die halachischen Midraschim* (1927) 88 et seq.

JUDAH BEN ISAAC (also known as Gur Aryeh, "lion's whelp," and Sir Leon of Paris), Tosafist, b. Paris, 1166; d. Paris, 1224. He was a descendant of Rashi and son-in-law of Abraham ben Joseph, leading Jew in London in 1186. His teachers were Isaac ben Samuel of Dampierre and his son Elhanan. In 1182 the Jews were expelled from Paris and Judah went to London, where he became a noted Tosafist. He returned to Paris in 1198 and opened an academy which became the most famous in northern France. His pupils numbered over 300, and included such notables as Isaac ben Moses of Vienna, Jehiel of Paris, Moses ben Jacob, Solomon of Montpellier, and others who became leading rabbis in Spain, France and Germany.

Judah wrote notes (Tosafoth) to nearly all the tractates of the Talmud. These are frequently cited, especially those on *Berachoth, Sabbath* and *Yebamoth.* Those on *Berachoth* were printed (Warsaw, 1883). A few of Judah's responsa are found in additions to the *Mordecai,* and there are references to a lost commentary on the Pentateuch. Judah wrote several poems, including an Aramaic paraphrase of the Decalogue.

JUDAH BEN JOSEPH IBN BULAT, *see* IBN BULAT, JUDAH BEN JOSEPH.

JUDAH BEN KALONYMUS BEN MEIR, lexicographer who lived in Speyer, Germany, during the second half of the 12th cent. He wrote the following: a treatise on the text of the benedictions (*berachoth*); *Agron,* a Talmudic dictionary; Tosafoth to the Talmudic tractates *Betzah* and *Sotah; Yihusc Tannaim Vaamoraim,* a biographical lexicon of the Talmudic teachers. This last work is of great value, since it contains important explanations and traditions of the Jewish scholars of the 11th and 12th centuries. Only part of it has survived, and the vast size of the original work can be gauged by the fact that the fragment extant runs to 800 pages. Portions of it were published by Steinschneider, Rabbinowicz and Goldberg.

Lit.: Fishman, J. L., in *Sinai,* vol. 1, part 1 (1937) 4-26, 96-105, 200-6, 339-43; part 2 (1938) 5-10, 185-89, 365-70.

JUDAH BEN SAMUEL OF REGENSBURG (known as Hehasid, "the saint"), ethical writer and mystic who lived in Germany in the 12th and 13th centuries. His grandfather, Kalonymus ben Meir, was a noted scholar and communal leader in Speyer, and his uncle, Judah ben Kalonymus, was an eminent historian. The life of Judah ben Samuel has been adorned with a wealth of legends. He is said to have been illiterate until he was eighteen, when he suddenly became enlightened and began to work miracles. He is said to have consorted with the prophet Elijah, revived the dead, and miraculously prevented a Jew from being baptized. He is said to have been a friend of the bishop of Regensburg as well as a forecaster for the local duke. All that can be definitely said about his life, however, is that about 1195, in consequence of the persecutions of the Jews, he moved from Speyer to Regensburg, and founded a Yeshiva there. Among his pupils were Eleazar of Worms, who wrote *Rokeah,* Isaac ben Moses of Vienna, author of *Or Zarua,* Baruch ben Samuel of Mayence, and the lexicographer Judah ben Kalonymus.

Judah ben Samuel is regarded as the father of Jewish mysticism in Germany. This mysticism, while derived from Gaonic sources, differs from Talmudic religion and from Cabalistic speculations by its greater emphasis upon prayer, proper feeling, and ethical conduct. Its dominant note was that of a mystic union with God, an idea which was prevalent at that time in the pietistic movement in Germany and The Netherlands. The mystics strove for a purification of even the minutest details of secular and religious life, and their view favored asceticism and humility.

These views of Judah ben Samuel are expressed in his main work, *Sefer Hasidim* (Book of the Pious). This book exists in several versions, since additions were made by Eleazar of Worms and other revisers, and there is some uncertainty as to the authorship of various passages; but the basic portions of it unquestionably are the work of Judah. He treats his material somewhat loosely, following only a general plan; he treats of such subjects as piety, reward and punishment, penitence, the hereafter, means of acquiring saintliness, the Sabbath, ceremonial objects, the study of Torah and all similar religious duties. He often illustrates his teachings by means of stories.

In another work, *Sefer Hakabod* (Book of Glory), which is known only through citations, Judah gives his concept of God. He regards Him as too exalted for humans or even angels to understand. In order to attain contact with His creatures, God created, from divine fire, his *Kabod* ("majesty"), a corporeal agent seated upon a throne. All the anthropomorphic allusions in the Bible, says Judah, refer to this *Kabod* and not to God Himself.

Judah is also said to have made calculations based on the numerical values of the Hebrew letters (Gematria) and to have composed the mystic hymns for the weekdays and the Sabbath (*Shir Hayihud* and *Shir Hakabod*).

This Judah Hehasid is not to be confused with another individual of the same name who was a famous leader of the older Hasidic movement in the 18th cent.

WALTER DUCAT.

Lit.: Extracts from *Sefer Hasidim* were translated by A. Aulzbach (1923); Baer, F. I., in *Zion,* vol. 3 (1937-38) 1-50.

JUDAH BEN SAUL IBN TIBBON, *see* IBN TIBBON, JUDAH BEN SAUL.

JUDAH BEN SOLOMON AL-HARIZI, *see* HARIZI, JUDAH BEN SOLOMON AL-.

JUDAH BEN TABBAI, leader of the Pharisaic party in the 2nd cent. B.C.E. He and Simon ben Shetah formed one of the five "pairs" (*zugoth*) who are mentioned as bearers of the tradition (*Aboth* 1). He was president of the Sanhedrin during the reigns of John Hyrcanus and Alexander Jannaeus. He had to flee to Egypt during a period when one or the other of these kings was persecuting the Pharisees, and only returned later, at the invitation of Simon ben Shetah, to whom he later resigned his position as president of the Sanhedrin because he had put a false witness to death, contrary to Jewish law (*Yer. Hag.* 2:2; *Hag.* 16b). His favorite saying, transmitted in *Aboth* 1:8, runs, "Do not make yourself like those who arrange law-suits. When the parties in a trial stand before you, regard them both as guilty; but when they leave, regard them as innocent, since they have accepted the judgment."

See also ZUGOTH.

JUDAH CRESQUES, *see* CRESQUES, JEHUDAH.

JUDAH HADASI, *see* HADASI, JUDAH BEN ELIJAH.

JUDAH HALEVI (Arabic, *Abu al-Hassan al-Lawi*), philosopher and foremost Hebrew poet since the Bible. Few details of his life are available. Nothing is known of his parentage save that his father's name was Samuel. The date of his birth is variously estimated, as 1080 and as 1085. H. Schirmann places it earlier, at 1075. On the basis of a contemporary record (the *Shirath Yisrael* of Moses ibn Ezra, trans. B. Z. Halper, p. 75), it has been accepted that, like his younger contemporary, Abraham ibn Ezra, he was born in Toledo, Spain. His age belongs to the stormy periods of history, marked by the waning of Arab power and culture and by the waxing might of Christendom. The ancient struggle for military supremacy between the Church and the Mosque, which reached its climax in the First Crusade, in 1096, broke out with renewed fury, first in Spain. The effect was mounting misery for the Jewish people. The Jewish community of Toledo, which had flourished under the tolerant rule of the cultured Moors, fell upon hard times when conquered by the Castilian Christians, under Alfonso VI in 1085. Their emulation of the tolerance of the Moors was short lived. Persecution of the Jews began soon after the conquest. In 1109 they were massacred by the rough Christian warriors. How long the young Judah remained in the capital of New Castile is not known. We note, however, that he was spoken of as the "Castilian" and that he referred to himself as "coming out of Seir" or "from Edom," that is, from Christian Spain.

Even after the conquest, Toledo retained for some time the Arab character of its culture. The young Judah, in addition to Arabic, which was his mother tongue, acquired the knowledge of the popular dialect of Andalusia, a combination of Arabic and Castilian. His early education consisted of the mastery of the Hebrew Bible and rabbinic literature. In addition, he perfected himself in the art of Arab poetry, and in course of time in the science of Hebrew grammar and philology, in Greek philosophy and in medicine.

Whether in consequence of the upset political conditions in Toledo or because of his desire to study under distinguished masters, the young lad turned to the cultural centers of Andalusia. While it is not certain that he studied under Isaac Alfasi, author of the digest of the Babylonian Talmud, at Lucena, he undoubtedly came under the influence of the great master, as is evident from the tribute which he penned on the death of the scholar in 1103 and from his friendship with Alfasi's outstanding disciples.

His early exercises in the poetic art attracted the attention of Moses ibn Ezra, the outstanding poet, philosopher and critic of the day. In a rhymed and florid letter, he introduced himself to "the Light of the West (Andalusia)," and submitted to his judgment a number of wine songs, composed in contest by a circle of poets, in which he participated. The older poet recognized in the first fruits of the novice marks of genius, and replied with an enthusiastic expression of admiration and friendship and with an invitation to visit him in Granada.

At the time of this correspondence, Moses ibn Ezra was at the height of his prosperity and influence, and was well able to aid the young poet. His three brothers —Isaac, Judah and Joseph—all of whom played important roles in the affairs in Andalusia and in Jewish cultural life, likewise extended their friendship to Judah Halevi. His stay in Granada could not have been long, for in 1090 the city fell to Yusuf ibn Tahufin and his barbarous Almoravid warriors. The Jews, who had enjoyed a privileged position under the Zirite dynasty, were overtaken by disaster. The Ibn Ezra brothers, with the exception of Judah, were exposed to grave hardship. Moses was compelled to flee for safety to Christian Spain, and lived in dire need. During this trying period, Judah Halevi probably returned to Castile. His friendship with Moses ibn Ezra continued through life, and proved to be of greatest value in his spiritual development.

It is hard to trace the wanderings of Judah Halevi. His poems of friendship indicate that he spent some time in the virtually Jewish city of Lucena, where he sang in praise of Joseph ibn Migas, on his succeeding of Alfasi as head of the academy, and of Baruch Albalia, distinguished scholar, philanthropist and champion of Jewish interests. At Seville, famed as a "city of song," he encountered general apathy and indifference, save from the "viziers" (i.e. public officials) Meir ibn Kamaniel, Solomon ibn Al-Mualim and Nahman ibn Azhar, and also Abu Ibrahim ibn Muhaghar, all of whom he honored with his verse. From Andalusia, the poet returned more than once to his native Castile. Among his friends and men of eminence, whose praise he sang in Christian Spain, was the statesman Joseph ibn Ferruziel (or Farissol), surnamed Cidellus, who served as physician and counsellor of Alfonso VI. His nephew, Solomon ibn Ferruziel, similarly held a prominent post in the king's court. Halevi prepared a poem of welcome on his awaited return to Toledo from a state mission to Aragon. But before receiving the tribute, the young statesman was murdered by jealous Christian Spaniards. The poet's song turned into bitter lament. This elegy, ranking with the greatest in He-

brew literature, bewails not only the personal tragedy that befell the statesman but also the calamity that came upon the Jewish people through his foul murder.

From Castile Halevi exchanged poems with his friend Judah ibn Ghayyat, who, like the Ibn Ezras, had fled from Granada after its conquest by the Almoravids, and after much wandering, returned to it to resume his work of teaching. Finally, the poet appears to have settled in Cordova, which, despite its economic and political hardship under the Almoravids, remained the leading center of Jewish culture and learning. Among its celebrities was the philosopher and poet Joseph ibn Zaddik, who hailed Halevi as "the father of song," and was honored with a number of poems from Halevi's pen. The circle of Halevi's friends both in Andalusia and in Castile, who formed the center of his poetic activity, was wide. It included the poet and grammarian Levi Al-Tabban of Saragossa and his influential pupil Isaac ibn Barun, Nahman ibn Asher, whom Halevi names "the prince of the West," and the three Krispins (Isaac, Moses and Solomon). While some of his creations in their honor were inspired by personal friendship, others were prompted by the need of gaining a livelihood. There were times when he was exposed to actual hunger. In course of time, his economic condition improved. His busy practice of medicine afforded him a comfortable living and even enabled him to accumulate some wealth. Though complaining of being "enslaved to kings" and hard masters in the practice of "the vanities of medicine," he seems to have found time to conduct an academy. He names affectionately his disciples Judah and Azriel and a certain Isaac whom he regarded as a son. Of his family he offers little information. In connection with his departure for Palestine he refers to his household and brethren. His silence regarding his wife suggests that she died before he left Spain. He speaks with deep emotion of his daughter as "the sister of my soul," and of his pain at parting with her only son Judah. The traditions that the famous exegete, poet and philosopher, Abraham ibn Ezra, was his cousin and son-in-law are pure legend.

The poet who sang merrily of wine, love and friendship also wept over personal and communal grief. His cup of sorrow was filled as the friends of his youth, who stimulated his poetic genius, departed one after another. But it was the tragic plight of Spanish Jewry that made him exclaim:

> "O cup of sorrow! gently! desist a while! for already filled are my loins and my soul with thy bitterness."

He repeatedly points to the spiritual and political pressure upon the Jewish people. Because of practical considerations, the kings had restrained the brutality of the knights. But with the weakening of the kings and the growing power of the knights, the Jewish situation grew alarming. Standing under royal protection, the Jews were the first victims of the conflict between the knights and the crown. The murder of Solomon Ferruziel in 1108 was the forerunner of general attacks on the Jews. The mounting fury broke loose after the death of Alfonso VI, in 1109, in a series of pogroms, in Toledo, in northern Castile and in Leon. The deplorable condition of the Jews naturally bred within them resentment and bitterness. Under Moslem rule, too, the Jews were the victims of bigotry and cupidity.

In 1126 Alfonso VII took for himself the title "totius Hispaniae imperator." Christian power was steadily ascending, while that of Islam was declining. Its awaited total eclipse appeared to some visionaries as another sign of Israel's approaching messianic redemption. The messianic hope seems to have engaged Halevi's thought as well, since he reverted to it in several of his poems. In one poem he preserved a dream that Islamic might would collapse in the year 1130, marking the advent of the Messiah. The failure of realization of this dream as well as of sundry messianic calculations may have sobered Halevi, and accounts for his complete silence on the subject in his *Al Khazari.*

The tragic plight of Jewry, trapped between the contending forces of the Cross and the Crescent, charged the hope of Israel's restoration to Zion with practical significance. In the face of general insecurity, he did not share the expectations of some Jewish leaders of Jewish adjustment to the new political order in Spain. He asks:

> "Is there for us in the East or West
> A place of hope in which we may trust?"

And he calls impassionately to his people:

> "Doves, abandoned in lands of deserts and pits,
> Arise! This is not your dwelling place!
> Your habitation is abandoned!
> Return to your delight. . . ."

The intense suffering of the Jewish people coupled with the hope of messianic redemption as well as deep personal piety colored Halevi's songs of Zion. He sang: "My heart is in the East, and I in the uttermost West." His is not the mere love of country, but a yearning for Zion, the perfection of beauty and the very dwelling-place of God.

> "There the Shechinah abode in thee; and thy Creator
> Opened thy gates facing the gates of heaven. . . .
> Thou art the royal house; thou art the throne of the Lord,
> Though slaves sit now upon the thrones of thy princes.
> Oh, that I might wander in the places where
> God revealed Himself to thy seers and messengers!"

With advancing years, Judah Halevi resolved to translate his yearnings into action. His decision to journey to Palestine was prompted not merely by personal piety but particularly by the desire to win over his contemporaries for the effort of redemption by first restoring Jews to Palestine. "Jerusalem," he wrote, "can be rebuilt only when Israel yearns for it to such an extent that they embrace her stones and dust" (*Al Khazari,* trans. Hirschfeld, V. 27). The Messianic significance of his pilgrimage rendered it an event of great public importance. Some of his friends endeavored to dissuade him from undertaking it on the ground that the Shechinah no longer dwells in Palestine, that God may be approached by the pure mind and heart in every place, and, above all, that the perilous conditions of travel during those troublous times amounted to courting danger and came under the prohibition "ye shall not try the Lord" (*Deut.* 6:16). Halevi's mind was made up. Although the visible glory had departed from Palestine and although God can



First lines of a Zionide by Judah Halevi

be worshipped everywhere, still Palestine remains especially favored by God, and no religious functions can be truly perfect save there. Only in Palestine can heart and soul achieve genuine purity and secure atonement for past transgressions. As to the peril involved, the argument would hold if the journey were undertaken for business reasons but not when prompted by religious considerations. No reproach can be attached to one who "has closed the balance of his life, expressed his gratitude for his past life, and is satisfied to spend the rest of his days seeking the favor of the Lord" (*ibid.*, V, 23).

The date of Halevi's departure for Palestine is unknown. From his elegy on Moses ibn Ezra we may infer that it was sometime after the death of his friend, around 1138. And if the date in *Al Khazari* (I, 47) be that of its composition—which preceded the journey—he left Spain after 1140. With a number of his companions he set out for his goal by way of Egypt. His first stop was at Alexandria. He had planned to journey right on, but was prevailed upon to become the guest of the venerable head of the local rabbinic court, Aaron ben Joshua ibn Al'amani, who was himself a poet, physician and scholar, and, perhaps, a refugee from the Crusaders in Palestine. In Alexandria the pilgrim fell sick of an eye disease common there in summer. After several months, he reached Damietta in the eastern end of the Delta. Here, too, he was hailed by an ardent admirer, Halfon Halevi, a high government official and a man of considerable learning. Beside single poems, Judah Halevi addressed to Halfon a cycle of twelve epigrams in unusual meters. There, too, he gained the friendship of the treasurer of the congregation, Abu Ali Ezekiel ben Jacob, whom he praised in a poem. He remained in Damietta for two years, and engaged, it seems, in some business enterprise. From there he went to Cairo, then as now the capital of Egypt.

These delays seem to have been caused by the difficulties facing a Jew trying to enter Palestine under the rule of the Crusaders. Halevi's trip to Cairo probably was intended to secure aid from the Egyptian court in the pursuit of his goal. He was welcomed in Cairo by Samuel ben Hananiah, who served the tyrannical caliph Alhapt as physician and counsellor. By virtue of his office, he played a leading role in Egyptian Jewry and was elected its Nagid. Halevi hailed him in superlatives and looked to his leadership in a possible restoration of the Jews to Palestine. He addressed poems to other celebrities in Cairo. In scintillating verses to Nathan ben Samuel, Halevi gave voice to his reawakened spirit of song, and extolled the beauties of Egypt. While charmed with the land, which played so important a role in the early hours of Jewish history, he could not entertain the thought of tarrying there much longer. His heart was in Zion.

What befell Halevi after leaving Cairo—if he ever left it—is veiled in obscurity. But what the record withholds popular fancy supplies. A chronicler reports that on reaching the gates of Jerusalem, the pious pilgrim rent his garments and moved barefoot, reciting his Ode to Zion. An Arab horseman, envious of his remarkable devotion, rode him down. He breathed his last, singing of his sweetheart, Zion.

Halevi is generally acclaimed as the greatest Hebrew poet of the Middle Ages. Ever since Dunash ben La-

brat (10th cent.), Hebrew poetry was subjected to the rules of Arabic versification. The naturalness of the Hebrew poetry of the Bible with its simple parallelism was replaced by intricate syllabic meters and rich rhyme. Halevi obtained full mastery of the difficult medium, dexterously fitting the cumbersome forms to express the tenderest emotions and gentlest sentiments, and adjusting the complex patterns to diverse types, to epigrams, lyrics, odes, elegies, hymns, and the like. He made frequent use of the acrostic, to work his name into the composition, to arrange his thoughts in alphabetical order, and, in the instance of the elegy on the death of Solomon Ferruziel, to initial a complete stanza embodying the central idea of the poem. As he advanced in years, he came to regard the practice of forcing Hebrew poetry into the metrical schemes of the Arabs as a sign of perversity. Instead of being satisfied with the natural excellences of Hebrew, "we corrupted the structure of our language, which is built on harmony, and created discord" (*Al Khazari,* II, 78). He sees a way out of the corrupting influence in the Piyut, which is free from the strict Arabic forms, and uses rhymed verses of approximately equal numbers of syllables.

Halevi's poetry may be divided into secular and sacred. However, the line of demarcation is tenuous, for a deep religious spirit pervades all of them. His songs of friendship are most numerous. Love formed another mainspring of his inspiration. He sang of love itself and of pretty maidens, and celebrated betrothals and nuptials of patrons and friends. His all-absorbing love was for Israel, Zion and God, to which he devoted his greatest creations. His immortal Ode to Zion is one of the greatest achievements of universal literature. His Songs of the Sea, describing his journey to Palestine, reveal the genius of the master at its noblest. Yet his most far-reaching influence has been exerted through his liturgic compositions. These were written for all the Sabbaths, holy days, and fasts of the Jewish year, and they found their way into practically all Mahzorim (festival prayer-books). Even the Karaites adopted some of his sacred songs.

Judah Halevi's preeminence as poet has overshadowed his signal distinction as religious philosopher. Yet, his Arabic *Kitab Al Khazari,* or *Sefer Hakuzari,* as it is popularly known from Judah ibn Tibbon's translation, ranks with the greatest achievements in the field of Jewish thought. This masterly apologetic of Judaism, which originally bore the title: "Book of Argument and Demonstration in Aid of the Despised Faith," is arranged around the conversion of the Khazar king Bulan II (about 740) to Judaism, after probing the claims and merits of other creeds. This romantic incident, which raised the spirit of oppressed and persecuted Jewry, served as an effective vehicle for the defense of Judaism from the attacks of its rival faiths and especially of the intelligenzia of the time that were carried away by Greek philosophy. The *Kallam,* or speculative Moslem theology, attracted many earnest Jewish thinkers and captivated the Karaites, who adopted reason as the basis of religious interpretation and rejected rabbinic tradition and authority, thus creating endless confusion.

As in its literary form, so in its leading ideas the *Al Khazari* exhibits the influence of the Arab philosopher Al Ghazali (1058-1111). In the contrast between Judaism and philosophy, on the one hand, and between Judaism and its two rival religions, on the other, Halevi brought into focus the principal elements of his teaching. His strictures of Greek wisdom, his demarcation between the sources of philosophic and religious knowledge, and his distinction between the impersonal God of Aristotle and the personal God of the Patriarchs must not mislead us to the conclusion that Halevi opposed all philosophy. On the contrary, he brought deep philosophical knowledge and acumen to the analysis of Judaism. He differs, however, from men like Maimonides in that he does not deduce his religious beliefs from speculative reason but from their own unique source of divine revelation to Israel. Neither does he reduce Judaism to a mere body of religious concepts and rational observances. By its very nature speculative reason is open to doubt, so that the arguments of one philosopher are controverted by the other. Religion, in the view of Halevi, has a more secure foundation in the experience of the Jewish people in the course of their history, in revelation and in tradition. Religion is primary. Philosophy is serviceable only for those whose faith is not strong enough to escape doubt.

As few other thinkers, Halevi recognized the indissoluble union between Judaism and the Jewish people. Looking upon history through the Bible, he considers Israel the people of revelation. The aptitude to receive the divine illumination, which distinguished Adam, God's direct creation, descended to Abel, then to Seth, then to Enoch, Noah and Abraham. These chosen individuals formed the essence and heart of humanity, while the rest were like husks. The essence of Abraham passed on to Isaac, then to Jacob, then to his sons and to their descendants. In Egypt they produced Moses, Aaron and Miriam and others endowed with the divine spirit. The particularism inherent in this view Halevi justifies as part of the divine wisdom which governs all things. As the intellect sets man above mineral, plant and animal, so the still higher endowment of prophecy distinguishes some individuals from the rest of men by their being receptive to the divine influence. This is the prophetic gift whereby God makes Himself known. If Israel is the people of revelation, Palestine is the land of revelation. Why that country should have been so favored is no more puzzling for Halevi than the fact that some country is better suited than another for particular plants, minerals or animals, or for the cultivation of special characteristics in its inhabitants.

The connection of Judaism with the Jewish people gives it its distinguishing characteristic. In contrast to Christianity and Islam, which variously center in the persons of their founders, Judaism is the religious expression of the Jewish people. "If there were no Israelites there would be no Torah. They did not derive their high position from Moses, but Moses received his for their sake. . . . We are not called the people of Moses, but the people of God" (*Al Khazari,* II, 56).

How to reconcile the belief that God rewards faithful worship of Him with the continuous suffering of the Jewish people had troubled the spokesmen of Judaism. Its opponents seized upon Jewish suffering as

sure proof that God had rejected the Jews. Halevi counters their arguments by pointing out that suffering is the badge of both Christian and Moslem saints. The nations boast of their religious martyrs rather than of their successful warriors and kings. That our suffering is not voluntary, Halevi admits, is "our weak spot." However, to a certain degree, it may be considered voluntary. For any Jew may at will embrace the religion of the oppressors and become their equal. Furthermore, Jewish suffering is not without purpose. "Israel amidst the nations is like the heart amidst the organs of the body; it is at one and the same time the most sick and the most healthy of them." Its sensibility exposes the heart to all the ills and pains that afflict the body, and at the same time helps to remove them and to restore health. Do not consider it strange, Halevi cautions, if it is said of Israel: "Surely our diseases he did bear, and our pains he carried" (*Isa.* 53:4). Now we are burdened by them, while the rest of the world enjoys prosperity. However, "the trials which meet us are meant to prove our faith, to cleanse us completely, and to remove all taint from us." The Khazar king remarks: "I have often reflected about you and come to the conclusion that God has some secret design in preserving you" (*ibid.*, I, 113-15; II, 36-44; III, 10).

Although many of Halevi's views on the multiplicity of religious and philosophical problems in the *Al Khazari* have grown obsolete, his treatment of them still retains its charm, marked with genius and religious fervor. A critic of Halevi has recognized his *Al Khazari* as the *Song of Songs* of Judaism.

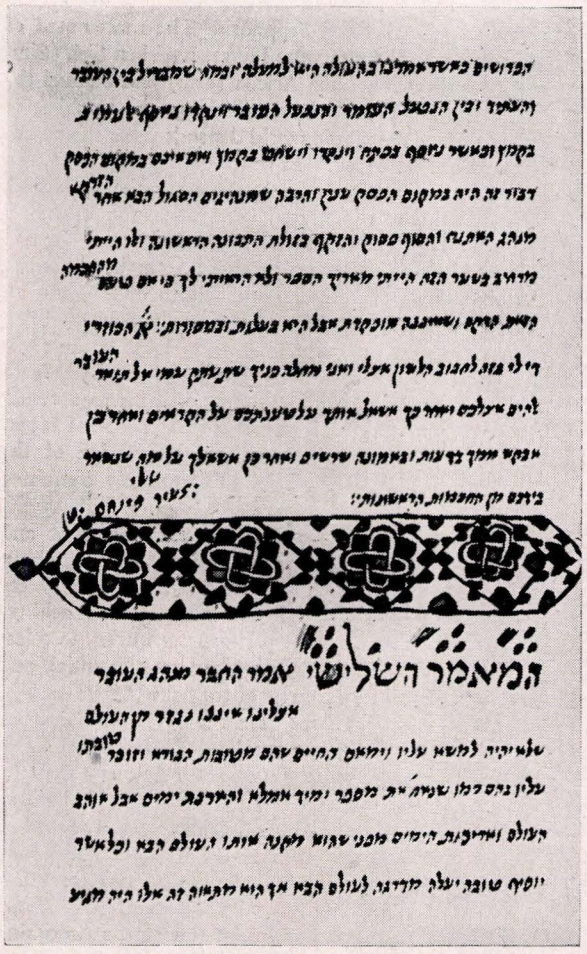
SAMUEL S. COHON.

Lit.: (a) Works: A collected edition of the poetry of Judah Halevi was edited by H. Brody. Four volumes of the text of the *Diwan,* with notes to two of them, appeared in Berlin (1894-1930). *Selected Poems of Jehudah Halevi,* from the critical text of Brody and translated by Nina Salaman (Philadelphia, 1924); *Kitab Al Khazari,* translated from the Arabic by Hartwig Hirschfeld (London, 1905 and 1931; New York, 1927); a critical edition of Judah ibn Tibbon's Hebrew translation, *Sefer Hakuzari,* by A. Zipronowitz (Warsaw, 1911).

(b) Life and Work: The histories of the Jewish people by Graetz, Dubnow, Yabetz, and Margolis-Marx, and the histories of Jewish Literature by Karpeles, Waxman, Winter-Wünsche, and Zinberg; Baron, Salo W., "Yehudah Halevi," *Jewish Social Studies,* vol. 3 (1941) 243-72; Beer, I., "Hamatzab Hapoliti shel Yehude Sefarad Bedoro shel Yehudah Halevi," *Zion,* New Series, vol. 1 (1935) 6-23; Brody, H., "Jehuda Halevi," *Encyclopaedia Judaica,* vol. 8 (1931) cols. 963-76; Cohon, Samuel S., "Jehuda Halevi," *American Jewish Year Book,* vol. 43 (1941-42) 447-88 (from which the present article is abstracted); Druck, David, *Yehuda Halevi, His Life and Work* (1941); Dinaburg, B. Z., "Aliyatho shel R. Yehudah Halevi Leeretz Yisrael," *Minhah Ledavid Yellin* (1935) 157-82; Schirmann, H., "Bene Doram shel Mosheh ibn Ezra Viyehudah Halevi," *Studies of the Research Institute for Hebrew Poetry,* vol. 4 (1938) 247-96; "Hayye Yehudah Halevi," *Tarbitz,* vol. 9 (1938) 35-54, 219-40, 284-305.

(c) Philosophy: Berger, E., *Das Problem der Erkenntnis in der Religionsphilosophie Jehuda Hallewis* (1916); Cohon, Samuel S., "Musag Eloah shel R. Jehuda Halevi," *Bitzaron,* vol. 4 (1941) 260-67; Guttmann, J., *Die Philosophie des Judentums* (1933) 138-53; Husik, Isaac, *A History of Mediaeval Jewish Philosophy* (1916) 150-83; Neumark, David, *Jehuda Hallevi's Philosophy* (1908); idem, in *Essays in Jewish Philosophy* (1929) 219-300; Wolfson, Harry, "Maimonides and Halevi," *Jewish Quarterly Review,* vol. 2 (1911-12) 297-337.

JUDAH HANASI, often simply called Rabbi, redactor of the Mishnah, b. about 135; d. after 200. He was the son and successor of the Patriarch Simeon ben Gamaliel II, and was often called *Rabbenu Hakadosh* ("our holy rabbi") because of the purity of his life. As a young boy he attended the lectures of Jacob ben Korshai, and was later the chief pupil of his own father. He also attended the academies of Judah ben Ilai, at Usha, of Simeon ben Yohai, at Tekoa, and of Eleazar ben Shammua. In addition to a comprehensive education in Jewish law, he received an extensive instruction in general subjects and was well acquainted with foreign languages, especially Greek. He preferred, however, Hebrew, which he not only spoke perfectly, but made it the only language spoken in his household. A man of great wealth, he nevertheless lived very simply, and used his means to support and provide for his numerous students.



A page of the Judah Halevi's "Kuzari" (17th cent. Persian manuscript). Reproduction by courtesy of "Hadassah Newsletter"

When his father died (about 170) Judah succeeded him as Patriarch (Nasi); he performed the duties of the office with extreme unselfishness and clemency, but with a firm insistence on the respect that was due to it. His authority with the people was so great as to personify for them the full power of the Sanhedrin. He settled all disputed questions, and none dared contradict him. According to the Talmudic reports, he resided and conducted his academy in three cities: Tibe-

rias, Beth shearim and Sepphoris. The most noted of his numerous disciples were Hiyya, Levi ben Sisi, (Simeon) bar Kappara, Abba Aricha (Rab) and Samuel the physician. He prized above all things the teaching of children, for "the whole world depends upon the breath of the school children." In religious matters he was inclined toward leniency in interpreting the Halachah. Thus he tried to alleviate to some extent the more burdensome regulations of the Sabbatical year. It was characteristic of his true piety that he sought to abolish the observance of Tishah Beab (Ninth of Ab), on an occasion when it happened to fall on the Sabbath (*Yer. Meg.* 1:6; *Meg.* 5a). He took upon himself the right of appointing his disciples to be judges and heads of schools, without consulting the Sanhedrin; as a result, it was correctly said of him that since the time of Moses there had been no one in whom knowledge of the Law and authority had been so completely combined (*Sanh.* 36a).

Judah's life work was the final rearrangement and organization of the Mishnah, which was finished about 200. His great acumen and his unusual memory enabled him to sort out the mass of religious teachings that had developed in the past four centuries, to select those laws or opinions which were most essential, and to arrange them into a series of tractates (Massechtoth), arranged by six divisions. He made use of the work of previous teachers, but amplified it, improved upon it, and brought it up to date. The result was that the mass of Jewish teaching, which threatened to become so great as to be impossible of mastery, was reduced to a convenient compass, with a definite basic law which could be conveniently consulted. Before long the Mishnah was written down, and became the basis for the work of the new generation of teachers, the Amoraim.

According to many reports in the Talmud, Judah was a friend of one of the Antonine emperors, who is simply called Antoninus in the Talmud. The emperor is said to have been the foster-brother of Judah, and to have consulted him on various occasions. The question of the identity of this emperor has not been settled, nor even the exact amount of truth in the reports. It is certain, however, that Judah's known friendship with the Roman authorities had no effect upon the situation of the Jews in the empire.

The last years of his life were overshadowed by his suffering from an ailment which he bore with pious resignation. Shortly before his death, he installed his eldest son, Gamaliel, as patriarch, his younger son, Simeon, as Hacham, or speaker, and his disciple, Hanina bar Hama, as president of the academy (Ab Beth Din). So great was the love of the people for him that no one dared to announce that he had died; it was finally done by Bar Kappara in the allegory: "Angels and men contended for the possession of the Tables of the Covenant; the angels prevailed, and took the Tables." Judah was buried in Beth-shearim.

LUDWIG LAZARUS.

Lit.: Kunitz, M., *Beth Rabbi* (1805); Bacher, in *Jewish Encyclopedia,* vol. 7, pp. 333-37; idem, *Die Agada der Tannaiten,* vol. 2, pp. 454-86; the Jewish histories for the period.

JUDAH HAPARSI, a writer who lived in Persia, possibly about the middle of the 8th cent. Little is known about his life. Abraham ibn Ezra refers to him as the author of a book attempting to prove that the ancient Israelites followed the solar calendar. Simhah Isaac Lutzki ascribes to Judah a commentary on the Pentateuch. Though some believe that he was a Karaite, he is not mentioned in all the Karaite literature, except by Elijah Bashyazi, who merely copies Ibn Ezra. Pinsker, Graetz and Weiss erroneously identified Judah with the pseudo-Messiah Yudghan.

JUDAH IBN EZRA, *see* IBN EZRA, JUDAH.

JUDAH IBN KURAISH, *see* IBN KURAISH, JUDAH.

JUDAH IBN VERGA, *see* IBN VERGA, JUDAH.

JUDAH LEONE, *see* LEON DA MODENA.

JUDAH LÖW BEN BEZALEL, *see* LÖWE JUDAH BEN BEZALEL.

JUDAH NESIAH (an Aramaic term meaning "prince", equivalent to the Hebrew *Nasi*), name of several patriarchs, of whom the most important are:

1. Judah II, grandson of Judah Hanasi, and patriarch at the time of the great Palestinian Amoraim Johanan bar Nappaha, Simeon ben Lakish, and Joshua ben Levi (about 230-86 C.E.). He was a man in whom Talmudic and secular knowledge were blended, and who maintained a close relationship with the Roman authorities. After he entered the office of patriarch, Judah fixed his residence at Sepphoris, near Tiberias, and for the next two centuries this city was the constant residence of the patriarchs and the spiritual center of Palestinian Jewry. Judah had some Halachic knowledge, since even Simeon ben Lakish makes him the authority for certain statements, and he is credited with having made important regulations to alleviate the rigor of the Law. He is generally characterized as having a pliant disposition, and from his time on the patriarchate lost much of its authority and importance.

2. Judah III, grandson of Judah II, and patriarch about 300 C.E. He was without scholarly importance, although he honestly labored for the best interests of the community life and the schools. In his time Palestine was visited by the Roman emperor Diocletian, during whose rule the Jews had a rest from religious persecution (*Yer. Ter.* 46b-c). Like his father Gamaliel IV, Judah sent messengers to foreign countries to collect support for the impoverished court of the patriarchs, which by this time had lost much of its power and dignity.

JUDAH, an American family, probably of Spanish descent, whose members appeared in the early colonial period and continued to contribute to the history of the nation until the Civil War. The first members of the Judah family in America are found in and around New York city, in the late 17th cent., but subsequently they settled in other areas, being especially conspicuous in Richmond, Va. The name Judah is found also in Canada during the American Revolutionary era, and in the following generation it appears in the West Indies. The specific connections between the various members, and geographical branches, of this, evidently large, family are difficult to trace. Wherever they appeared, however, they were leaders of the community, and took an active part in Jewish affairs. This is particularly true of the Judahs in New York city and

Richmond, where they were responsible for the beginnings of Jewish life. The Judahs became related, by marriage, to some of the leading early American families, particularly the Hendricks and the Seixas families.

The following members of the Judah family, while perhaps not particularly outstanding, nonetheless serve to indicate how thoroughly ingrained they were in early American life.

JOSEPH JUDAH and JACOB JUDAH, whose names appear as early as 1685, were among the first settlers of Newport, R. I., the latter having fought in the French and Indian War. An ABRAHAM JUDAH (b. 1774) was in business in Newport before the beginning of the 19th cent., while in 1738 BARON JUDAH enrolled in the New York Militia. About forty years later, Moses JUDAH, a merchant and freeman of that community, signed a petition which requested the Continental Congress to cease issuing bills of credit. Another member of the family, AARON JUDAH, was a leading Mason, being elected treasurer of the Washington Lodge of New York city (1802), while NAPHTALI JUDAH, also a prominent member of the Masonic Order, was, in 1805, one of the trustees of Congregation Shearith Israel of that city.

The Judahs were settled also in colonial Connecticut. MICHAEL JUDAH appears as a litigant in the early Connecticut court record (1763), and in 1777 he petitioned the Council of Safety for leave to forward mercantile supplies from Rock Hill to Norwalk, Conn. During the Revolutionary War, DAVID JUDAH enlisted in Captain Gregory's Connecticut Company, and in 1760 he, or another member of the family bearing that name, was enrolled in the University of Pennsylvania.

ANDREW JUDAH is listed in the December 31, 1764, issue of the South Carolina *Gazette* as a physician "recently arrived from London," while JACOB JUDAH (b. 1765) was one of the members of the Beth Elohim Congregation in Charleston, S. C. (1800). GERSHOM JUDAH was a charter member of Congregation Beth Shalome, Richmond, Va., organized in 1791, and a person named JUDAH conducted an elementary school in Mobile, Ala., during the 1820's. About 1768, URIAH JUDAH settled in Montreal, Canada. A. M. JUDAH was an active abolitionist in Jamaica, West Indies (1840).

A branch of the Judah family was settled also in Indiana. During the Civil War many of its members enlisted in the Union Army division organized in that state. H. JUDAH was enrolled in the 90th Infantry, ISRAEL JUDAH in Company F, 31st Infantry, while THOMAS O. JUDAH served with Company D, 117th Infantry, and SAMUEL JUDAH fought with Company K, 20th Infantry. The latter, or another individual of the same name, was a member of the Indiana State Legislature in 1833.

Among the more prominent members of the Judah family, however, are the following:

BARUCH JUDAH (b. 1679; d. 1774) was a merchant in the colony of New York during the very early years of the 18th cent. In 1715, by an act of the assembly, he was recognized as a "freeman." He was active in the early Jewish affairs of New York, and his name is found on a petition, drawn up in 1728, requesting Mayor Robert Lunting (1726-35) and the Board of Aldermen for permission to use a specified area of land for a Jewish cemetery. This request was granted, and the first Jewish cemetery, founded in 1656, was now expanded. Baruch Judah married Sarah Hilbert of England.

HILLEL JUDAH (b. about 1740; d. about 1815), their son, married (1759) a member of the well-known American Jewish family of Seixas, by whom he had nine children. Several of his sons settled in Richmond, Va., before the end of the 18th cent., and became prominently connected with Jewish communal life in the South.

Hillel Judah, or possibly another person of the same name, was the first Shohet (Jewish ritual slaughterer) of Newport, Conn., and supplied that settlement, and those in the immediate neighborhood, with Kosher meat during the 1780's.

ISAAC H. JUDAH (b. 1761; d. Richmond, 1827), son of Hillel and Abigail (Seixas) Judah, was connected with Congregation Shearith Israel of New York city in 1784. Some years later he settled in Richmond, Va., where he was the first reader and Hazan of the Beth Shalome Congregation. His name appears in an old minute-book which is dated 1791. A copy of the first English version of the Sephardic ritual, published in New York city in 1766, bears the inscription: "Presented to Isaac H. Judah, Richmond, September 16, 1797." Isaac H. Judah was also a member of the Masonic Order, being connected with the Richmond Lodge, No. 10, from 1794 to 1805, and somewhat earlier with the St. John's Lodge of Newport (about 1785). His membership in the latter lends credibility to the assumption that his father, Hillel Judah, was the Newport Shohet.

BARUCH H. JUDAH (b. 1763; d. Richmond, 1830), the brother of Isaac H. Judah, was one of the charter members of the first Jewish congregation in Richmond, Beth Shalome, which was founded in 1791. He served as keeper or curator of the Virginia Museum in 1821, and acted as librarian of the Richmond Library Association from 1829 until his death.

MANUEL JUDAH (b. 1769; d. Baltimore, 1834), another son of Hillel Judah, was active in the Jewish communal life of Richmond. He was a trustee of Beth Shalome Congregation, and was instrumental in acquiring land to be used for a Jewish cemetery. Manuel Judah was active in other local affairs, being a sergeant of the Richmond Light Infantry Blues. He saw service in 1807 on the *Chesapeake* when it was fired on by the English ship *Leopard* in Chesapeake Bay. The Richmond Blues were sent to Portsmouth as a precaution against a possible English attempt to land forces there. Manuel Judah's name is found also on a petition, addressed to the General Assembly in 1815, requesting the improvement of Virginia rivers as a means of stimulating local business activity.

SAMUEL JUDAH (b. New York city, 1728; d. Philadelphia, 1781), son of Baruch Judah and brother of Hillel Judah, became a "freeman" of New York city in 1769. In the following year he signed the Non-Importation agreement which the colonists adopted in an effort to bring England to terms on the taxation conflict. Samuel Judah was a well-known merchant of New York, and conducted his business, according to an obituary of him in an early Philadelphia newspaper, with "integrity" and "courtesy." Like the other members of his family, he was a member of Congrega-

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tion Shearith Israel of New York city. Some years before his death he moved to Philadelphia.

WALTER JONAS JUDAH (b. New York city, 1778; d. New York city, 1798) was probably a son of Samuel Judah and Jessie Jonas. He entered Columbia College in 1795, and subsequently attended the Medical School of that institution. During the yellow fever epidemic in New York city in 1798 he became a victim of the disease while treating infected patients. He was buried in the old Bowery cemetery of Congregation Shearith Israel; his tombstone bears the following epitaph: "Worn down by his exertions to alleviate the sufferings of his fellow citizens in that dreadful contagion that visited the city of New York in 1798."

BENJAMIN S. JUDAH (d. 1831), another son of Samuel Judah, was a prominent New York merchant. During the closing years of the 18th cent. he conducted an extensive trade with the West Indies, and held a leading position in many large business organizations. In 1786 he founded the New York Tontine, an association wherein an annuity was shared equally among its members upon the death of one. Benjamin S. Judah, as a result of the American war with England in 1812, like so many other merchants, was forced into bankruptcy.

SAMUEL B. H. JUDAH (b. New York city, 1799; d. New York city, date unknown), son of Benjamin S. Judah, was a playwright and author. His earliest play, *The Mountain Torrent,* produced in 1820 at the Park Theatre in New York city, enjoyed a fair success, and two years later, another melodrama, *The Rose of Arrogan, or the Vigil of St. Marks,* was also favorably received. Among his other works were *Odofriede, the Outcast* (1822), *The Tale of Lexington* (1824) and *Gotham and the Gothamites: A Medley.* The latter, produced in 1823, was a satire which caricatured many prominent New York citizens. For this "defamatory" work Samuel B. H. Judah was indicted for libel. Unable or unwilling to pay the $400 fine imposed upon him, he was sentenced to prison, but after a few weeks, due to illness, was pardoned by Governor Joseph C. Yates (1822-24). Upon his release he became a lawyer and was admitted to the New York bar. For many years he was the only Jewish attorney in that city.

EMANUEL JUDAH (b. New York city, date unknown; d. aboard ship en route to Galveston, 1839) was introduced to the stage by his playwright father, Samuel B. H. Judah. After winning favor in some of the leading Southern theatres, he made his debut on the New York stage in 1823, performing in a work entitled *The Mountaineers.* Emanuel Judah was a versatile actor, and appeared in tragedy, melodrama and light comedy, revealing "uniform excellence" in a wide range of parts. Toward the end of his career he became prominent in New York, and performed in that city as late as 1839. He died while on tour in the South.

SAMUEL JUDAH (date of birth unknown; d. New York city, 1789) was a member of the Canadian branch of the family, and probably a descendant of Baruch Judah. In 1761 he was one of the early settlers of Montreal, and was active in the Jewish affairs of the community, assisting in the founding of the first congregation in that city, Shearith Israel. He subsequently moved to Three Rivers, where he entered into a business partnership with his brother-in-law, Aaron Hart. Samuel Judah, sympathetic toward the colonies during the Revolution, lent a considerable sum of money to the American cause. In later years his claim for repayment came up before Congress, but for some undeterminable reason it was tabled indefinitely. Neither Samuel Judah nor his heirs were ever compensated. In 1824 BERNARD JUDAH, the oldest son of Samuel Judah, was financially pressed, and wrote to John Tayler, a political leader in New York State. Pointing to his father's contribution to the Revolution, he asked for an appointment to the New York Custom House. From that letter it appears that the elder Judah had been a true and sincere friend of the colonists and that he gave up virtually his entire fortune in their behalf.

FABIAN LINDEN.

Lit.: Daly, Charles P., *The Settlement of the Jews in North America* (1893) 103-4, 139; Dunlap, W., *History of the American Theatre* (1832) 409; Elzas, Barnett A., *The Jews of South Carolina* (1905) 136; Ezekiel, H. T., *The History of the Jews of Richmond* (1917) 55, 72-73, 134-35, 240, 279; Gutstein, M. A., *The Story of the Jews of Newport* (1936) 46, 53, 77, 136, 194, 198; Ireland, J. N., *Records of the New York Stage,* vol. 1 (1866) 417; Kagan, S. R., *Jewish Contributions to Medicine in America* (1939) 9; Morais, H. S., *The Jews of Philadelphia* (1894) 378; *New York Times,* April 19, 1930; Phelps, H. P., *Players of a Century; Publications of the American Jewish Historical Society;* weekly bulletin of the New York Department of Health (April 5, 1930) 113; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 178, 412.

JUDAISM. 1. Introduction. The term Judaism (*Ioudaismos*) appears to have been coined by Greek-speaking Jews to designate their way of religious belief and practice as distinct from Hellenism which was the religion of their neighbors (*II Macc.* 2:21; 8:1; 14:38). In New Testament Greek it is used in the sense of the Jewish religion (*Gal.* 1:13-14). Its Hebrew equivalent *Yahaduth* dates from the Middle Ages (Rashi, *Yeb.* 23b; Judah ben Barzillai, *Sefer Hashetaroth,* pp. 7-8; *Midrash Esther* 7 uses a different form, *Yehuduth*). Through the centuries the term Judaism retained this connotation of the religion of the Jewish people. Jews and non-Jews alike employed it to distinguish the religion of the Jews from the religions of Christians, Mohammedans, Buddhists and other faiths.

With the fall of the Ghetto in Western European countries, in consequence of the civic emancipation of the Jews, a division arose in many Jewish minds between their religious loyalty and their patriotism. While adhering to their ancestral faith, many identified themselves with the nations of the countries of which they formed a part in matters political, cultural and social. Judaism continued to signify for them religion pure and simple. On the other hand, the rising tide of nationalism, which roused such countries as Greece, Italy and Poland to new life, combined with the growth of anti-Semitism, led some Jews, and especially those whose religious ardor had cooled, to regard themselves as a distinct national entity. Zionism, as conceived by Herzl, aimed to regain the attributes of complete nationhood by reestablishing a political Jewish state in Palestine. Judaism came to mean for Jewish nationalists the complete national culture of the Jews. A reconciliation of these clashing conceptions appeared in the thinking of those who, while

considering Judaism as the many-sided expression of the Jewish national spirit, recognized religion as its all dominant element.

This compromise rests upon the erroneous conception which reduces religion to only one of its constituent elements, to an abstract *creed, cult,* or *code of conduct,* apart from the *community* or people which cultivates it. No such narrowing of the character and sphere of religion is permissible in the light of history. The religions of the world could not exist without communities or churches. They are bound up with definite societies of men, with their history, their political, social and cultural life, their literature, art, science, laws, ethics, folkways. The relation of religion to the complex endeavors or civilization of its followers is that of spirit to body. Religion, the spirit, represents the motive power, the visions, the goals and the sanctions; civilization, the body, the accumulated knowledge, the skills, the refinements, the instruments and the achievements of men and nations. While closely interlinked, they are by no means the same. To identify the two can only lead to confusion. Judaism, while expressed in forms and observances, which represent elements of civilization, has nevertheless functioned purely as a religion. Judaism is the spiritual way of life developed by the Jewish people.

2. **Origin.** While the term Judaism does not appear before the 1st cent. C.E., the phenomenon to which it refers traces back to the distant beginnings of the Jewish people. The distinction frequently occurs in modern literature between the *Religion of Israel* and *Judaism.* The first is confined to pre-Exilic times (prior to 586 B.C.E); the second is dated from the Exile or from the reforms of Ezra (middle of the 5th cent. B.C.E.). This division is not wholly divested of dogmatic considerations. Protestant theologians have pointed to the externalization of religion as the characteristic feature of post-Exilic Judaism. Whereas the spirit of the reforming prophets flourished in the Religion of Israel, these theologians maintain, Judaism has been dominated by the dead letter of legalism; the Law supposedly crushed the universalism and the joyous inwardness of the prophetic faith and initiated a radical retrogression in Jewish religious life. Christianity, at least in the form which it assumed in the character of its founder, the argument runs, continued the free spirit of the prophets, whereas Judaism retained the narrow exclusivism and particularism of Ezra and his followers, the Scribes and Pharisees (see Wellhausen, J., *History of Israel and Judah,* Appendix: Judaism and Christianity; Schürer, E., *History of the Jewish People,* division 2, vol. 2: *Life under the Law*).

Upon examination, the untenability of this view becomes abundantly evident. Despite the predominance of its legal elements, post-Exilic Judaism is essentially the same as that of pre-Exilic times. Every significant movement in post-Exilic times may be traced back to the earlier period. The God of Israel as invoked by Ezra is the God of *Deuteronomy,* and the God of *Deuteronomy* is the God of Amos, of Elijah, and of Moses. While the concept was deepened and refined in the course of the ages, it retained its basic unity. As with the idea of God, so with Torah and with prophecy. The priestly legislation of post-Exilic times is directly bound up with the Deuteronomic law and with the still older Code of the Covenant. Furthermore, far from departing from the universalism of the older prophets, post-Exilic Judaism carried their universalism to new heights in the writings of Deutero-Isaiah, in *Ruth, Jonah,* the *Psalms,* in the Wisdom Literature, and even in Pharisaic Halachah and Haggadah. Instead of drawing an artificial line of demarcation between pre- and post-Exilic religions, we are on firmer historical ground when we regard them as successive phases of the same process.

The evolution of Judaism runs unbroken from the days of Sinai to the present. With the roll of the centuries the older insights and trends were readjusted to new needs and shaped to new ends. The ancient tree of life yielded new fruit. In consequence, the old faith exhibited new characteristics and new points of emphasis. These elements of growth and self-renewal are merely stages rather than breaks in the historical continuity of Judaism.

3. **Stages in the History of Judaism.** Judaism being the spirit of the Jewish people, its stages of growth generally correspond to the stages of Jewish political, cultural and social history. The religion of early times branched out of the Semitic religious heritage, with its deification of nature forces, belief in spirits and demons, taboos, distinctions between clean and unclean, and rites connected with the worship of the dead. It was shaped by Moses at Sinai and at Kadesh into the exclusive worship of Yahveh with a corresponding body of ritual and social laws to govern the Hebrew tribes in their desert surroundings.

In Canaan the simple nomadic religion was adjusted to an agricultural economy, and evolved an elaborate sacrificial cult, festivals, local sanctuaries and an organized priesthood. It was further enriched by the appearance of the institution of kingship and of the unique group of prophets, who advanced the monolatrous idea of Yahveh to the pure conception of ethical monotheism. The prophetic criticism of the cult and the subordination of ritual to righteousness affected priestly practice and resulted in the Deuteronomic Reformation (621 B.C.E.), which centralized religious worship in Jerusalem and in the Zadokite priesthood.

The Babylonian Exile marked the break up of the geographic unity of the Jews and the beginning of their ever-widening dispersion: in Egypt, Babylonia, Syria, Asia Minor, and other lands. The Davidic dynasty disappeared only to develop into a personification of messianic hope. The little that remained of political independence took the form of a theocracy, headed by a high priest of the line of Zadok. The actual sovereignty passed into the hands of the Persians, Greeks and Romans. The spiritual life centered in the second Temple and to a lesser degree in the new institution of the synagogue. It was deepened and enriched by the reformation of Ezra and Nehemiah (5th cent. B.C.E.) and by the adoption of the Torah as the supreme source of authority for the Jewish people. This highly creative period was further distinguished by the virtual completion of the threefold canon of Scripture, by the growth of the Apocrypha, and the beginnings of the Oral Law. It called forth the Samaritan secession, the heroic resistance on the part of the Jewish pietists to the tidal wave of Hellenism, and the appearance of the Pharisees, who

challenged the Zadokite priesthood by insisting that all Jews had to be regarded as a kingdom of priests and as a holy people and that the Torah was the common heritage of the entire congregation of Jacob. On the other hand, the messianic yearnings and the eschatological hopes of the people crushed by the Roman oppression of the 1st cent. C.E. merged with the mystery cults of the neighboring nations and formed the world religion of Christianity.

The fall of the Jewish state and the destruction of the Second Temple by the Romans, in 70 C.E., represent the great divide of Judaism as well as of Jewish history. Palestine was now completely in foreign hands, and the Jew became a homeless wanderer among the nations. Out of the conflagration which destroyed his home and permanent sanctuary the Jew carried away the Torah, which served him henceforth as a portable sanctuary. Round it he built "fences" to safeguard it from hostile attacks. The synagogue now rose in place of the Temple as the center of Jewish life. In it the sacrificial service was replaced by worship through prayer and by study of Torah. The leadership of the priests gave way to that of the rabbis. In the schools and academies of Palestine and Babylonia the rabbis concentrated on the word of Scripture and developed the Haggadah (moral teachings) and the Halachah (legal prescriptions) which endowed Judaism with new power. The rich products of their labors are embodied in the Mishnah and in the Palestinian and Babylonian Talmuds, and in the Midrashim.

About the time of the rise of Mohammedanism (7th cent. C.E.)—a religion largely derived from Judaism —there began an intense activity on the part of the Geonim to make the newly completed Talmud the possession of all Jewry. Their endeavors evoked the opposition of the sect of the Karaites to the authority of the Talmud and the rabbis. The Karaite call, "Back to Scripture," created a serious split in Judaism. Their challenge awakened the leaders of rabbinic Judaism to the study of the text of the Bible, of Hebrew grammar and philology as well as to the systematic study of the Halachah, of Jewish theology and ethics. The contact with Arabic culture stimulated further Jewish creativity in Biblical exegesis, history, poetry, science and philosophy on the part of both Karaites and Rabbinites.

Next followed a period of organization and codification, reaching its climax with the *Mishneh Torah* of Maimonides. After his death (1204) this work was continued in Jacob ben Asher's *Tur* (14th cent.) and in Joseph Caro's *Shulhan Aruch* (16th cent.). However, the dominant force of the period was the mysticism of the Cabala. Developing in Talmudic and Gaonic times, it made its appearance in the cryptic *Sefer Yetzirah* and reached its height in the *Zohar* (14th cent.). Its mysticism sought to offset the rationalism of the previous period and to correct the overemphasis on Talmudic legalism. The speculative Cabala of Spanish Jewry was supplemented by the practical Cabala of the Ashkenazim, notably of the school of Isaac Luria. Gathering up the occult sciences of angelology, demonology and astrology, and combining them with Neo-Platonic conceptions, particularly with the doctrine of transmigration of souls, Cabala created a strangely fantastic view of the world, in which asceticism crushed the joy of living. The messianism of the Cabala, which aimed to offer anodyne for suffering Jewry, degenerated into vulgar imposture in the pseudo-messianic movements of Sabbatai Zevi and Jacob Frank. Its tragic aberrations were relieved by the deeply spiritual movement of Hasidism (18th cent.).

The modern era began with the Enlightenment in Germany under the leadership of Moses Mendelssohn. This movement spread to Eastern Europe and renovated the cultural life of the Jewish people. The liberalism of the period expressed itself in the Emancipation of Western European Jewry, in reaction to which anti-Semitism rose to ever greater power. It was the period of assimilation, on the one hand, and of secular nationalism, on the other. It witnessed the renascence of Hebrew as a spoken language and the birth of Hebrew and Yiddish literatures. Its outstanding spiritual achievements are the scholarly approach to the study of Jewish lore as expressed in the Science of Judaism, and the development of the Reform, Conservative and Neo-Orthodox movements.

4. Characteristics of Judaism. While growing with the succeeding generations and assuming ever new forms, Judaism has remained basically the same. The changes which it underwent in the course of its colorful past as well as its essential character bear the stamp of the relation of the Jews to their neighbors and their religions. Something of this relation is suggested in the folk explanation of the name Israel: "Thou hast *striven* with gods and with men and hast prevailed" (*Gen.* 32:29). Jewish history records a continuous struggle against nations and their religions.

This conflict may be described as two-fold: the Jews were both attracted to and repelled by the cultures and religions of other peoples. By its geographical position, Palestine, the ancient Jewish homeland, was exposed to the influence of the arts, cults, and cultures of the most advanced nations. It was the coveted prize of the Egyptians, Babylonians, Hittites, Assyrians, Persians, Greeks and Romans. The successive campaigns of conquest of these nations brought to the Jews the languages of the conquerors, their writings, laws, sciences, mythologies, and religious practices. Whole periods of the history of Judaism show the indelible imprint of the civilizations of the conquerors. To adopt the manners of the stronger neighbors suggested itself to many as a practical necessity and even as the way of progress.

However, the process of borrowing did not go unchecked and unchallenged. From the heart of the Jewish people came forth the forces of prophecy, priesthood, wisdom and piety, which ever blocked the inroads of foreign ways and ideas. Stout opposition was offered to the magic, mythology, worship and morality of the nations, to "the doings of the land of Egypt" and to "the doings of the land of Canaan," to "the actions of the Amorites" and to the ways of the Philistines, to the astral cults of the Assyro-Babylonians, to the dualism of the Parsis, to the fascinating nature worship of the Greeks and to the state ceremonies of the Romans. Judaism's powers of resistance were not weakened either by the dispersion of its people or by the rise of its daughter religions. It faithfully guarded and defended its visions of truth and duty in the face of powerful opposition and peril.

Through its contacts and conflicts with the world's religions, Judaism was immeasurably strengthened and its character sharply defined. Like Jacob in his strivings, Judaism did not dismiss its opponents without wresting a blessing from them. From Babylonian thought, from Canaanite religious practice, from Parsism and notably from Greek philosophy, it derived the means for its surer adjustment to the mental, moral and spiritual problems which ever pressed upon it for solution. In a measure also from Christianity and from Islam it has received some stimulation. Its character revealed itself further by that which it rejected in the rival religions fully as much as by that which it adopted from them.

Judaism, although frequently negating the ideas and cults of the nations, is not a religion of negation. It is essentially a positive religion seeking to bring Israel and the world under the sway of the righteous and holy God. While its history can not be properly understood without reference to its wrestling with the powers of the outside world, it is to the genius of its own people that we must turn for the secret of its power. It has grown out of the soul of the Jewish people and has been nourished by their life-blood. Much of it is the product of unconscious forces, operating silently, of folk lore and folk ways. Its sublimest manifestations have taken place under the conscious guidance and striving of Jewish men of genius. But every phase of its development bears the mark of its corporate character.

This characteristic is stamped upon the very name Judaism and sharply differentiates it from other religions. Whereas Buddhism centers in the Buddha and Christianity in the Christ, Judaism centers in no one personality. Neither is it the final revelation of God to Moses as Islam claims to be to Mohammed, but the progressive religious expression of the Jewish people, of its priests, prophets, sages, saints, poets, mystics, philosophers and scholars. Hence it is not called Mosaism, prophetism, or rabbinism, but Judaism. In the words of Judah Halevi: The Jews "did not derive their eminence from Moses, but Moses received his for their sake. The divine love dwelt among the descendants of Abraham, Isaac and Jacob. . . . We are not called the people of Moses, but the people of God" (*Al Khazari,* trans. Hirschfeld, II, 56).

5. Constituent Elements of Judaism. A. Israel. Judaism may be defined as the consciousness of God, expressed in the Torah, and embodied in the life of the Jewish people. In this indissoluble unity, Israel serves as the *community,* within which Judaism has developed and in and through which it functions. Whereas in Christianity the community of faith constitutes a *Church,* i.e. an organized association of men drawn from many nations and races, in Judaism the community consists of the Jewish people, held together by ties of common kinship, historical memories and associations. The element of descent, however, is subordinated to the religious spirit. Converts to Judaism of whatever people become part of the Jewish household, and are named "children of Abraham, the father of all proselytes", whereas any Jew who breaks away from Judaism and gives his allegiance to another religion ceases to be a Jew.

While the Jews began their career like all other nations of antiquity, their dedication to God marked them as a "Chosen People" with a religious mission to the world. Historical circumstances turned them from a political nation into a religious people, a *Keneseth Yisrael,* a congregation of faith and an "Eternal People" by virtue of being the heirs and custodians of the Torah. Should a portion of the Jewish people ever establish a true homeland in Palestine, the segment of Jews living there may again form a nation in the political sense as well as a religious community.

Anti-Semitic pressure forced the Jews further into the status of a separate minority in many lands. In free countries the Jews have striven to identify themselves with the general civilization and culture of their neighbors and to retain their individuality only in matters of faith and the social and cultural elements associated therewith. Jews of all parts of the world, who share in different cultures and civilizations and live under different flags, are united by their common heritage of religion and the obligations which it involves. The Messianic hope of the Jewish people looks not to the segregation of the Jews from the rest of the nations but to the deliverance of all mankind from the forces of evil and of wickedness, and to the establishment of the Kingdom of God, of universal justice and peace on earth.

The organized agency through which Judaism is cultivated and carried forward within the Jewish community is the *Synagogue,* with its threefold function of worship, education, and social service. From the Synagogue have gone forth the influences which give direction and purpose to Jewish communal, cultural, philanthropic, and social endeavor.

B. Torah. The *Torah* is "the heritage of the congregation of Jacob." Conceived as the revealed will of God, it enshrines the religious experience of the Jews of the past, and presents a way of living for the present and future. It represents a body of interrelated *ceremonial* and *moral* law, as well as of *doctrine* about God and the individual. The ceremonial laws regulate the ritual or cult of Judaism. The substance of which it is made is the historic consciousness of the Jewish people. The sacrifices of the ancient Temple and the worship in the Synagogue alike are based on the recollection of past events. The entire calendar of Judaism, with its feasts and fasts, is based not, as in Christianity, on events in the life of its founder, but on significant occurrences in the history of the Jews. The prayers and hymns of the Synagogue reecho the joys and the sorrows of the Jewish people.

The consciousness of the Divine, which is the fertile root from which all religions grow, took on in Judaism the patterns which are closely related to the Jewish spirit and modes of conduct. They are expressed in customs and folkways, in restrictions and prohibitions, in forms of separateness dictated by Jewish needs, and are best fitted to consecrate the Jews to God. Hebrew, the ancient Jewish vernacular, continues as "the sacred language" of prayer not only in Orthodox but in part also in Reform worship. The modernist movements in Judaism seek to retain in their revised rituals a bond of unity with the Jewish past.

C. Conduct. The deepest concern of the Torah is *morality,* both individual and social. Here, too, the unity of faith and people is strongly marked. While

Jewish ethical values and ideals are predicated upon the monotheistic view of the world and of life, they are shaped by Jewish experience. Consequently, while Jewish and Christian ethics alike aim at absoluteness, inwardness and universality, striking differences mark their expression. Christianity, without overlooking society, centers its attention primarily upon the individual and upon his salvation. Godlikeness is revealed for all times in the character of Jesus, who looms as the model of goodness and godliness for all Christians. In Judaism the center of gravity is the Jewish people. Without ignoring the individual and his personal spiritual requirements, it stresses the well-being of society as the chief goal of all moral striving, and rests its hope upon the perfectibility of the human race. Hence the emphasis in Judaism is not upon grace alone, but upon grace grounded in righteousness. In its vision the Divine attribute of mercy is inseparably connected with the attribute of justice. Unitedly they guide the destinies of man and call forth a moral order out of the chaos and confusion resulting from sin and wickedness.

Integrated with the life of the people, Judaism knows of no flight from life, as does Buddhism, of no asceticism of the type of Hindu and Christian monasticism, and of no pessimism of the type of Schopenhauer's and Von Hartman's philosophies. It affirms life as good, and seeks to endow it with spiritual and moral worth. It does not deny the senses and does not condemn the body as a sink of vice. The divine likeness is impressed upon man. The physical as well as the spiritual are means for the realization of the holy. Not merely prayer but also work is a way of serving God and the way of cooperation with Him. And human relations, in the family and in society at large, are avenues of communion with God. This absolute union of religion and morality renders Judaism an all-encompassing law and way of living.

D. Creed. The Torah constitutes a body of religious belief or doctrine. The innermost core of religion, the consciousness of the Divine or of man's relationship to God, in its simplest form consists of *faith,* i.e. of reliance upon and of confidence and trust in God and in His will. Resting in God, the soul grows in loyalty, devotion, reverence, humility, and love. However, unless guarded by reason, faith may turn into credulity and fanaticism. To keep its source pure, Judaism has ever invoked the aid of reason. The role of intelligence in Judaism has been to keep the emotional content of faith in harmony with the dictates of conscience and with the demands of the mind, and to define not only the practices of ritual and morality but also the fundamental beliefs and convictions, which compose the Jewish *creed.*

The development of this phase of Judaism is treated in the article CREED. Here only the essentials of Jewish belief can be noted. As the word Torah signifies, Judaism from the days of Moses to the present has presented itself as a religion of *revelation.* Fundamental to all constructions of Judaism is the belief that although hidden from the human eye, God reveals Himself in the majestic sweep of the evolutionary process, in the history of races and nations and in the minds and consciences of chosen spirits, endowed with prophetic genius. Something of His purpose has communicated itself to Israel. His commanding voice resounded not only at Sinai but through the ages in the hearts of Israel's prophets, calling men to loyalty and to obedience as conditions of true life. The Torah preserves God's will as seen by Israel's seers and saints.

The heart of Israel's progressive revelation is the doctrine of *ethical monotheism.* The everliving God and infinite Creator is both transcendent and immanent. The Holy One, who is unique and mysterious, is above time and space and surpasses all human representations of Him. He is also omnipresent, eternally working within and cooperating with all parts of the universe and especially with man, who by virtue of his reason and moral potentialities is a true son of God. The Lord of the universe is also the God of the spirits of all flesh, personal in the sense of appearing akin to the mind, conscience and will of man. Omniscience, omnipotence and providence express His relation to the universe and to man. Responsive to all creatures who reach out for His aid, He is the God who hears prayer. The pure in heart may commune with Him in humility and in trust, in love and in truth, and know Him as their Father and King, Redeemer and Friend. He is not merely the God of might, but likewise the God of right. Righteousness and justice are the foundations of His throne; mercy and truth go before Him.

Man is not a mere physical automaton, nor is he controlled by purely mechanical laws. He is the child of nature and of the living God. As part of the material order, he is held within its chain of causation. But he also carries within himself the ordering force and the tendency to harmony and beauty which is operative in the universe. He is not merely a passive creature but also an active co-worker with God in the tasks of creation. His freedom is part of his Divine endowment as a reasoning being.

The divine in man is the *soul,* the pure and indestructible core of his being, and the bearer of his moral and spiritual values. As the source of life, God is the ground of immortality. Coming from God, the soul partakes of His deathlessness. Union with God bridges the chasm of death for all His children. While the state of the soul beyond the here is one of the mysteries which has not been penetrated by human reason, Judaism affirms that godly living does not terminate at the grave. "In the way of righteousness is life, and in the pathway thereof there is no death."

6. National and Universal Aspects of Judaism. While Judaism is bound up with the Jewish people, as the soul of man is with his body, the light of its inspiration has not been confined to the Jews but has deeply affected the lives of large portions of humanity. The rabbis observe that the reason for God's giving the Torah to Israel in the desert, i.e. in a "no-man's land," is that Israel may not claim exclusive possession of it. Furthermore, the Torah was proclaimed in the seventy languages of man that all mankind might hear and accept its divine behests. The prophets made a universal appeal. That much of the message of Judaism has been received by the nations is attested by the two great world religions of Christianity and Islam. The opinion is general that Hebraism, which is but another name for Judaism, and Hellenism are the two main streams, which, by their confluence, gave the Western world its culture.

Active Jewish proselytism, which was carried on with considerable success in the last pre-Christian centuries, was checked by the catastrophic fall of Jerusalem in 70 C.E. and by the triumph of Christianity as the established religion of the Roman empire (4th cent.). Indirectly, however, the Jewish message continued through the Church itself and subsequently through the Mosque.

The character of each of the four constituent elements of Judaism—Israel, Torah, Conduct and Creed—was stamped upon its daughter religions. Even its most particularistic element, that of the *Community*, has served as the model for the Church, which claimed to be the new chosen people of Israel. The Jewish Messianic ideal was appropriated by Christianity for its founder. The *Cult* of the Church was derived in great part from that of Judaism. Its priesthood followed the pattern of that of the Temple of Jerusalem, and its worship of prayer and instruction that of the Synagogue. Even the holy days of Judaism, like the Sabbath, Passover, Pentacost, and the Day of Atonement, were variously carried, although in transformed character, into the other religions. Jewish *ethical* ideals were more easily adapted by Christianity and Islam. The sacred writings of Judaism became part of the Christian Bible, and their underlying spirit animates the Mohammedan Koran. The *creedal* elements of Judaism served as the foundation of Christian and Mohammedan belief. In the name of the Living God of Israel—despite the different interpretations placed upon Him—the Church won its victories over the licentiousness, degeneracy and inhumanity of the pagan nations. In the name of the One God, Mohammed, too, waged war on heathenism and carried his campaigns of conversion to distant lands. The Jewish doctrines of revelation, retribution and resurrection in varying forms were acknowledged by the believers of the two other religions. The spirit of Judaism continued to work in many movements within the Church and Mosque.

Present-day Judaism does not strive to engage in aggressive proselytism. While it welcomes those who of their own free will join its fold, it seeks not to supplant other religions but to labor with them in honorable fellowship in order to eradicate the plague-spots of modern civilization, and to enthrone the One and Holy God in the lives of all men.

7. Permanent Value of Judaism. Judaism rejoices in the spiritual achievements of her daughter religions. To the degree to which they have freed man from the shackles of idolatry and wickedness and have kindled within his soul the love of God and of righteousness, they have fulfilled the aspirations and prayers of Judaism. However, Judaism's task remains unchanged by their triumphs. In the unending struggle against the forces of evil, cruelty, fanaticism and superstition, Judaism's place is in the forefront. Its visions and efforts still play a vital role in man's slow ascent to the mountain heights of the spirit. It still gives meaning, direction and purpose to the Jewish people. By the courage and power of endurance with which it has endowed the Jewish people, it bears irrefutable testimony to the power of faith in the lives of men and of nations. And it still witnesses to truths which are in danger of being obscured or ignored by other religions. Against the tendency to remove God from the minds of men or to resolve Him into an immanent tendency, an abstract ideal or absolute, Judaism guards the belief in the Living God, who is both cosmic and personal. And in the face of Trinitarianism of the popular variety, Judaism accentuates the Oneness and Uniqueness of God, refusing to ascribe to any creature the honors due only to the Infinite Creator, thus aiding Christianity itself to remain true to its pristine ideal as taught by its founder. Judaism's thirty-five centuries of experience testify further that religion grows effective by functioning as a regulative force in human affairs, as a law and a discipline, as a divine command to service and to sacrifice.

This article has presented Judaism as a whole. For detailed doctrines, ideas, movements and institutions, see the following separate articles: ATONEMENT; AUTHORITY; BIBLE; CABALA; CHARITY; CEREMONIAL LAW; CHOSEN PEOPLE; CODES; CREED; ESCHATOLOGY; ESSENES; ETHICS; FASTING AND FAST DAYS; FREE WILL; GOD; HAGGADAH; HALACHAH; HASIDISM; HOLIDAYS; IMMORTALITY; INSPIRATION; ISRAEL; KAHAL; KIDDUSH HASHEM AND HILLUL HASHEM; KINGDOM OF HEAVEN; LEVITES; LITURGY; MESSIAH; MONOTHEISM; MYSTICISM; PHARISEES; PHILOSOPHY, JEWISH; PRAYER; PRIESTS; PROPHETS; PROSELYTE; PROVIDENCE; REFORM MOVEMENT; REPENTANCE; RETRIBUTION; REVELATION; SABBATH; SADDUCEES; SALVATION; SIN; SYNAGOGUE; THEOLOGY; TORAH.

SAMUEL S. COHON.

JUDAISM IN AMERICA. 1. Introduction. The story of Judaism in America had no separate identity up to the 19th cent. It followed the pattern of Judaism in Europe. The congregations organized in the United States in the 17th and 18th centuries reflected directly the traditional Judaism which had been believed and practised by the Jewish communities in those European lands whence the immigrants came to the New World. Since these earliest settlers derived for the most part from ultimate Spanish and Portuguese origins (Sephardic), the first congregations founded in the United States conducted the divine service in accordance with the Sephardic rite. The opening year of the 19th cent., however, witnessd the organization of the first congregation (Rodef Shalom of Philadelphia, in 1801) which worshipped in accordance with the Ashkenazic rite. But all these early American congregations, whatever their mode of worship, were conducted along traditional lines.

The first departure from the traditions took place when what is known as the Reform Movement in Judaism made its appearance in Charleston, S. C., in 1824. The contrasting interpretations were subsumed under the names of Orthodoxy and Reform. However, fifty years or thereabout after the first glimmerings of Reform had become apparent, there appeared a third movement known as Conservatism, midway between the strict conformity of traditional Orthodoxy and modern Reform; and in 1935, a group within the Conservative wing inaugurated a fourth movement which called itself Reconstructionist. Hence the present tale of Judaism in the United States must be considered under the four headings, Orthodox, Reform, Conservative, and Reconstructionist.

The exact year of the organization of the oldest con-

gregation in the country, the Shearith Israel of New York city, is not known (it is usually given as 1682), but active efforts on the part of Jews to obtain permission to worship in accordance with the tenets of their faith were made not long after the first Jewish settlers arrived in 1654. The governor of New Amsterdam, Peter Stuyvesant, was very hostile. He wrote to the Directors of the West India Company in Amsterdam requesting that "none of this Jewish nation be permitted to infest New Netherland." His request was refused as being unreasonable and unfair. The Directors countered with an order couched in these words: "We have decided that they (the Jews) shall have permission to sail to and trade in New Netherland and to live and remain there, provided the poor among them shall not become a burden to the company or to the community but be supported by their own nation." No further obstruction being placed in their path, the newly arrived Jews, few in number, opened the story of Jew and Judaism in the United States.

The religious differences between these settlers and the remainder of the population became the source of trouble almost at once. On March 1, 1655, one of the Jewish refugees, Abram De La Simon, was arraigned before the civic authorities for keeping his store open on Sunday during the sermon and for selling goods at retail. The Schout (an individual vested with local judicial functions in the former Dutch colonies in America) ordered that the accused be deprived of his business and fined 600 guilders, a very heavy penalty. The Jewish newcomer not understanding the language of the complaint, a copy was furnished him in writing and he was ordered to appear again on the next court day. Whether the harsh verdict was carried out is not recorded, but the hostile governor, abetted by the Supreme Council, took it upon himself to order the Jews to leave the town. Some of the Jews forthwith repaired to the hospitable colony of Rhode Island, while others, hoping in all likelihood for a more favorable attitude on the part of the West India directors, remained. Nor was their hope disappointed. Again Stuyvesant was reprimanded for his hostile stand. He was informed that the Jews were to have the same privileges in New Netherland as they enjoyed in the mother country. As far as the exercise of their religion was concerned, they were not to be hindered in the conducting of worship within their own homes, "for which end," thus the order read, "they must without doubt endeavor to build their houses close together in a convenient place on one or another side of New Amsterdam" ("The Jews of Early New York—The Dutch Period," by Albert Ullmann, paper read before The Judaeans, January 31, 1899; see *American Hebrew,* February 17, 1899, p. 549).

From this it would appear that whatever religious services were held took place in private homes. Religious toleration under the Duke's Laws (Duke of York) of the year 1665 protected from interference "for differing in matters of religion" only those "who profess Christianity." This exclusion of the Jews from the privilege of full religious freedom of worship was emphasized by the decision made by the Mayor and Common Council of the City in 1685 in answer to some Jewish petitioners "that no public worship is tolerated by Act of Assembly but to those who profess faith in Christ and therefore the Jews' worship is not to be allowed" (Kohler, Max J., "The English Period 1664-1777," *ibid.* 553).

This Jewish petition was doubtless called forth because of the formation of the Jewish congregation in 1682. Despite the unfavorable decision, the Jews appear to have assembled for worship quietly. That there was a synagogue in 1695 is stated by the Reverend John Miller, chaplain to the English Garrison, in his description of New York (see Daly, C. P., *The Settlement of the Jews in North America,* 27th ed. by Max J. Kohler).

This first congregation on the North American continent was followed in the course of the 18th cent. by similar religious organizations in cities along the Atlantic seaboard, namely Newport, R. I., Philadelphia, Richmond, Charleston, Savannah and Mobile. All these earliest congregations were known as Portuguese congregations although their membership included also Jews of German, Polish and other origins who had emigrated to these shores in the 18th cent. Jewish religious life was altogether in accordance with the *Shulhan Aruch.*

During the 19th cent., American Jews of Sephardic antecedents were gradually reduced in number, and Orthodox Judaism received only slight accretions from European countries. The Reform Movement was advancing rapidly, and its adherents greatly outnumbered those who stood by the Orthodox tradition. During the last quarter of the century, however, the East European immigration brought hundreds of thousands of Orthodox Jews to the country. Orthodox congregations by the score sprang up in New York, Chicago and other cities; rabbis of note came from Eastern Europe to lead these congregations. In the late decades of the 19th cent. a number of congregations, particularly in the East, who were not willing to ally themselves with the Reform wing, nor satisfied to be styled Orthodox, adopted the name "Conservative." Guided doubtless by the organizational activity of the Reform group, both the Orthodox and the Conservatives proceeded along similar organizational lines. In the fifth decade of the 20th cent. all these groups had flourishing organizations, with rabbinical seminaries, educational programs, and social and cultural activities—all backed by nation-wide lay organizations—while a fourth group, the Reconstructionist, was emerging into a further program of expansion.

DAVID PHILIPSON.

Lit.: Daly, C. P., *The Settlement of the Jews in North America,* 27th ed., edit. Max J. Kohler (1893); Ullmann, Albert, "The Jews of Early New York—The Dutch Period 1626-1664," and Kohler, Max J., "The English Period 1664-1777," *American Hebrew,* Feb., 1899; Elzas, B. A., *The Jews of South Carolina* (1905) 147-65.

2. Orthodox Judaism. The term "Orthodox" means having a right opinion or view, and is applied in various religions in which dogma plays a basic role. The term "Orthodox" was applied to Jews for the first time by Furtado, during the reign of Napoleon, in connection with the Sanhedrin of Paris. Shortly afterwards, the birth of Reform Judaism emphasized the application of this term by applying it to traditional Judaism, and to those Jews who accept and endeavor to obey its behests. Of late, attempts have been made

to substitute other designations, such as "Torah-true," "Traditional," and "Historical," but none of these terms has as clear and immediate a response to contemporary minds as has "Orthodox." However, the term "Orthodox" tends to obscure the fact that what is so called is, in reality, the Judaism which has been for centuries the historical religion of Israel, and which is today the creed and life of the overwhelming majority of the Jewish people all over the world.

Orthodox Judaism believes and lives in the teachings of the *Torah*,[1] consisting of the Oral Law, in addition to and forming the complementation of the Written Law. The Written Law is contained in the *Torah* (Pentateuch) and sporadically in the other books of the Bible; the Oral Law, "Moses handed down to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to the Men of the Great Synod and the Men of the Great Synod to the Rabbis" (*Aboth* 1:1). Rabbi Judah Hanasi (the Prince) collected the traditional material of the Oral Law and codified it in the Mishnah. The Mishnah for centuries was discussed in the academies of Palestine and Babylonia, the authentic records of which, the Gemara, are contained in the two Talmuds (the Jerusalem or Palestinian Talmud, edited about 400 C.E., and the Babylonian Talmud about 500 C.E.). The Talmud furnished the basis for the responsa of the Geonim (8th to 11th centuries) and for the Codes, particularly the *Shulhan Aruch* of Joseph Caro (with additions by Rabbi Moses Isserles, 16th cent.), which is being brought continually up to date by the responsa of the leading rabbis of succeeding generations as long as Jews will live. Jewish law develops by the application of precedent to new conditions. There is thus an unbroken chain of Jewish tradition connecting the days of Moses with modern times.

Orthodox Judaism holds to one principal doctrine, the doctrine of revelation, which means that the Torah contains absolute truth, that it is not the work of Moses but the Word of God. Judaism, according to Orthodoxy, can not be understood except on the premise that it is a revealed religion.

The Torah describes Judaism as a way of life. The Torah is divine guidance transmitted in sacred Jewish literature both in writing and by oral tradition. A particularly important source of Torah are the responsa of the rabbinical authorities, answers to questions addressed to the rabbis by their congregants and colleagues. Their purpose is to decide how, with every change of condition, the immutable principles of the Law of Judaism are to be applied or adapted. They deal with every aspect of life: inwardness at prayer, marriage problems, business, synagogue law, relation to state and society, interpretation of Bible and Talmud. Since the Torah is divine and therefore immutable, the rabbis in Jewish law are merely teachers. They are permitted only to interpret the Law, in accordance with principle and precedent. They can not grant dispensation from the Law, nor are they permitted to change it, but they have authority to protect existing law by means of "fences" where circumstances require it.

In matters of Halachah, there is a definite precedent and principle, but there is also some flexibility allowing for legal fiction and also for occasional restrictions in certain definitely circumscribed conditions when the religious life of the Jew is endangered. Any other restrictive enactments, even though these had emanated from the Great Sanhedrin, had to be withdrawn if found unworkable, or too burdensome for the community or otherwise unacceptable by them (Maimonides, *Hilchoth Mamrim* 2).

In matters of interpretation of Biblical or post-Biblical literature, where such interpretation does not conflict with Jewish religious practice, there is absolute freedom. This freedom of interpretation has saved Orthodox Judaism from insisting upon only one interpretation of the Biblical accounts, holding such exclusively true and rejecting as blasphemous every effort of reinterpretation. The parables and hyperboles of the Talmud are similarly offered by the rabbis as vestments of the moral or philosophical ideas which they contain (Rabbi Samuel Hanagid, Introduction to the Talmud).

In this sense, every new interpretation offered by men who study and live in the Law is a step in the progressive revelation, to the soul of every Jew, of the teaching and direction of the Torah. Since the definitive interpretation of the non-Halachic portion of the Torah, such as cosmology, theology and philosophy, has not yet been announced or assumed, every new effort brings to the Orthodox Jew an ever deepening and ever widening understanding of the message of his faith. Science and philosophy, inasmuch as their development may shed light on the ideas and the method of the Torah, are promotive of this progressive revelation of the divine revelation to both Jew and non-Jew.

The workmanship of Judaism lies in the peculiarly Jewish behavior patterns, encouraged and symbolized by ceremonies and customs which in their totality are the Jewish life, creating and maintaining God-consciousness. The Orthodox Jew conforms to the *mitzvoth* (commandments, good deeds) out of loyalty to the Torah, out of an understanding that the Mitzvoth were given to ennoble (*letzaref*) and unite Israel. These Mitzvoth represent the application in individual instances of the ideals of Judaism, without which application the very ideals would become evanescent. They are commentary to the ideals of the Torah, and the only opportunity for these ideals to be realized by Israel. Jewish life by this method concretizes the ideal.

Orthodox Judaism maintains that the Mitzvoth, in creating Jewish life, also create the environment in which the Jewish people as a minority must live for its survival. While contributing to the general culture of every age, while exchanging cultural assets with the nations of the world, the Orthodox Jew understands that Jewish life is to give him that minimum of his own environment but for which the minority must disappear.

The religious life of the Jew is thus expressed in the seventh day Sabbath, the Jewish dietary laws, the laws of family purity, Jewish education, and also in the use of the Hebrew language at prayer.

The Orthodox Jew looks upon the synagogue as the center of his life, with home life as the foundation of synagogal Jewishness. The social ethics of Judaism

[1] Torah—in its narrow sense—means the Pentateuch. In its wider meaning it embraces the sum total of Jewish teaching from Moses to our days.

apply to home and occupation alike; the synagogue is but to reinterpret and teach the duties and qualities of Jewishness. The Orthodox synagogue is normally associated with the Talmud Torah (Hebrew school for the youth) and with the Beth Hamidrash (for adult education in Judaism). It is also associated with charitable endeavor, especially such as the society for the visiting of the sick, for the dowering of poor brides, and for the care of needy wayfarers, and with the Mikveh (ritual bath).[2] The synagogue controls, through rabbi and supervisors, the various aspects of the religious life of the community, such as Kashruth (maintenance of the dietary laws). Synagogues combine for the erection and maintenance of the higher schools of Jewish learning for laymen and rabbis, the Yeshivas. For many hundreds of years with few exceptions, these were the only collective religious organizations of Orthodox Jews.

The Agudath Israel, established after a conference at Katowice, in 1912, is the single independent world organization of Orthodox Jewry. Its rabbinical council is the only internationally recognized organized authority in matters of Orthodox Jewish law. It represents equally the Orthodox Jews of Western democracies and those of Eastern and Central Europe and Palestine. Laborer and capitalist, Hasid and Mithnagged, layman and rabbi are united in the Agudah for the purpose of "solving all problems which arise in all the life of Israel in the spirit of the Torah and of Jewish tradition." Affiliated with the Agudah are such local Orthodox organizations as the Union of Orthodox Congregations of America, the Shlome Emunei of Poland, the Austrittsgemeinden of Germany, the Landeskanzlei in Budapest, the Orthodox Union of Czechoslovakia and Roumania, and the Vaad Haashkenazi of Jerusalem.

The story of Jews in America to a great extent has been and is the history of Orthodox Jews living in this country. The Jews who aided the Revolution and emergent democracy, who pioneered from East to West, and laid the foundations of American Israel, were Orthodox. In the 20th cent. the great majority of the Jews of America are still Orthodox. This century has seen great strides, such as the establishment of Yeshiva College, of some eighteen smaller Yeshivas, of many notable Talmud Torahs, and of hospitals, old age homes, and orphanages under Orthodox auspices, and extraordinary efforts, mostly on the part of Orthodox Jews, to advance the rebuilding of the Holy Land.

Orthodox Jews in the United States are organized in the Union of Orthodox Jewish Congregations; around the Yeshiva (the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College); in the Agudath Harabbanim (the Union of Orthodox Rabbis of the United States and Canada); in the various other rabbinical organizations such as the Rabbinical Council of America, Kneseth and Degel, the Young Israel Council, the local Yeshivas, of which the Chicago Hebrew Theological Seminary and the Mesivta Torah Vadaath of Brooklyn are foremost; in the Mizrahi and Agudah movements; and in local unions or Orthodox federations (as in Baltimore and other cities). A Vaad Hair (local council) is sometimes purely Orthodox; on other occasions it is a combination, for specific purposes, of all Jewish denominations. The overwhelming majority of Orthodox Jews are not organized on national lines, but locally. There are a number of *Landsmannschaften* (Vereine, benefit societies) like the Federation of Polish Jews and the Hungarian Society, but they do not officially represent, although they may actually contain, a majority of Orthodox Jews.

The central institution of Orthodox Jewry in the United States and Canada is the New York Yeshiva. Within its imposing building, it houses a High School, Teachers' Training College, a College of Liberal Arts and Sciences, and the Yeshiva proper, a Talmudic academy of first rank. The Yeshiva proper grants rabbinical diplomas, the College the A.B. and B.S. degrees and honorary doctorates, and the Teachers' Training College teachers' diplomas.

The Agudath Harabbanim engages in the supervision of Kashruth, in general relief and especially in work for the upbuilding of Palestine and in the promotion of Jewish learning. The Rabbinical Association of the Yeshiva (Alumni) has similar purposes, around and in accord with the Yeshiva activities.

The Union of Orthodox Jewish Congregations of America, established in 1898, is the largest Orthodox lay organization in the United States. It engages in Jewish efforts of many kinds, including the supervision of ritual food, the promotion of Jewish educational activities, and the assistance of Orthodox Jews individually as well as collectively in the upholding of Jewish faith and practice. The Union operates through its Rabbinical Council, its Women's Branch, and its Collegiate and High School Branches. Among its important achievements is the establishment of an Orthodox Girls' Teachers' Training School and of the Jewish Library Series, which has spread almost 300,000 pamphlets on Jewish life and lore among the youth of the United States.

The Young Israel Council is a spontaneous independent Orthodox youth movement for the purpose of promoting and preserving the faith and spirit of the younger generation of North American Jews. Its activities include separate places of worship for youth groups, clubs, Palestine effort, interbranch charitable enterprises and a full social program.

See also: AGUDATH ISRAEL; BETH JAKOB SCHOOLS; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; MIZRAHI; POALE AGUDATH ISRAEL; UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA; YESHIVA COLLEGE; YOUNG ISRAEL. LEO JUNG.

Lit.: Revel, Bernard, "Orthodox Judaism in America," *American Hebrew,* Nov. 22, 1929, p. 28; Epstein, Isidore, *Judaism of Tradition;* Jung, Leo, *Judaism in a Changing World;* "What Is Orthodox Judaism?" in *Jewish Library,* vol. 2.

3. Reform Judaism. In 1824 a number of members of Beth Elohim Congregation of Charleston, S. C., memorialized the vestry of that congregation to make provision for English prayers in the public service and to introduce reforms in the ritual. When these forty-seven members of the Charleston congregation presented this memorial to the vestry, they inaugurated

[2] For the significance of the Mikveh in Judaism, see Lazarus, H. M., *The Ways of Her Household;* Miller, D., *The Secret of the Jew;* Jung, Leo, in *Jewish Library,* vol. 3, chap. 14.

the Jewish Reform Movement in the United States. They were directly influenced by the Reformers of Hamburg, Germany, for this memorial contains a lengthy quotation on the Hamburg Temple taken from the German newspaper the *Frankfurter Journal.* It is significant that both in Europe and in the United States laymen took the initiative in urging reforms. It was a people's movement. The officers of Congregation Beth Elohim rejected the petition of the dissenters who, being thus rebuffed, took the decisive step of founding, on November 21, 1824, a new congregation with the name and title of "The Reformed Society of Israelites."

After their secession, the Reformers issued a statement in which they declared that it was their purpose to discard the enactments of rabbinical Judaism and to base their movement on the moral legislation of the Bible. This was expressed in the sixth article of the creed which they adopted, as follows: "I believe with a perfect faith that the laws of God as delivered by Moses in the Ten Commandments are the only true foundations of piety towards the Almighty and of morality among men." They thus broke definitely with the chain of rabbinical tradition. Their creed consisted of ten articles which stressed monotheism, immortality and good will toward all men as the children of God. In 1830 the society issued the first congregational Reform prayer-book in the United States. This earliest American Reform congregation existed but a few years. But the reforming spirit had affected the mother congregation also, and when, in 1836, this congregation elected a progressive rabbi, Gustav Posnanski, as its minister, the path of Reform was definitely indicated. This pioneer Reform congregation was gradually followed by other congregations, beginning with Har Sinai of Baltimore, founded in 1842, and Emanu-El of New York, founded in 1843.

The free spirit of American institutions offered a fertile field for the new interpretation of Judaism. The Reform Movement flourished in the United States as in no other land. This was due largely to the fact that great leaders who had come to the United States from European lands directed the course of the movement. Foremost among these was Isaac Mayer Wise, who arrived in 1846, and David Einhorn, who reached Baltimore in 1855. Together with them should be mentioned Max Lilienthal, Samuel Adler, Samuel Hirsch and Bernard Felsenthal. The congregations headed by these men gradually introduced reforms, but independently and individually.

The Reform Movement was altogether congregational until it received corporate expression at the first conference of Reform rabbis in the United States, which convened in Philadelphia in November, 1869. The Declaration of Principles formulated by the men there assembled is of historic importance as constituting the earliest combined expression of Reform Judaism on the part of American rabbis. But of even greater importance than this first declaration of principles is the second similar pronouncement made by the Reformers gathered at Pittsburgh in November, 1885. This "Pittsburgh Platform," as it has been termed, was the clearest declaration of the principles of Reform Judaism that had been made up to that time, and was as follows:

1. We recognize in every religion an attempt to grasp the infinite, and in every mode, source, or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God-idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended, midst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

2. We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of Divine Providence and Justice dealing with man in miraculous narratives.

3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

5. We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

6. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfilment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

7. We reassert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

8. In full accordance with the spirit of Mosaic legislation, which strives to regulate the relation between rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.

In July, 1889, the Central Conference of American Rabbis was organized in the city of Detroit, Mich. In 1941 this conference, which had a membership of 435 rabbis stationed in all portions of the United States as well as in Canada, Cuba, England, Hawaii and Palestine, was the official mouthpiece of Reform Judaism in America. Its fifty-one year books (1941) contain the record of its achievements and its declarations. Foremost among these achievements is the *Union Prayer Book,* which brought about a unanimity of public worship in place of the rampant individu-

alism of the earlier day, when there were a half-score of prayer-books in use by the congregations. Other publications of the Conference which indicate the influence of the organization in the direction of the religious life and practice of Liberal Judaism are the *Union Hymnal,* the *Union Haggadah, Prayers for Private Devotion, Blessing and Praise, A Book of Meditation and Prayer, A Manual for the Instruction of Proselytes, Rabbi's Manual,* and *Sermons by American Rabbis.*

Along with this rabbinical body, the lay organization of American Reform Judaism assumes an important role. This Union of American Hebrew Congregations, organized in 1873 by Isaac Mayer Wise, numbers at present (1941) 307 congregations. Three other national organizations were formed as offshoots of the Union: the National Federation of Temple Sisterhoods, organized in 1913, which numbered 376 branches in 1940; the National Federation of Temple Brotherhoods, formed in 1923, and numbering 130 societies in 1940; and the National Federation of Temple Youth, organized in 1939, with sixty-seven branches. These organizations represent the nation-wide expression of American Reform Judaism.

The Hebrew Union College, founded in 1875 at Cincinnati, Ohio, by Isaac Mayer Wise, is the leading rabbinical training school of Reform Judaism. In 1922 a second rabbinical seminary of Liberal tendency, the Jewish Institute of Religion, was founded by Stephen S. Wise in New York city.

The chief changes, doctrinal and liturgical, effected by the Reform Movement in the United States are prayers in the vernacular, the introduction of the organ with mixed choir, the abolition of the women's gallery, the introduction of family pews, worship with uncovered heads, the substitution of the confirmation ceremony for boys and girls in place of the Bar Mitzvah ceremony for boys alone, and the abolition of the second day holidays. The Reform Movement revolutionized the position of women in Judaism. From the negligible place which women occupied in medieval Judaism as far as public worship was concerned, they have advanced to religious parity with men. In a large number of congregations, women have attained the privilege of full membership in the congregation; they sit on boards of trustees and aid in shaping the policies of the congregation.

Reform Judaism has eased the way for proselytes to accept the faith by declaring that circumcision for male adults is not a requirement sine qua non. The difficult question of the observance of the traditional Sabbath has been solved in many congregations by provision for an additional service on the civil day of rest, but in most congregations, by making the principal Sabbath service on Friday evening; some congregations even read the Torah at the Sabbath Eve service. The latest edition of the *Union Prayer Book* (1940) has five separate Sabbath services.

In 1937, at the meeting of the Central Conference of American Rabbis in Columbus, Ohio, a declaration entitled "Guiding Principles of Reform Judaism" was adopted to replace the "Pittsburgh Platform." This Declaration reads as follows:

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

1. Judaism and Its Foundations

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. God. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. Man. Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

4. Torah. God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The **Torah,** both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the **Torah** remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the **Torah** to its basic needs in consonance with the genius of Judaism.

5. Israel. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcomed as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

2. Ethics

6. Ethics and Religion. In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The

love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized government exist in order to further these ends.

7. Social Justice. Judaism seeks the attainment of a just society by the application of its teachings to the economic order, to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social order which will protect men against the material disabilities of old age, sickness and unemployment.

8. Peace. Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.

3. Religious Practice

9. The Religious Life. Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagog and school and in all other agencies that enrich Jewish life and promote its welfare.

The **Home** has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The **Synagog** is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the **Education** of each new generation in our rich cultural and spiritual heritage.

Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagog.

Judaism as **a way of life** requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.

See also: CENTRAL CONFERENCE OF AMERICAN RABBIS; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; NATIONAL FEDERATION OF TEMPLE BROTHERHOODS; NATIONAL FEDERATION OF TEMPLE SISTERHOODS; UNION OF AMERICAN HEBREW CONGREGATIONS.

DAVID PHILIPSON.

Lit.: Philipson, David, *The Reform Movement in Judaism* (1931) 461-511; Morgenstern, Julian, "Liberal Judaism in America," *American Hebrew,* Nov. 22, 1929, p. 27; Davis, Edward, *The History of Rodef Shalom Congregation, Philadelphia, 1882-1926;* Stern, Myer, *The History of Temple Emanu-El of New York* (1895); Rubenstein, Charles A., *History of Har Sinai Congregation of the City of Baltimore* (1918); *Central Conference of American Rabbis Year Books.*

4. Conservative Judaism. The point of view and movement known as Conservative Judaism do not enjoy the same definiteness of connotation as attaches to the terms Orthodox Judaism and Reform Judaism. The popular notion is that Conservative Judaism is the mean between the extreme of Reform and the extreme of Orthodoxy. It is, however, in itself a positive embodiment of Traditional Judaism, a movement which, on the one hand, recognized the necessity of change, and on the other avoids the excesses of radicalism.

Before Conservative Judaism arose as a movement with a philosophy and a program, the term "Conservative Judaism" was referred usually to the form of synagogue service, denoting a type of service which, while allowing some innovations, did not go to the extreme of Reform.

As early as 1824, the first stirrings of dissatisfaction with the Orthodox service were felt in the Sephardic Congregation Beth Elohim of Charleston, S. C. In the next generation numerous Reform congregations were organized in the United States. In 1875, under the name of Conservatives, various important congregations, hitherto Orthodox, adopted some of the features of Reform, such as the introduction of the organ and family pews, the omission of a few portions of the liturgy, and the interpolation of English prayers. Among the most prominent of these congregations was B'nai Jeshurun in New York, whose minister at the time was the Reverend Henry S. Jacobs.

In the meantime, between 1825 and 1875, many of the leaders of the Reform Movement in Germany had come to the United States and had succeeded in implanting both the practice and the philosophy of the German Reform Movement. Extreme departures in the synagogue service and in the practice of Judaism had been introduced, together with a doctrinal system and ideology which were radically at variance with Orthodoxy. The initial impulse of the Conservative movement was a reaction against the Reform extremists.

The Pittsburgh Conference of American Rabbis, convoked by Dr. Kaufmann Kohler in November, 1885, may be regarded as the historic line of cleavage. The pronouncements in the "Pittsburgh Platform" which gave the greatest offense to the Orthodox leaders were those which claimed the right to modify the ceremonies, to reject the dietary laws and similar institutions, and to abolish all reference to the sacrificial cult and to a return to Palestine. Additional antagonism was aroused by discussions at the conference, in which views were expressed favoring Sunday services and the admission of proselytes without circumcision.

The reaction against the Pittsburgh Conference was immediate. The recognized leader of the forces of Orthodoxy was Dr. Sabato Morais, minister of Mickve Israel Congregation in Philadelphia. His cherished hope that the Hebrew Union College at Cincinnati,

founded in 1875, might serve as the seminary for the training of all rabbis was shattered by the action of the Pittsburgh Conference in which members of the Hebrew Union College faculty participated.

Under the leadership of Morais, the Jewish Theological Seminary Association was organized in New York city in 1886. The preamble to the constitution of the Association stated that it was necessitated by the manifest need for associated and organized effort on the part of the Jews of America faithful to Mosaic Law and ancestral traditions. The object of the Association was stated to be the preservation in America of the knowledge and practice of historical Judaism, as ordained in the Law of Moses and expounded by the prophets and sages of Israel in Biblical and Talmudic writings.

The Jewish Theological Seminary of America was established with Morais as president. In his first report as president of the faculty, he said:

"At the basis of our Seminary lies the belief that Moses was in all truth inspired by the living God to promulgate laws for the government of a people sanctified to an imprescriptible mission; that the same laws, embodied in the Pentateuch, have unavoidably a local and general application. Those comprised in the first category lose their force outside of Palestine, the others are obligatory elsewhere; but both the former and the latter, being of necessity broadly formulated, needed in all ages an oral interpretation. The traditions of the fathers are therefore coeval with the written statutes of the five holy books. That these truths have not been denied by any of the prophets who succeeded Moses, that our sainted seers laid the greatest stress upon moral injunctions, simply because ceremonial observances were mistakenly regarded by many of their contemporaries as an exemption from the principles of social rectitude, the founders of the Jewish Theological Seminary hold as their credo."

While Morais formed the center of the group, he was joined by others, such as Marcus Jastrow and Alexander Kohut, who had advocated prayer-books with modified services, but felt that a dangerous tendency had developed which they, in spite of their minor differences, had to unite in combatting.

Thus arose the movement known under the varying terms of "conservative," "traditional," or "historic" Judaism.[1] Its distinction from the conventional contemporary Orthodox Judaism consisted probably in a more scientific approach to the study of Biblical and rabbinic literature, in the recognition of the necessity for the maintenance of a high standard of decorum in the synagogue service, and for the use of the English vernacular in the pulpit discourse and in religious instruction outside the pulpit. The influx of Jewish immigrants from Eastern Europe, which was then beginning to assume large proportions, gave to this program of Conservative Judaism both a new validity and a new urgency.

The man who gave a fresh impetus to the movement, enriched and clarified its definition, spread its influence, molded its rabbinical leadership and integrated its constituency was Professor Solomon Schechter. Coming from England to the United States in 1902 to head the reorganized Jewish Theological Seminary of America, he became the acknowledged leader and spokesman of Conservative Judaism in America.

In his inaugural address, Schechter stated the general religious tendency which the Seminary would follow.

"Judaism must stand or fall by that which distinguishes it from other religions as well as by that which it has in common with them. . . . Judaism is absolutely incompatible with the abandonment of the Torah. . . . We must leave off talking about Occidentalizing our religion—as if the Occident has ever shown the least genius for religion—or freeing the conscience by abolishing various laws. . . . There is no other Jewish religion except that taught by the Torah and confirmed by history and tradition, and sunk into the conscience of Catholic Israel. The Torah gave spiritual accommodation for thousands of years to all sorts and conditions of men, and it should prove also broad enough to harbor the different minds of the present century. . . . We must either remain faithful to history, or go the way of all flesh, and join the great majority. The teaching in the Seminary will be in keeping with this spirit, and thus largely confined to the exposition and elucidation of historical Judaism in its various manifestations."

Some years later, in 1923, Dr. Cyrus Adler, then president of the Jewish Theological Seminary, speaking before its Rabbinical Assembly, reaffirmed this point of view as follows:

"Recognizing the possibilities of divergence, the Seminary aims still to teach a form of Judaism to which all people could come so far as fundamental values are concerned. A common language, the understanding of a common history, and a common literature are the strongest factors for keeping together the Synagogue—stronger in our opinion than any set of resolutions or platforms. Short of the very simple words of our charter, we have laid down no platform and adopted no creed. . . ."

At the Semi-Centennial Celebration of the Seminary, Professor Louis Finkelstein, later to become president of the institution, outlined the general theological and religious ideals of the Seminary. He summarized the point of view of the Seminary as follows:

"Recalling that our forefathers, who interpreted the science of their day in the terms of the religion, brought salvation to a whole world, it is natural to hope that we, their descendants, still bearing in our hearts a spark of the ancient fire, being, if not prophets, the children and the grandchildren of prophets, will be able to bring about the synthesis between the modern intellectual life and the traditional faith that is needed for the happiness of our time. Writers, philosophers, theologians may do their share today as they did two thousand years ago, but ultimately, the world will depend, not upon the literary contribution of a few, but the willingness of the whole people to devote themselves to the high ideal of Piety plus Learning, for it is in that combination that we, like our ancestors before us, see our most appropriate mode of communion with God."

The graduates of the Jewish Theological Seminary, who in 1941 numbered 350, have, with few exceptions, propagated the general point of view for the promotion of which their seminary was established.

By 1913 there were a sufficient number of congregations served by graduates of the Jewish Theological Seminary to form a nucleus for a national organization of Conservative congregations. The organization was founded by Solomon Schechter under the name of

[1] The term "historic Judaism" is analyzed by Professor Louis Ginzberg in his presidential address before the United Synagogue of America, June 16, 1918, also in his book *Students, Scholars, and Saints* (1928), in his essay on Zacharias Frankel, pp. 195-216. A critical inquiry into the movement is presented by Claude G. Montefiore in his article on "Is There a Middle Way?" in *Papers for Jewish People*, No. 23, published by the Jewish Religious Union for the Advancement of Liberal Judaism (London, 1920).

the United Synagogue of America, as "a union of Congregations for the promotion of traditional Judaism." The preamble to its constitution reads as follows:

"Recognizing the need of an organized movement for advancing the cause of Judaism in America, and maintaining Jewish tradition in its historical continuity, we hereby establish the United Synagogue of America with the following ends in view:

to assert and establish loyalty to the Torah and its historical exposition;

to further the observance of the Sabbath and the dietary laws;

to preserve in the service the reference to Israel's past and the hopes for Israel's restoration;

to maintain the traditional character of the liturgy, with Hebrew as the language of prayer;

to foster Jewish religious life in the home, as expressed in traditional observances;

to encourage the establishment of Jewish religious schools, in the curricula of which the study of the Hebrew language and literature shall be given a prominent place, both as the key to the true understanding of Judaism, and as a bond holding together the scattered communities of Israel throughout the world.

"It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism, and in sympathy with the purposes outlined above."

Under this clause, a number of congregations are affiliated with the United Synagogue, although they have introduced such innovations as the organ and the family pews.

Schechter took occasion, at the organization meeting, to define clearly the scope and aim of the United Synagogue:

"Indeed, what we intend to accomplish is not to create a new party, but to consolidate an old one, which has always existed in this country, but was never conscious of its own strength, nor perhaps realized the need of organization. I refer to the large number of Jews who, thoroughly American in habits of life and mode of thinking, and, in many cases, imbued with the vast culture of the day, have always maintained conservative principles and remained aloof from the Reform movement, which swept over the country.

"Unless we succeed in effecting an organization which, while loyal to the Torah, to the teachings of our sages, to the traditions of our fathers, to the usages and customs of Israel, shall at the same time introduce the English sermon, and adopt scientific methods in our seminaries, in our training of Rabbis and schoolmasters, for our Synagogues and Talmud Torahs, and bring order and decorum in our Synagogues,—unless this is done, I declare unhesitatingly that Judaism will not survive another generation in this country. . . . And it is for this purpose that this Union has been created.

"Its scope is broad enough to admit of the cooperation of all Synagogues that are devoted to the cause of the Conservation of traditional Judaism, whether they style themselves Conservative or Orthodox. . . . Such cooperation should not be construed as the organization's approval of all those innovations which some of its constituent bodies may have introduced. The purpose of this Union is to conserve all those positive elements which they have in common."

As auxiliary organizations of the United Synagogue, there were formed the Women's League of the United Synagogue in 1918, the Young People's League of the United Synagogue in 1921, and the Federation of Men's Clubs in 1929.

Thus the lay forces of Conservative Judaism have been organized, consisting in 1941 of 350 congregations, 325 sisterhoods, 300 young people's leagues, and 100 men's clubs.

The specific achievements of the United Synagogue of America may be summarized as follows: The publication of a prayer-book, which, while traditional in its Hebrew content, offers an improved arrangement of the English prayers; the publication of religious school textbooks, compilations for religious services, and expository guides for women's groups and young people's organizations; the integration of Jewish activities in the Boy Scout movement; the establishment of Jewish student houses near college campuses; the conduct of nationwide radio religious programs; the appointment of a standing Committee on the Interpretation of Jewish Law whose function it is to advise in matters pertaining to Jewish law and custom.

Just as the Jewish Theological Seminary has been the alma mater of Conservative Judaism in America, and the United Synagogue has been its lay arm, so the Rabbinical Assembly of the Jewish Theological Seminary has been the collective mainstay of the movement on its intellectual side, and a powerful aid to its organizational strength. The Rabbinical Assembly of America, which began as an Alumni Association, has broadened its scope so as to include Conservative rabbis who are not graduates of the Seminary. In 1941, the Assembly numbered 285. The Rabbinical Assembly has issued no general statement of principles, although it has made individual pronouncements on such questions of the day as social justice and Zionism.

See also: JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; JEWISH THEOLOGICAL SEMINARY OF AMERICA; RABBINICAL ASSEMBLY OF AMERICA; UNITED SYNAGOGUE OF AMERICA.

ISRAEL GOLDSTEIN.

Lit.: Goldstein, Israel, "A Survey of Conservative Judaism," *American Hebrew,* Nov. 22, 1929, p. 29; idem, *A Century of Judaism in New York* (1930); Schechter, Solomon, *Seminary Addresses and Other Papers* (1915); Adler, Cyrus, *Lectures, Selected Papers and Addresses* (1933); Finkelstein, Louis, "Tradition in the Making," an address delivered at the Jewish Theological Seminary on June 6, 1937; *Proceedings of the Rabbinical Assembly of America.*

5. Reconstructionism. The Reconstructionist Movement began to take definite shape with the publication, in May, 1934, of *Judaism As A Civilization,* by Dr. Mordecai M. Kaplan. In January, 1935, a group of men sympathetic with Kaplan's views organized with him a bi-weekly periodical, *The Reconstructionist,* devoted to the promoting of the practical application of their views.

During the course of almost a whole generation, Kaplan influenced Jewish leadership and laity as professor of homiletics at the Jewish Theological Seminary of America in New York, as dean of its Teachers Institute, as rabbi of the Society for the Advancement of Judaism, as instructor in the Graduate School for Jewish Social Work, and as lecturer in Columbia University.

Agitated by the need for a revolutionary change in approach to the problems of American Jewish life, he applied his powers of analysis and his originality of mind to the task of rethinking a philosophy of Judaism for modern times. The group which he attracted to himself in active participation supplemented his own writings with their creative efforts.

Since 1933, the following works have appeared which either expound Kaplan's point of view or reflect its influence: By Kaplan, in addition to *Judaism As A Civilization, Judaism in Transition, The Meaning of God in Modern Jewish Religion;* by Eugene Kohn, *The Future of Judaism in America;* by Milton Steinberg, *The Making of the Modern Jew;* by Samuel Dinin, *Judaism in a Changing Civilization;* by Ira Eisenstein, *Creative Judaism; What We Mean by Religion;* and *The Ethics of Tolerance;* a volume of *Jewish Reconstructionist Papers* edited by Kaplan; *The New Haggadah,* edited by Kaplan, Kohn and Eisenstein; and *Shir Hadash,* edited by Kohn.

Reconstructionism holds that previously enunciated programs or patterns of Jewish life are inadequate to solve the problems that confront the Jews in the modern world. It therefore suggests a new approach, which accepts from Orthodoxy its emphasis upon the need of the maximum of Jewish life and from Reform the method of change and development. Reconstructionism conceives of Judaism as a civilization with its own language, land, history, traditions, laws, religion and art. It maintains that Jews can find a deep satisfaction in the knowledge and the cultivation of that civilization. It maintains that adherence to Judaism should no longer be judged by the acceptance of a creed but by participation in the total life of the Jewish people.

In view of the fact that the evolutionary concept has entered every phase of Jewish life, there is no reason why it should not be applied to the civilization of the Jew. This implies that each generation must reexamine its cultural and religious heritage. Its literature, institutions and concepts should be subjected to careful and conscientious scrutiny. So long as Jews sincerely seek the best for their Jewish life, that Jewish life will function healthily. Specifically, the Reconstructionist program may be said to have six points:

1. The reestablishment in Palestine of a homeland, not only for the Jews but for Jewish life and culture. As a civilization, Judaism requires at least one place in the world where it may be the primary civilization for its members.

2. The establishment in the United States of community organizations. Reconstructionism maintains that the present chaotic state of Jewish organization is doing as much as any single factor to drive Jews away from Jewish life. Community organization is essential because it alone can bring into reality the idea that there is a place in Jewish life for any Jew, no matter what his interests may be, so long as he believes that Jewish life should be preserved and advanced. Community organization is essential, furthermore, because it alone reckons with Jewish life in its totality.

3. Education. Reconstructionism maintains that Jewish education must cease to be a mere training in ritual or in catechism. The education of the whole child must be applied so to train the child's habits of thinking and acting that he will be enabled to take his place in the Jewish community as an intelligent and well-informed individual, and that he will be enabled further to meet the challenge of outward antagonism with dignity and serenity.

4. Religion. Reconstructionism maintains that the Jewish religion is, in fact, the highest expression of a civilization. The task of the Jew is to reinterpret ancient Jewish concepts in terms of modern thought and conditions and to make them relevant once more to the realities of our generation. Creative talent must be applied, as to all other aspects of life. Religion must cease to be merely the preservation of ancient dicta and rites. It must become a live and developing force.

5. Reconstructionism maintains that greater emphasis must be placed upon the esthetic possibilities in Jewish life, art, music, the drama, literature, and the dance. This would bring back to Judaism a large number who are undoubtedly repelled by the lack of beauty and of creative expression in Jewish life.

6. The Cooperative Society. Reconstructionism maintains that Jewish life in the long run will depend for its existence upon the establishment of an order of society which is based upon justice, freedom and peace. Internationally, the program calls for the eventual delegation by all nations of some of their sovereignty to a world wide union which shall maintain justice and peace among nations.

No attempt has been made to create a Reconstructionist organization. As yet it functions as a "school of thought," and as such its adherents have no opportunity to stand up and be counted. The "Jewish Reconstructionist Foundation, Inc.," founded in 1940, sponsors the dissemination of the Reconstructionist philosophy and program; by 1942 its work had only begun to develop. IRA EISENSTEIN.

6. Statistics. According to the statistics prepared by Dr. Harry S. Linfield, director of the Statistical Bureau of the Synagogue Council of America, and published in the *American Jewish Year Book,* vol. 43 (1941-42), pp. 656-61, there were 3,728 Jewish congregations in the United States in 1937. The number of congregations in each of the individual states in that year was as follows:

Alabama, 20; Arizona, 4; Arkansas, 12; California, 101; Colorado, 23; Connecticut, 92; Delaware, 6; District of Columbia, 15; Florida, 30; Georgia, 27; Idaho, 2; Illinois, 189; Indiana, 44; Iowa, 26; Kansas, 8; Kentucky, 17; Louisiana, 21; Maine, 23; Maryland, 67; Massachusetts, 186; Michigan, 83; Minnesota, 35; Mississippi, 18; Missouri, 61; Montana, 4; Nebraska, 12; Nevada, 1; New Hampshire, 13; New Jersey, 236; New Mexico, 4; New York, 1,560; North Carolina, 24; North Dakota, 8; Ohio, 125; Oklahoma, 10; Oregon, 11; Pennsylvania, 350; Rhode Island, 27; South Carolina, 19; South Dakota, 3; Tennessee, 18; Texas, 60; Utah, 4; Vermont, 10; Virginia, 34; Washington, 16; West Virginia, 22; Wisconsin, 45; Wyoming, 2.

The city of New York had, in 1937, a total of 1,330 congregations, divided among its five boroughs as follows: Bronx, 216; Brooklyn, 567; Manhattan, 479; Queens, 61; Richmond, 7.

The growth in the number of the Jewish congregations in the United States between the years 1850 and 1937 may be illustrated by the following figures:

YEAR	NUMBER OF PRINCIPAL COMMUNITIES	NUMBER OF CONGREGATIONS
1850	44	77
1877	174	277
1900	336	850
1907	426	1,769
1917	580	1,901
1927	871	3,118
1937	967	3,728

No figures exist as to the number of communities, congregations or individuals in the United States belonging to each of the four principal groups of Jewry, i.e. Orthodoxy, Reform, Conservative Judaism, and Reconstructionism.

JUDAIZERS, a term applied in two distinct but related meanings: 1. to genuine Christians who, for

one reason or another, observed rites and customs which were the same as, or similar to, those observed by Jews; 2. to those Christians, such as the Jews who had been forcibly baptized and their descendants, who practised Jewish rites in secret.

The first use of the term appeared in the early period of the Christian church, when there was a large group of Christians who were Jews by birth, maintained all the practices of Judaism, and insisted that Gentile converts should be required to observe circumcision, the dietary laws and similar customs. In course of time they became a gradually lessening minority in the Church, which sought more and more to cut itself away from everything that smacked of Jewishness. Church councils, starting with that of Laodicea (373), began to issue warnings against "Judaizing"; Christians were not to listen to Jewish sermons, to participate with Jews in blessing the fields, or to fraternize with them. That these church orders were disobeyed is indicated by the necessity for repeating them, although in the course of centuries the number of Judaizers must have become less and less.

The second use of the term arose after 1391 when the forced mass baptisms of Jews created a large group of persons who, out of long habit or sincere desire to remain Jews, secretly observed Jewish customs and ceremonies. Their already considerable numbers were augmented by new classes of converts who had accepted Christianity in the hope of freedom from persecution. Up to 1492, while Judaism was permitted to flourish in Spain, these Judaizers were able to learn the dates of the Jewish holy days, and on such occasions they secretly observed the corresponding Jewish rites. Indeed, one of the reasons advanced for the expulsion of the Jews was that they and their rabbis were a constant threat to the Catholicism of the newly converted Christians, a Catholicism which at best was strained and weak since the Church made no special efforts to teach them the tenets of their new faith.

After 1492, Judaism was outlawed in Spain, and Judaizing was driven underground. With the passing of time, contacts with Jewish religious sources were cut off. Concurrently, the Spanish Inquisition (founded in 1480) made determined efforts to "extirpate the effete and decadent Law of Moses" from the hearts of the converts. Accordingly, Jewish practices and beliefs wore thin, and finally there remained only their faintest memories, to which many Judaizers still pathetically clung. Subterranean or secret Judaizing developed its own theology, based on fragments of prayers and Scriptural verses dimly remembered, as well as its own calendar of religious observances, feasts and fasts. The Edicts of Faith, issued by the Inquisitors to give spies information by which Judaizers could be recognized, oftentimes supplied the latter with details, which they would otherwise not have known, about Jewish observances.

The theology of the Judaizers was shot through with Christian influences. They desired above all to remain true to the Law of Moses, for only thereby could one be saved in the world to come. They insisted on the indivisible unity of God, rejecting "Christian idolatry." Obviously their Judaizing observances could not include circumcision, for its detection meant certain death. "Circumcision of the heart" was a good substitute, and a safe one. Yet one Chueta (secret Judaizer) in Majorca was caught with a piece of glass in his hand, ready to perform the rite on himself. Similarly, the dietary laws could not be observed easily. The test of the true convert lay in his eating forbidden foods. The Chuetas of Majorca, either to prove the sincerity of their conversion (1435) or to allay suspicion, boiled their pork in front of their homes, although using oil for cooking indoors, an odor which became the unmistakable sign of a Jewish quarter.

The Judaizers refrained from eating forbidden foods on holidays (often as not observed on the wrong dates without benefit of a *luah*), such as Passover, when a "special bread" was baked, before and after fast days, on the Sabbath and during *Shivah*. They pretended to work on the Sabbath, which was ushered into newly cleaned homes by freshly-clad Judaizers with the lighting of the candles, and the *Idus* (*Kiddush*) followed by the partaking of special food prepared for the entire day always in advance. They observed fast days: "Ayuno del Perdon" (*Yom Kippur*), the Fast of Esther, and not a few Mondays and Thursdays, the traditional Jewish fast days for individuals. On these occasions they recited their few and meager prayers, with pitiable repetition. Since they prayed "with the intention of reaching God," they believed that even church prayers would be effective. To their Hebrew prayers they added the "gloria patri." On Passover some of them recited the *Ehad Mi Yodea,* with remarkable faithfulness to the original.

They invoked benedictions after washing hands, upon retiring and upon arising. They prayed to their own saints: St. Raphael, St. Tobit and, most of all, to St. Esther, to whom they felt a special closeness for they, too, were still faithful, although, like her, "telling not of her race nor of her birth." They washed off the baptismal waters from the heads of their children, giving them Hebrew names. God was still *"Adonai."* They turned their dead toward the wall, and washed them in accordance with the Jewish ritual. They instructed their children in the Law of Moses, and there are indications that the initiation rite occurred about the age of thirteen. They intermarried among themselves, sternly reproving and ostracizing those who married "outside," although at least in the case of the Chuetas of Majorca this came as a reaction to the initial refusal of the "old Christians" to marry them, resulting in tragic inbreeding which has brought out the so-called Jewish characteristics to a point of caricature. Judaizing practices are still observable in many parts of the Iberian Peninsula, although the reasons for them have long since been forgotten.

The first form of Judaizing appeared again in Eastern Europe. In Russia, a group of Christians Judaized among other Christians. This "heretical sect" was known as the Sabbatarians, emerging in Novgorod in 1471, spreading to Moscow and Pskov through a number of priests converted by an influential Kiev Jew, Zechariah. Their "Judaizing" consisted in a belief in monotheism, as against the trinitarianism of Christianity and the use of ikons. To them the Law of Moses was still in force, for they refused to recognize that the Messiah had already appeared to abrogate it. Since the movement embraced many in

high places, it required some time before it was suppressed. It regained some of its freedom during the liberal regime of Alexander I, many openly declaring their allegiance to Sabbatarianism, observing the Jewish Sabbath and practising circumcision. The crafty czarist government believed it wise to place blame for its growth upon the Jews, so that in Russia, as in Spain, most of the Jews suffered for the Judaizing activities of others. That the movement is not altogether dead is apparent from a Judaizing group in Poland, active as late as 1935. This group, which called itself "Messengers of Elijah," claimed to have 1,500 adherents who observed the Sabbath, to whom pig meat was anathema and who placed themselves on a vegetable diet after the age of thirteen, and who did a prodigious amount of fasting.

BARUCH BRAUNSTEIN.

Lit.: Braunstein, Baruch, *The Chuetas of Majorca* (1936); Lea, Henry Charles, *A History of the Inquisition in Spain* (4 vols., 1906-7); Newman, Louis I., *Jewish Influence on Christian Reform Movements* (1925); Roth, Cecil, *A History of the Marranos* (1932); Schwarz, Samuel, *Os Christãos-Novos em Portugal no seculo XX* (1925).

JUDARIA, *see* GHETTO.

JUDAS THE GALILEAN, Zealot leader, born at Gamala, east of the Jordan, but active mainly in Galilee. According to Josephus, he persuaded some of the Jews to refuse obedience to the Romans on account of the census made by the procurator Quirinus in 6 C.E. He maintained that devotion to God was incompatible with recognition of the Roman rule and that it was therefore a religious duty to fight for independence. Josephus regards him and Zadok as the founders of the Zealot party which played so large a part in the subsequent revolts against Rome. Judas met his death in the course of the revolt, but the movement was carried on by his sons, of whom Jacob and Simon were crucified by the procurator Tiberius Julius Alexander in 48 C.E., and the youngest, Menahem, was a leader of the revolt in Jerusalem in 66 C.E. and was slain by the citizens' party. The last descendant of Judas who is known by name was Eleazar ben Jair, who defended Masada until its fall in 73 C.E.

JUDAS ISCARIOT, according to the New Testament, that one of the twelve disciples of Jesus who betrayed his master. The surname Iscariot has been variously explained. One derivation interprets it as *Ish Kerioth* ("man of Kerioth"), referring to the place of Judas' origin; another connects it with the Hebrew *sheker* ("falsehood"), a third traces it to the Latin *scortea* ("leather bag"), which Judas as treasurer carried.

All four gospels and *Acts* relate the story of Judas (*Matt.* 26 and 27; *Mark* 14; *Luke* 22; *John* 13 and 18; *Acts* 1), but with modifications. According to these accounts, Judas came to Jesus as a sincere disciple. He became a member of the group of twelve who went about preaching, healing and performing miracles. He became treasurer of the little group. When Jesus was given an alabaster box of precious ointment, it was Judas (*John* 12:1-8) who objected that it could have been sold for a considerable sum and the money given to the poor; the same account accuses him of pilfering from the common fund. After Jesus had been preaching in the Temple, Judas, according to the story, went to the high priests and offered to betray his master for thirty pieces of silver. Jesus gave the disciples a last supper and predicted that one of them would betray him, and that "it would be better for that man if he had never been born." According to *John,* Jesus even asked Judas to do it quickly. When Jesus was at Gethsemane after this meal, Judas pointed out Jesus to the soldiers who came to make the arrest by kissing him (hence the expression, "Judas kiss"). According to *Matthew,* Judas later repented of his action and tried to give back the money which he had received; thereupon he hanged himself, and the thirty pieces of silver were used to buy a burial place. *Acts,* however, has a different account: Judas bought the field himself, and died in a terrible accident.

A number of Christian scholars, such as Bruno Bauer and Volkmar, have maintained that the story and person of Judas are not historical but were invented in order to explain the ease with which the capture of Jesus was effected. His fatal end, which is not mentioned in all the gospels, resembles the death conventionally assigned by myth to traitors. Other details may have been incorporated to harmonize the story of Jesus with the prophecies in the Hebrew Bible which it was believed to fulfill (*Zech.* 11:12; *Ps.* 41:10; 55:13-14).

According to the New Testament, the motive of Judas was selfishness based on avarice. Two gospels (*Luke* and *John*) have him led astray by Satan. A number of modern scholars have attempted other psychological or even psychoanalytical explanations, removing the moral blame from Judas and excusing Jesus from having chosen a villain for a disciple. This objection appears as early as Origen (*Contra Celsum* II, 12). Most modern opinions suggest that the real intention of Judas was to compel Jesus to display his Messianic power and deliver the Jewish people from the Romans.

The early medieval *Toledoth Yeshu* depicts Judas as a sort of anti-Christ. The roles are reversed; Jesus is a magician who possesses an evil power which Judas overcomes by polluting him in midair. In general literature Judas, however, became the typical traitor, the object of sport in which his effigy is burned once a year, and a monster of crime. His story as depicted in the New Testament is a frequent theme in art.

ERNEST I. JACOB.

Lit.: Schweitzer, Albert, *Quest of the Historical Jesus* (1910); Krauss, S., *Leben Jesus nach jüdischen Quellen* (1902); Heller, Bernhard, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 76, No. 1 (1932) 33-42.

JUDAS MACCABEUS, hero of the Jews' revolt against the Syrians, killed at Elasa (Eleasa), Palestine, 160 B.C.E. Maccabeus was at first the name of Judas only, but was afterwards applied to all his followers; it is now restricted to the sons of his father, Mattathias, and their descendants. (The family is also known as the Hasmoneans because, according to Josephus, an ancestor of Mattathias was known as "Hasmon," or "wealthy.") The derivation of "maccabeus" is uncertain. The general opinion is that the word is related to the Aramaic for "hammer" and it is supposed



Judas Maccabeus is appointed by his father, Mattathias, as leader of the Jews revolting against the Syrian religious persecutions. From an engraving by Gustav Doré

that it was applied to Judas either because of the shape of his head or in recognition of his valor as a soldier (compare the name of Charles Martel, or "the Hammer," who defeated the Arabs at Tours).

The conquests of Alexander the Great (to whom Palestine surrendered in 332 B.C.E.) might in the end have proved as disastrous to the Jews, to whom he was friendly, as to his opponents. The Jews, particularly the aristocratic and the wealthy, in spite of the opposition of the Hasideans ("the Pious"), were abandoning the burdens and restrictions of the Law for the pleasures of the Greeks. Swift as was the Hellenization of the Jews, it was not rapid enough for their brilliant but half-mad overlord, Antiochus IV (Epiphanes), king of Syria and, among its dependencies, of Palestine. His drastic measures, providing, after the capture of Jerusalem by his general Apollonius, for the installation, in 168 B.C.E., of an altar to Zeus in the Temple and for the death of those throughout Judea who refused to perform the pagan rites of the rest of the empire, provided the fuel for a rebellion which was kindled by the aged priest Mattathias at Modin (three miles north of Jerusalem). Upon his death in 167 B.C.E. in the mountains to which he had fled with his sons and a few followers, he named Judas, the third of his five sons, leader of the rebel band.

Judas, fighting "with gladness the battle of Israel" (*I Macc.* 3: 2), continued his father's guerrilla war against the Syrians and the Hellenized Jews. He found support among the Hasideans, now ready to violate the Sabbath by resisting attack in order to save the whole Law. Apollonius, captain of the Syrian garrison in Jerusalem, was defeated and lost his sword to Judas, who fought with it for the rest of his life. Seron, too, a general of the Syrians, was defeated by Judas in the pass of Bethhoron (northwest of Jerusalem). Then Lysias, who had been left by Antiochus to act as regent while the king conducted a campaign against the Parthians, sent a large army against the rebels. With it went Phoenician traders ready to buy the prisoners for slaves. The Syrians of the citadel at Jerusalem led a detachment to Judas' camp at Emmaus (Amwas) to surprise him at night. He and his men escaped. But, instead of fleeing into the wilderness, Judas attacked the main body of the Syrians at dawn and defeated them (166 B.C.E.), taking much booty including the money of the slave dealers.

In the following year (165 B.C.E.), the regent Lysias himself came from Syria by way of Idumea to attack Judas and they fought at Bethzur. The Syrians withdrew to Antioch. The prohibition of the practice of Judaism was annulled by the Syrians and the Temple returned to the Jews. Lysias, however, dealt with Menelaus, the pro-Syrian high priest of the Jews. But it was Judas who entered Jerusalem in 165 B.C.E. and on the 25th of the month of Kislev purified and rededicated the Temple to the service of God. The festival of Hanukah commemorates this event. The Syrians still held the citadel (Acra) which Antiochus had built to dominate Jerusalem, but Judas built a wall between the citadel and the Temple and another wall between the citadel and the city.

Now the neighboring tribes, the Idumeans ("the children of Esau"), the Ammonites, and others, as in the days of Nehemiah, did their best to check the rising power of the Jews and they fell upon the Jewish communities in their lands. Judas defeated these rivals of Israel and brought back to Judea the Jews who had settled among the heathens. When the Jews at Joppa, about 200 in number, were tricked into boats and drowned, he set fire to the city and its ships. Lysias, however, was leading another army against him with many footmen and horsemen and thirty-two elephants trained for war. The regent of Syria defeated Judas at Bethzecharias. Here Eleazar, his younger brother (the fourth of the five), was killed under an elephant which he had stabbed to death. The Syrians next captured Bethzur, which Judas had fortified; but, while Lysias was besieging Mount Zion, he had to return to Syria, where, after the death of Antiochus Epiphanes (164 B.C.E.), a claimant to the throne had appeared. Accordingly, Lysias made peace with Judas. Menelaus was put to death and Judas became Strategos (commander) of Judea.

In 162 B.C.E. the kingdom of Syria was seized by Demetrius, who had Lysias and other supporters of Antiochus executed. Alcimus, whose Hebrew name was Jakim, and who was a descendant of Aaron, was made high priest of the Jews by Demetrius, and with an army under the command of Bacchides marched against Judas. The Hasideans were among the first to seek for peace. A descendant of Aaron had come to be high priest in the Temple; the Jews had won their religious freedom, and nothing else, it seemed, was important. But Alcimus had sixty of the Hasideans killed and, when Bacchides left Jerusalem with his army, the high priest had to return to Antioch.

In Syria Alcimus secured the appointment of Nicanor as governor of Judea. The new governor pretended to be a friend of Judas but, after a while, suspecting treachery, Judas fled. Nicanor threatened the priests of the Temple with its destruction unless Judas was surrendered. Learning that he was in Samaria, Nicanor went in pursuit of him but was killed by the partisans of Judas at Adasa about 161 B.C.E. on the 13th day of Adar.

Judas was now in power at Jerusalem. He negotiated an alliance with Rome. But Alcimus returned with an army commanded by Bacchides. Judas met them at Elasa (Eleasa). Many of his partisans slipped away when they saw the Syrian host, but Judas and the 800 men who remained with him joined battle. He defeated the right wing, led by Bacchides, but the Syrians of the left wing encircled the Jews. Judas was killed (160 B.C.E.). His followers fled. He was buried by his brothers, Jonathan and Simon, in the sepulchre of their family at Modin.

Bacchides built a chain of fortresses in Judea to keep the land under the rule of the Syrians. Jonathan was chosen by the rebels to succeed his brother. But he was merely the chief of a band of outlaws, as Judas had been when he succeeded his father. Almost twenty years passed before their brother, Simon, was to become high priest and governor of Judea and the country was to be only nominally subject to Syria.

CHARLES REZNIKOFF.

Lit.: *I* and *II Maccabees.* See also the general histories of the Jews and the articles HANUKAH and HASMONEANS in this encyclopedia.

JUDD, MAX (originally Maximilian Judkiewich), chess expert and American Consul General in Vienna, b. Cracow, Poland (then Austria), 1851; d. Missouri, 1906. He came to the United States in 1862, and spent his youth in Washington, D. C. In 1873 he moved to St. Louis, and conducted a cloak manufacturing business there until 1893. In that year President Grover Cleveland appointed him United States Consul General in Vienna.

Judd's reputation, however, rests largely on his accomplishment as a chess player. In 1903 he took first prize at the Western Chess Congress, held in Chicago, while several years earlier (1883) he was pitted against the champion of the United States, George H. McKenzie, losing by 5 games to 7. A game which he won from Joseph H. Blackburne at New York city in 1889 was subsequently published as an example of excellent play (*Examples of Chess Master-Play,* 1893).

JUDEA, name of that part of Palestine which lies south of Samaria, reaches to the Mediterranean, and is bounded on the east by the lower Jordan and the Dead Sea, and on the south by Edom (Idumea). It is used for the first time in *Ezra* 5:8. After the capture of Jerusalem in 586 B.C.E. and the deportation of the Jews to Babylonia, a Jewish governor, Gedaliah, was appointed over the Jews remaining in Palestine. Deportation continued for a time. Because there was never a complete severance between the Jews in Exile and their brethren in Palestine, the captives, while they fared well in Babylonia, rising from slavery to freedom and building a new life, did not lose their devotion to the faith of Israel and kept alive the hope of returning to Palestine.

1. Persian Period. The spirit of hope was strengthened under the Persian conquest of Babylonia. Cyrus, king of Persia, after the Babylonian Empire had come under his dominion, and immediately after the capitulation of Babylonia, in 539 B.C.E., gave permission to all exiles in his kingdom to return to their own countries. The Jews, under the leadership of Sheshbazzar (some sources say Joshua and Zerubbabel), journeyed to Jerusalem in 538. Their object was to rebuild the Temple. They encountered many difficulties, and not until 520 was shape given to their project. Cyrus died in 529, and was succeeded by his son Cambyses, who ruled for seven years. His reign was without note and full of internal strife. His successor, Gamata, ruled for a short while until Darius Hystaspes (Darius I) came to the throne in 522. Under Darius' benign rule, impetus was given to exiles to emigrate to Judea. With the return of these Jews, who were encouraged by Zerubbabel, of the royal house of David, and by Joshua the High Priest, and by the exhortations of the prophets Haggai and Zechariah, there came renewed efforts to rebuild the Temple. The task was completed and the Temple dedicated in the year 516.

During the next seventy years, the Judean community lived in a state of political, social and religious chaos. Intermarriages with non-Jews were frequent. These alliances brought alien cults and practices into Jewish life. It was not until the influence of two zealous Babylonian Jews was asserted that order and direction were introduced into the Judean life. One of these was Nehemiah, cupbearer to King Artaxerxes I, who came to Jerusalem in 444, armed with a commission from his king to administer to the Judean province. Nehemiah restored the walls of the Holy City, forced the richer Jews to give up property leased to them by their poor brethren, and established laws governing the rate of interest on loans and banning intermarriage and profaning the Sabbath.

Ezra, a scribe, of the priestly family, zealous in his faith, came to Jerusalem in 397 B.C.E. His object was to restore the Law. A disciple of the Babylonian teachers, he set out to "seek the law of the Lord, and to do it, and to teach in Israel statutes and ordinances" (*Ezra* 7:10). He called a meeting of the people and expounded the essence of the Jewish Law to them. He laid the foundation for the preservation of the Law and of Judaism. The joint efforts of Nehemiah and Ezra brought about homogeneity and religious purity among the Judeans.

2. Greek Period. The conquest of the Persian Empire by Alexander the Great brought Syria, and therefore Judea, under Hellenistic influence.

Ptolemy Lagi, who occupied Jerusalem in 320, returned to Alexandria followed by a large contingent of Jews who went to colonize Egypt. Others followed and prospered in Egypt but did not lose their zeal for Judaism. Alexandria became a seat of Jewish learning. The first Greek translation of the Bible originated at this time. It was when Antiochus III wrested Judea from Egypt, in 203 B.C.E., and under his successor, Antiochus Epiphanes, that Hellenism began to threaten the existence of Judaism. Worldliness and heathenism asserted themselves among Jewish politicians, lay and priestly. The task of Hellenizing the Jews was almost completed by the seizure of the Temple by Antiochus Epiphanes, and by the introduction upon its altars of a pagan cult. The intervention of the Maccabeans saved the situation. Inspired by their father, Mattathias, a priest of Modin, incorruptible and courageous, who raised the standard of rebellion in 167, his sons, under the able leadership of Judas Maccabeus, prosecuted a war against Antiochus and his hosts that culminated in victory. Jerusalem was recovered in 165 B.C.E. and the Temple cleansed of its heathen altars and restored to the Jews. With the rule of the Maccabeans began anew a period of Jewish life that continued for almost 100 years, until Syria became a Roman province.

3. Independence. After the objective of the Maccabean revolt had been attained, religious freedom, the next step by Judas Maccabeus and his brothers was the effort to wrest Judea from Syrian rule. Judas made some strong advances in this direction. He negotiated a peace with the Syrian regent Lysias which might have resulted in the independence of the Jewish state but which was broken by the refusal of the Maccabeans to accept Alcimus, a pro-Syrian and Hellenistic Jew, as high priest. This refusal brought the Syrians back to engage in war with Judas. He fell in battle in 160. His brother Jonathan continued the struggle for independence. Jonathan was on the point of achieving this, aided as he was by the strength of the nationalist party and by internal strife among the Syrians, when he was murdered by the treachery of Tryphon, a claimant to the Syrian throne.

Simon succeeded him, and during his rule, the independence of Judea was furthered, principally because of the continuance of the struggle between the aspirants for the Syrian throne, and because the right to the high priesthood of the Hasmonean family was confirmed by the Jewish people. For several years, and until the death of Simon, in 135 B.C.E., Judea was free of Syrian rulership.

John Hyrcanus, the son of Simon, followed his father in the high priesthood and in sovereignty over Judea. During the first six years of his reign, constant struggle with the Syrians took place, but on the death of the Syrian king, Antiochus Sidetes, in 129, Judea became an independent state and continued so practically until the Roman conquest. Aristobulus I followed John Hyrcanus (104), governed for a very short while, and, on his death, was succeeded by his widow Alexandra, who designated Alexander Jannaeus, Aristobulus' brother, as high priest and king. Jannaeus, like his predecessors, devoted himself to extending the territorial borders of Judea, and therefore incurred the wrath of the religious, who deemed it improper for a high priest to engage in war. Their objections resulted in a proposal by the Syrian rulers to appoint a Hellenist to the high priesthood. The people, preferring a Hasmonean high priest to one who would endanger their religion, withdrew their protests, and Alexander Jannaeus ruled over a free state until his death in 76 B.C.E.

John Hyrcanus had designated his widow Alexandra as his successor to the throne. She appointed their elder son Hyrcanus as high priest. In this she was supported by the Pharisaic party. At her death in 67, a bitter enmity arose between Hyrcanus and his brother Aristobulus. The latter had the backing of the Sadducean party. Bitter struggle ensued. In a battle between the two factions, Hyrcanus was defeated. Retiring to private life, he yielded, for a time only, the high priesthood and the kingship to his brother Aristobulus. Influenced by his friend Antipater, governor of Idumea, Hyrcanus attempted to regain his rights. The strife between the two brothers was ended by the intervention of the Roman general, Pompey, who, favoring Hyrcanus, but fearing a revolt by Aristobulus, besieged Jerusalem and captured it, in 63 B.C.E. Judea was added to the Roman province of Syria and ceased to be an independent state.

4. The Sects. As Jewish life was affected by the political intrigues within the Judean state, so Judaism was influenced by the pagan cultures of the ruling nations. Worship was colored by heathen rites and practices. The differing attitudes of the people brought about the development of factions which, because their concern was primarily religious, are often designated as sects. Since their activities reached into the affairs of government, these factions may be described as religio-political parties.

The Hasideans (*Hasidim*) came into being in pre-Maccabean days. They are mentioned in the *Books of the Maccabees* (*I Macc.* 2:38; *I Macc.* 7; *II Macc.* 14) and in several of the *Psalms* (30:5; 31:24; 37:28; 79:1-3; 149:5). These sources indicate that the Hasideans were devoted to the Law, uncompromising in their rigid observance of the Priestly Code and ready to die for their convictions.

The Hasideans were the pacifists, the lovers of quiet, who were drawn into war only after their religion was severely threatened, and who would not battle on the Sabbath until it became imperatively necessary. From the account of the Hasidean party, in *II Maccabees,* and from some of the passages in the *Psalms,* it is possible that the party itself was divided, between the rigid Quietists, the peace lovers, who were zealous in their faith, and those who, equally orthodox, were ready to fight for the preservation of Judaism. From these divisions may have developed the parties of the Essenes and the Pharisees.

Pharisees (*Perushim*). This party, whose name, whether derived from the Aramaic root meaning "to separate" or from the Hebrew signifying "to expound," saved the Jewish religion. Its adherents sought not only to "separate" Judaism from alien influences but to expound and interpret it that it might be the way of life for the Jew. The Pharisees flourished during the time of the Maccabean rule and until the fall of Jerusalem (70 C.E.). The Pharisees formed a brotherhood, admittance to which was restricted to those who pledged themselves to the strictest observance of the priestly code, to the scrupulous payment of tithes, and other taxes due to the priest, the Levite and the poor, and to faithful performance of all the commandments prescribed in the Mosaic code. To their rigid loyalty to the "written Law," the Pharisees added their interpretation of the Mosaic code, the "oral Law." Their long struggle with the aristocratic, priestly party of the Sadducees ended in a final triumph for the Pharisees.

The Sadducees (*Tzadokim*). This party's views were directly the opposite of the Pharisees. Its membership was composed of the politically strong and wealthy families, some of them allied by blood with the ruling house and the priesthood. The Sadducees leaned strongly toward Hellenism, favored only a literal interpretation of the Law and were ever ready to compromise with the suzerain authorities however that attitude might affect their religion, in which, apart from their conservatism in matters pertaining to the priesthood and its prerogatives, they were extremely liberal.

The Essenes. This body of Jews was genuinely a religious sect. It constituted a definite order whose members kept away from the outside world, from political and civic interests and confined themselves exclusively to the practice of religion. Small communities of Essenes existed all over Palestine. The Essenes earned their livelihood mainly from tilling the soil, and shared in common the fruits of their labor. They practised self-denial and self-control. They participated in the sacrificial cult of the Temple, but laid greater stress upon a ritual of religious observance of their own devising. Among the Essenes were to be found those who, in order to attain perfection, practised celibacy. They did not accept the oral Law as taught by the Pharisees. Their outstanding concept was perfectibility, to be attained by the individual's dissociation from all worldly interests and his development of the inner, the spiritual self.

5. Herod and His Successors. Hyrcanus was nominally the head of the Jewish state and of the high priesthood, but actually a tool of his friend and



Map of Judea and the surrounding political divisions in the period of the Second Temple. Reproduced from "The History of the Jewish People," by Max L. Margolis and Alexander Marx, through the courtesy of the Jewish Publication Society of America

counsellor, Antipater the Idumean, whose relationship with the Roman government was extremely cordial. Appointed procurator of Judea by Caesar, Antipater was the real ruler of the land. This, and the fact that he was not a Jew, caused antagonism to him. His task of governing Judea was made more difficult by the assassination of Julius Caesar, in 44 B.C.E. Antipater was murdered shortly thereafter. His son Herod, related to Hyrcanus by his marriage to Mariamne, Hyrcanus' granddaughter, carried on. Taking advantage of internal intrigues in Judea which had resulted in Antigonus, a son of Hyrcanus' brother Aristobulus, becoming king and high priest, Herod was successful in being appointed by Rome king of Judea. He gained his throne by ousting Antigonus in 37 B.C.E.

For the twofold reason that he was an Idumean and that he had displaced the Hasmonean priestly dynasty, Herod was hated by his subjects. This, and his domestic troubles, occasioned by the hatred by his mother and his sister of his wife and mother-in-law, filled Herod's reign with tragedy. After executing his wife and mother-in-law and witnessing the condemnation and death of his sons, Herod died in 4 B.C.E.

Herod's son Archelaus was designated by his last will to succeed him on the throne of Judea. Instead, because of the successful plea of a Jewish deputation which asked Caesar to abolish the throne and place Judea under the full suzerainty of Rome, Archelaus was appointed tetrarch of Judea. Becoming highly unpopular with the Jews, he was banished from Judea and the province became subject to the rule of Roman procurators. These, too, because they interfered with Jewish life, like the procurator Gratius, who appointed high priests of his own choosing, incurred the disfavor of the Jewish people.

A grandson of Herod, Agrippa, who had been raised at the Roman court, and who had won the favor of Rome, was appointed king of Judea by Emperor Caligula.

Agrippa gave little attention to his duties during Caligula's reign. On the latter's death in 41 C.E., after being confirmed in his kingdom by Caligula's successor, Claudius, Agrippa spent the last three years of his life in an earnest attempt to win the favor of his subjects. On his death, in 44 C.E., Claudius placed procurators in charge of Judea for a while, until Agrippa's son, a lad of seventeen at his father's death, had attained his majority. In the year 50 C.E., Agrippa II ascended the throne. Between his interference with priestly matters and with his administration of the Temple's affairs, and the Roman procurators' mistreatment of the Jewish people, serious disorders arose among the Jews. Heavy taxation added to their burdens, already great. Despite the efforts of Jewish leaders in both the Sadducean and the Pharisaic parties, a revolt took place, in 66, and was successful. Vespasian, the Roman general, marched on Judea in 68. The death of the emperor, Nero, suspended operations for a short while. Jerusalem was besieged in 70, and after a valiant and persistent defense which lasted five months, the walls of the Holy City were demolished. Titus and his army marched to the Temple, overpowered its defenders, and with the fall of Jerusalem came the end of the Jewish state and the beginning of the Diaspora. SAMUEL J. LEVINSON.

Lit.: The standard Jewish histories for the period.

JUDENBURG, a town in Styria, Austria, about forty miles west of Graz. The name has nothing to do with Jews, being derived from its ancient appellation, Idunum. Judenburg was situated on a main trade route between Italy and Central Europe and hence attracted Jews as early as the 11th cent. During the 13th to 15th centuries the Jewish community developed an extensive trading and money-lending business, and its influence extended far beyond the borders of Styria. This community disappeared with the expulsion of the Jews from Styria in 1496. A few Jews returned in the 18th cent. and a small community, subordinated to that of Graz, was formed in the 19th cent., but was dissolved after 1938. The arms of the town, in accordance with the supposed meaning of the name, show the picture of a bearded Jew in medieval costume; some stones in the church have Hebrew inscriptions, showing that they were of Jewish origin.

JUDENGASSE, *see* GHETTO.

JUDEO-GERMAN, *see* YIDDISH.

JUDEO-GREEK, a dialect used by a section of Jewry during the Middle Ages and later in writing (in Hebrew characters) as well as orally. Unlike Yiddish or Ladino, the admixture of Hebrew or Aramaic expressions in Judeo-Greek was relatively slight.

For several centuries, during which Greek was the international language of the eastern Mediterranean area, the Jews spoke and wrote the language just as they speak and write those of their environment in modern times. Not only were the Old Testament and other works translated by Jews living in Alexandria into the *koiné* (the Hellenistic form of Greek in common use as distinguished from classical Greek), but a number of Jews, notably Philo and Josephus, wrote their books in the literary language for both the general public and their fellow Jews. As far west as Spain numerous Jewish inscriptions in Greek have been found. The household of the Nasi or Patriarch in Palestine was a center of classical Greek culture, and rabbinic Hebrew contains a large vocabulary of Greek loan words, for example Sanhedrin, *mistorin* (=*mystéria,* mysteries) and *bima* (platform). However, once the Greek-speaking world was entirely Christianized those Jews who continued living among them ceased to study Greek. Henceforth when they wrote Greek, they transcribed the colloquial language into Hebrew characters.

The most extensive Judeo-Greek writing is the translation of the Pentateuch which is of unknown authorship and date. There is also a translation of *Jonah* (read during the Day of Atonement service) which is no later than the 13th cent. and hence the oldest datable prose document in vulgar Greek. In addition, there have been published several liturgical compositions in Judeo-Greek, and there are no doubt many others in unpublished manuscripts. In one of these, it is interesting to note, for example, the term for Purim gifts (*manoth*) is rendered *meradia* (portions). Similarly, according to a Christian source, the Byzantine Jews designated the fast of the Ninth of Ab as *Lypéra*

(Sorrow). The service for that day included the text in Judeo-Greek of the touching story of the martyrdom of the son and daughter of Ishmael ben Elisha who were sold into slavery (*Git.* 58a).

Among the other materials there may be mentioned a fragment of a medieval glossary to the *Mishnah* in which the translated terms, however, are written in Greek characters. Corresponding to Rashi's French glosses, there are numerous Greek glosses in the commentaries of Tobiah ben Eliezer, Hillel ben Eliakim, Elijah Mizrahi and the several Karaite writers in the same region. An interesting group of Judeo-Greek terms for wearing apparel and household equipment appears in the Mastaura marriage contract, dated 1022. In Constantinople, after 1453, the Karaites retained the use of Greek more persistently than their Jewish neighbors, the descendants of the Byzantine community, who tended to adopt Turkish or Ladino, or both. Among the later Judeo-Greek items there is a translation of parts of the Bible and a glossary to the remainder compiled by the Karaite Elijah Aphida Beghi in 1627.

JOSHUA STARR.

Lit.: Starr, Joshua, *The Jews in the Byzantine Empire, 641-1204* (1939), chap. 6, and pp. 149, 175, 179, 187-90, 212, 217, 226-27, 241, 244; Danon, H., in *Revue des études juives,* vol. 64 (1912) 147-51; vol. 75 (1922) 89-92; idem, in *Journal Asiatique,* 11th Series, vol. 4 (1914) 5-65; Hesseling, D. C., *Les cinq livres de la loi* (1897).

JUDEO-ITALIAN, a term applied to many vernaculars or "parlate," varying from region to region, employed by the Jews of Italy. In contrast to Judeo-Spanish, Judeo-Italian does not represent a distinct and unified vernacular; it continued to develop everywhere in contact with the immediate local Italian environment. Something of unification, however, was achieved as the predominant Jewish vernacular, that of Rome (which was based on the *romanesco* with some features of the central and southern dialects), tended to impose itself as a sort of *koine* throughout the Italian Jewish communities; this was particularly true of Tuscany and Venice.

It has been suggested that Judeo-Italian is a language, a variety of a group of Judeo-Romance languages (supposed to be independent entities corresponding to the Romance languages). Blondheim has contributed to the belief that this is indeed the case by reconstructing a "common stock" of words (mainly theological and liturgical) belonging to the medieval Jewish varieties of Italian, French, Provençal, Catalonian, Spanish, and Portuguese. This list, it was suggested, is representative of a (Vulgar) Judeo-Latin, identical with the language of the Church Fathers who composed the earliest Latin translation of the Bible (Vetus latina), and so in quite a distinct tradition from that of the Vulgate (more consonant with the Vulgar Latin on which the Romance languages are based). Blondheim's assumption of a common Judeo-Romance language, however, has been refuted by Italian Jewish scholars. They are content with explaining the peculiarities of medieval Judeo-Italian, Judeo-Spanish, and the rest as parallel outgrowths of the religious and cultural conditions which were alike for Jews in all the Latin countries.

In general, the peculiarities of the various Judeo-Italian vernaculars concern lexicology and syntax (*scuola* for "synagogue"; *fuora sia il male, per vita mia*); pronunciation is seldom involved (as in the case of the untrilled *r*). These peculiarities owe much, of course, to the direct influence of Hebrew. In certain localities, also, the peculiar traits of the dialect may often be explained as transplantations of certain Jewish usages from other parts of the country—or from other countries (for example, the common use of *negro* as meaning "unfortunate" or "insignificant," a term contributed by the numerous Spanish *sepharditas* communities in Leghorn, Venice, and elsewhere). But the fact of segregation itself, which tends to promote linguistic conservatism and archaism, accounts for many of the peculiarities of Judeo-Italian. Segregation played an increasingly important role after the introduction of the ghettos, which, in Rome and Venice, came about in the 16th cent. The custom of writing even Italian in Hebrew characters developed among the Jews—a practice which gave them a feeling of privacy. In the 19th cent., after the Jews had become integrated into the state and the various Jewish communities had begun to dissolve (with the exception of those at Rome and Leghorn, still the most numerous), the Italian Jews began to abandon the use of Hebrew script and their various vernaculars.

Judeo-Italian literature of the Middle Ages consists of: 1. Biblical translations dating from the 13th and 14th centuries on (a complete Tuscan translation of the 16th cent. may be constructed from the Canonici MSS 10-11 in the Bodleian Library and the Adler MS 2291 at the Jewish Theological Seminary of New York); 2. translations of daily prayers of the 15th and 16th centuries; 3. Hebrew-Italian glossaries contemporaneous with the Biblical translations, arranged either according to the texts of the Scriptures or in alphabetical order (the most important example of the latter is the *Maqrè Dardeqè,* written in 1488, probably in Naples, by a Spanish exile); 4. original compositions. The oldest of these is an elegy on the Ninth of Ab. Written in the 12th cent., or at the beginning of the 13th, in a central-southern dialect (before the final establishment of the Jewish *koine*), it has been preserved in three manuscripts. The main theme is derived from Talmudic and Midrashic literature, but the poetic form shows kinship with contemporary Christian folk poetry.

A specimen of the elegy on the Ninth of Ab, with the standard Italian equivalents in parentheses, follows: La ienti (gente) de Sion plange (piange) e lutta (Old Italian "si rammarica"); dice: taupina (Old Italian tapina; "sfortunata"), male so (sono) em manu de lo nemico ke m'ao (ha) strutta. La notti e la die (notte e dì) sta plorando (piangendo), li soi grandezi (le sue grandezze) remembrando, e mo (Old Italian mo, "now") pe lo mundo vao (va) gattivando (in captività; the verb "gattivare," is a Judeo-Italian word derived from the Latin "captivare," coined by Christians as a translation of a Greek word in the Scriptures).

Since the period of emancipation there have been attempts to deal with lay subjects in Judeo-Italian; among others, two anonymous elegiac satires lamenting the passing of the days of old, written in Judeo-Piedmontese; the *Sonetti giudaico-romaneschi* of Cre-

scenzo Del Monte; *Intermezzo* by Guido Bedarida; and B. Kedem's play, *La Gnora Luna.* There may be mentioned, finally, satires written by non-Jews, which have flourished since the 16th cent., modern examples of which are the sonnets of Giuseppe Gioachino Belli (1791-1863). LEO SPITZER.

Lit.: Blondheim, David, *Les parlers judéo-romans et la Vetus latina* (1925; including earlier bibliography; see *Romania,* vol. 57, pp. 440-43, Giuliana Fiorentino's article in *Archivio glottologico italiano,* vol. 31, and Cecil Roth's "Un hymne sabbatique du XVIe siècle," *Revue des études juives,* vols. 80-81); Cassuto, Umberto, "Un'antichissima elegia in dialetto giudeo-italiano," *Silloge Linguistica dedicata alla memoria di G. I. Ascoli* (1929); idem, "Saggio sulle antiche tradizioni giudeo-italiane," *Annuario di Studi Ebraici,* vol. 1 (1934); Fiorentino, Giuliana, "Note lessicali al 'Maqrè Dardeqè,' " *Archivo glottologico italiano,* vol. 29; Kedem, B., " 'La Gnora Luna,' scene di vita ebraica fiorentina," *La Rassegna Mensile di Israel,* vol. 6 (cf. R. Giacomelli's article in *Archivio romanico,* vol. 19, pp. 139-41); Schärf, L., *I cognomi degli ebrei d'Italia* (1924); Terracini, Benvenuto, "Due composizioni in versi giudeo-piemontesi del secolo XIX," *Rassegna Mensile di Israel,* vol. 12; Zanazzo, *Usi, costumi e pregiudizi del popolo di Roma* (1908; Roman-Jewish idioms) 467-70.

JUDEO-PERSIAN, a dialect spoken among the Jews of Persia.

1. Oldest Documents. Isolated Persian words are found in the Bible, the Targum, the Talmud, as well as in the Gaonic responsa. No literary documents in real Judeo-Persian are preserved before the 8th cent. The oldest piece known so far is a Persian business letter, dated 718, written in Hebrew letters, which was discovered by A. Stein in the ruins of Chotan (Chinese Turkestan). This is the oldest known evidence of the New-Persian language in general. The second-oldest document consists of signatures of witnesses at the bottom of a deed for a Christian church in Malabar, dated 824, and engraved on copper plates. Next in chronological order is a document originating in the year 1020, dealing with a Jewish family lawsuit, written in Ahwas, capital of Chusistan.

Archaic forms in the first Judeo-Persian Bible translations and other Judeo-Persian writings of the 13th cent. indicate a very early spreading of the Persian language among the Jews of Iran.

2. Definition. The Judeo-Persian spoken by all Jews in Persia and Central Asia is, unlike the other Iranian dialects, very closely connected with the New-Persian literary language. Geiger defined it as a degeneration of pure New-Persian, colored by local dialects. Nöldeke, too, considers it merely as a specific form of a colloquial New-Persian which has kept some archaic elements. The Caucasian Jews speak a special Persian dialect, Farsi-Tat, which differs from Tat, and from New-Persian in general, by the introduction of numerous Hebrew expressions. The Judeo-Persian idiom of the Jews of Bokhara, on the other hand, has its origin in the Tadshiki, spoken by the Iranian inhabitants of Central Asia. Although Judeo-Persian, as well as Tat and Tadshiki, must be denied the status of historically independent dialects (Geiger), a number of peculiarities justify speaking of a Judeo-Persian jargon.

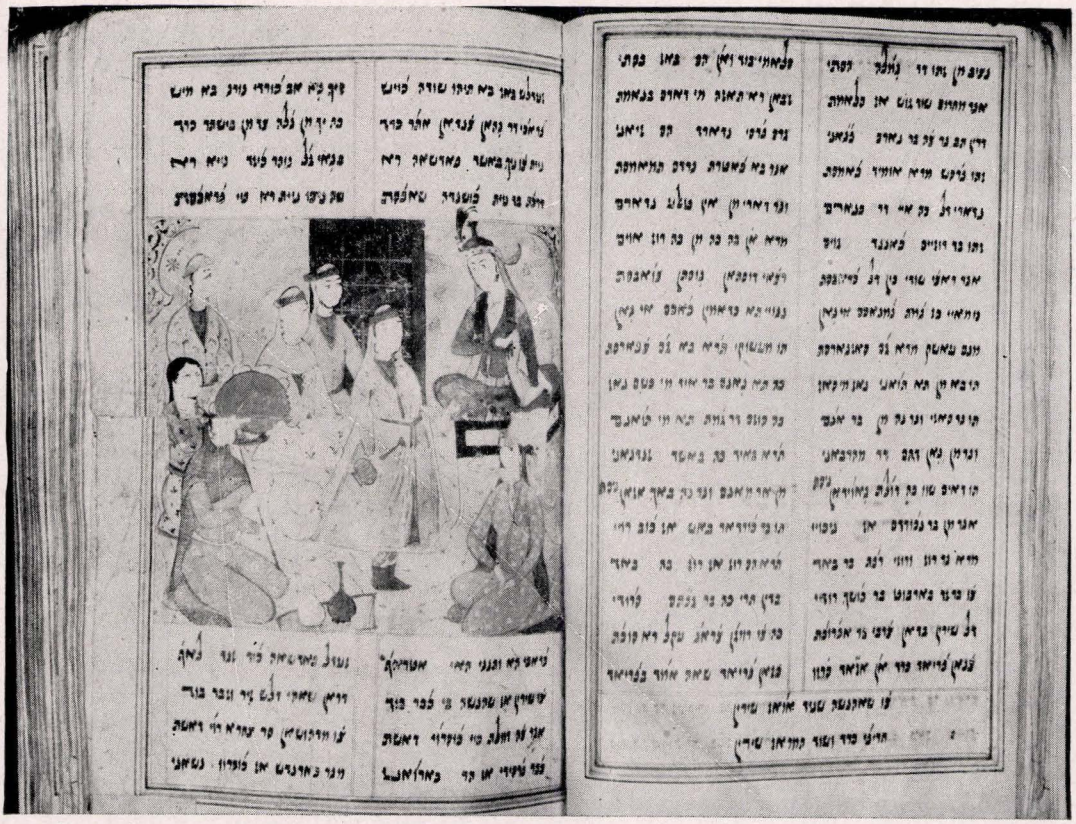
3. Peculiarities. The linguistic peculiarities of Judeo-Persian pertain to spelling, phonetics, formation of words and flexion; they are caused, on the one hand, by the fact that in all Judeo-Persian literary products the texts are always transcribed in Hebrew characters, and on the other hand, by the introduction into Persian of many Hebrew words, and the specific form of Hebrew-Persian word combinations. Frequently, Hebrew and Persian linguistic elements are combined into Hebrew-Persian mixed forms as if they were part of one language only. There is also noticeable an influence of Persian syntax on the Hebrew element in Judeo-Persian, for example in the commentary to *Samuel* and in Solomon ben Samuel's dictionary. Conversely, the Judeo-Persian Bible translations (with the exception of the Judeo-Persian *Daniel Apocalypsis,* edited by Zotenberg) strictly follow the syntactic structure of the Hebrew original.

In addition to Hebrew elements, Aramaic words are frequently found in Judeo-Persian vocabulary, probably due to the influence of the Targumim; they are treated like Hebrew words and used with Persian forms and endings. Arabic loan-words are even more frequent in the Judeo-Persian Bible translations than in Persian literary language in general. Bacher sees the reason for that in either the familiarity of Persian Jews with Saadia's Arabic Bible translation, or the frequent intercourse between the Jews of Persia and Arabic-speaking Jews. Bacher also proved Turkish language elements in various Judeo-Persian texts. In isolated instances words from Russian and other European languages were incorporated into Judeo-Persian; the only German element is the word *Jahrzeit* in its specific ritual connotation (probably through the *Shulhan Aruch*).

4. Importance for Iranian Philology. A further characteristic of Judeo-Persian is the preservation of archaic Persian words. Earlier Judeo-Persian works show many phonetic, grammatical and, above all, lexical archaisms which can not be found any more, even in the oldest New-Persian documents. Paul de Lagarde was the first to point out the historic importance of Judeo-Persian texts (similar to Rashi's glosses for French philology); he was followed by Nöldeke, Salemann, Horn, and, above all, by Bacher. A systematic exploitation of all Judeo-Persian texts for the history of the Iranian languages has yet to be undertaken by Iranian philology. WALTER J. FISCHEL.

See also: LITERATURE, JUDEO-PERSIAN; PERSIA.

Lit.: Stein, M. A., *Ancient Khotan,* vol. 1 (1907) 306; vol. 2 (1907) cxix; Margoliouth, in *Journal of the Royal Asiatic Society* (1903) 735-60; Salemann, *Judaeo-Persica* (1897); Geiger, Wilhelm, *Grundriss der iranischen Philologie,* vol. 1, part 2, pp. 347, 408, 410-11; Bacher, W., in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 51, pp. 296, 392, 402; vol. 55, pp. 241, 255; vol. 56, pp. 729, 753, 755; idem, *ibid.,* vol. 52, p. 197; Nöldeke, T., *ibid.,* vol. 51, p. 669; idem, *ibid.,* vol. 51, p. 548; Bacher, in *Zeitschrift für Alttestamentliche Wissenschaft,* vol. 16, p. 201; vol. 17, p. 129; idem, in *Keleti Szemle,* vol. 1, pp. 27, 87; vol. 3, pp. 154, 173; Lagarde, Paul de, *Persische Studien* (1884) 68, 70; Horn, *Indogermanische Forschungen,* vol. 2, p. 182; Miller, V. F., *Materials for the Study of the Judeo-Tat Language* (Russian; 1892); Miller, B., *The Tats, Their Territories and Dialects* (Russian; 1929) 17; Morgan, I. de, "Dialecte Israélite de Sihneh, Missions scientifiques en Perse," *Études linguistiques,* vol. 5 (1904) 312-22; Loewe, Heinrich, *Die Sprachen der Juden* (1911); Zarubin, J., "The Language of the Jews of Herat" (Russian), *Comptes Rendus de l'Académie de Russie* (1924); idem, "Outline of the Colloquial Language of the Jews of Samarkand" (Russian), *Iran. Akademiia nauk,* SSSR, vol. 2 (1928) 95-180 (cf. *Orientalistische Literatur-Zeitung,* 1930, p. 718).



A Judeo-Persian manuscript, written in Hebrew characters at about 1650, containing the romance of Chosroes and Shirin. From the Elkan Nathan Adler collection in the Jewish Theological Seminary of America

JUDEO-SPANISH (LADINO), a dialect spoken by Jews in the Balkan States, Morocco, Palestine, and parts of the northern coast of Africa. It is spoken also among smaller groups in Europe, particularly in Vienna, and, due to continued emigration, there are Judeo-Spanish-speaking groups in many parts of Central and South America and the United States. The colony in New York city is in excess of 50,000.

This dialect represents Spanish as spoken by the Jews who were exiled from Spain in 1492. In it are to be noted some of the dialectal differences which existed in Spain at the end of the 15th cent., but there is sufficient evidence to indicate that the Spanish spoken by the Jews in Spain at the time of their expulsion was more archaic than that generally spoken in 1492. Long segregation in *juderías* ("ghettos") preserved the language in an arrested form of development.

The Judeo-Spanish of today retains with slight modifications the pronunciation of this archaic Spanish. Among these are the following: *x* in *dexar,* pronounced *dešar* (Modern Spanish, *dejar*); *j* in *ijo* or *fijo,* pronounced *ižo* or *fižo* (Modern Spanish, *hijo*); *g* in *gente,* pronounced *ǧente* (Modern Spanish, *gente*); the distinction between voiced and voiceless *s,* as in *casa,* pronounced *caza,* and *paso,* pronounced with the voiceless *s*. The initial *f* of Latin, which has in most cases become *h* in Modern Spanish, has been retained in some dialects, particularly those of Monastir, Bosnia, Skoplje and Salonika.

There are a number of Old Spanish words and variants in Judeo-Spanish, which are now obsolete in Modern Spanish, as can be seen by the table below:

Old Spanish	Judeo-Spanish	Modern Spanish
agora	agora	ahora
bebienda	bevienda	bebida
conducho	conducho	comida
hacino	hazino	enfermo
melezina	melezina	medicina
olvidoso	olvidozo	olvidadizo
solombra	solombra	sombra
touaja, tovaja	tuaja	toalla
turar	turar	durar
véndida	véndida	venta
vidro	vidro	vidrio

The character of the Judeo-Spanish dialect has naturally undergone many changes in the 450 years since the expulsion of the Jews from Spain. A differentiation has arisen between the dialect as spoken and that as written; the former has neither the same wealth of vocabulary nor elegance. Many words, still preserved in the literature, or current in proverbs and ballads preserved through oral tradition, have disappeared from the vernacular and are not current in daily speech. This, in turn, has led to a deterioration in the written language in the 20th cent.

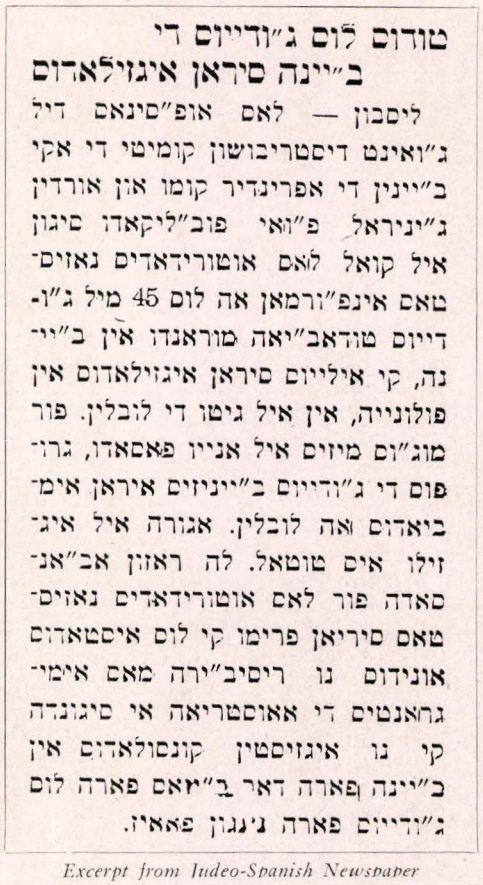
Among the contributing factors that have tended to keep the vocabulary of Judeo-Spanish speech within narrow limits are the low educational level of the Jews who speak it, the lack of a flourishing literature, and the influence exercised by the languages of the countries in which the Jews have lived.

During the long stay of the Sephardic Jews in the Balkans and elsewhere, many foreign elements entered into their language. The Judeo-Spanish of the old Turkish empire contains a considerable number of

Turkish words. Trade contacts with Italy made current many Italian words. The influence of the Alliance Israélite Universelle and that of the school conducted by French missionaries have left their mark. Greek words are also found, but the number is rather limited; words of Slavic origin are negligible. Those words in Judeo-Spanish which betray an Arabic origin were probably used by the Jews before they left Spain. The same could be said of Hebrew words. It is noteworthy that many Hebrew words current in Judeo-Spanish are found also in Yiddish. The speech of Morocco, on the other hand, includes a large number of Arabic words which entered the language after the arrival of the Jews in that country.

In printing Judeo-Spanish, Rashi Hebrew characters are generally employed. Books and newspapers published in the Near East use square Hebrew characters only for titles or headlines. *La Vara,* a Judeo-Spanish newspaper of New York city, uses square characters throughout. The excerpt given below is taken from a number (October 24, 1941) of this paper. *Jevrejski Zivot,* published in Sarajevo, carried a Judeo-Spanish section printed in Roman characters. In adapting the Hebrew alphabet to reproduce Spanish sounds not found in Hebrew, the following conventions are to be noted in Judeo-Spanish transcription:

ב׳, ב״, בֿ (*v*): ליב״רו *livro*
ג׳, ג״, גֿ (*ch* or *ğ*) מוג״ו *mucho;* אנג״יל *anğel*
ד׳, ד״, דֿ (*fricative d*) אמאד״ו *amado*
ז׳, ז״, זֿ (*š*) מוז״יר *mužer*
פ׳, פ״, פֿ (*f*) סופ״ריר *sufrir*



טודום לוס ג׳ודיוס די
ב״ינה סיראן איגזילאדום

ליסבון — לאס אופ״סינאס דיל ג׳ואינט דיסטריבושון קומיטי די אקי ב״יינין די אפרינדיר קומו אן אורדין ג׳יניראל פ״ואי פוב״ליקאדו סיגון איל קואל לאס אוטוריזאדים נאזים־טאס אינפ״ורמאן אה לוס 45 מיל ג״ו־דיוס טודאב״יאה מוראנדו אין ב״יינה, קי איליוס סיראן איגזילאדוס אין פולונייה, אין איל גיטו די לובלין. פור מוג״וס מיזס איל אניו פאסאדו, גרופוס די ג׳ודיוס ב״יניזס איראן אימביאדוס ואה לובלין. אגורה איל איגזילס אים טוטאל. לה ראזן אב״אנסאדה פור לאס אוטוריזאדים נאזיסטאס סיריאן פרימו קי לוס איסטאדוס אונידוס נו ריסיב״ירה מאס אימגראנטים די אאוסטריאה אי סיגונדה קי נו איגזיסטין קונסולאדוס אין ב״יינה ופארה דאר ב״יאס פארה לוס ג׳ודיוס פארה ניגון פאיז.

Excerpt from Judeo-Spanish Newspaper

Although לי׳ corresponds to the palatalized *ll* in Spanish, it is pronounced as a *y*, ני׳ corresponds to Spanish *ñ*. The ו and י may be read *o* or *u*, and *e* or *i*, respectively. Unaccented *o* (ו) and *e* (י) of the *ḳoine* would, in the main, be read as *u* and *i* in Monastir, Bosnia, and Skoplje. The trilled Spanish *rr* is usually represented by ר.

TRANSCRIPTION

Todos los ğudiós de Viena serán egzilados

Lisbon—Las ofisinas del Joint Distribution Committee de akí vienen de aprender como un orden ğeneral fué puvlicado según el kwal las otoridades nazistas informan a los 45 mil ğudiós todavía morando en Viena, ke eyos serán egzilados en Poloña, en el gheto de Lublin. Por muchos mezes el año pasado, grupos de ğudiós vienezes eran embiados a Lublin. Agora el egzilo es total. La razón avansada por las otoridades nazistas serían primo ke los Estados Unidos no recivirá más emigrantes de Austria y segundo ke no egzisten consulados en Viena para dar vizas para los ğudiós para ningún país.

TRANSLATION

All Jews in Vienna will be exiled

Lisbon—The offices of the Joint Distribution Committee here have just learned that a general order was published according to which the Nazi authorities inform the 45,000 Jews still residing in Vienna that they will be exiled to Poland, in the ghetto of Lublin. For many months during the past year, groups of Viennese Jews have been sent to Lublin. Now the exile is complete. The reason offered by the Nazi authorities are alleged to be, first, that the United States will not receive more emigrants from Austria, and second, that there are no consulates in Vienna to issue visas to Jews for any country.

MAX A. LURIA.

Lit.: Luria, Max A., *A Study of the Monastir Dialect of Judeo-Spanish Based on Oral Material Collected in Monastir, Yugo-Slavia* (1930); Wagner, Max L., *Caracteres generales del judeo-español de Oriente* (1930); Luria, Max A., *Judeo-Spanish Dialects in New York city* (1930-31); Crews, C. M., *Recherches sur le judéo-espagnol* (1935).

JUDERIA, *see* GHETTO.

JUDGE. The usual term for "judge" in the Bible is *shofet,* but in *Ezra* 7:25, in the Talmud, and in post-Talmudic writing the word used is *dayan.* In *Judges* and *Samuel,* the words meaning "judge" and "judging" apply to leaders, local leaders generally, rather than to "judges" in the ordinary sense. Accordingly, "in the days when the judges judged" (*Ruth* 1:1), they were soldiers like Othniel, Ehud, Gideon, and Jephthah (*Judges* 3:7-10, 15-30; 6 to 8; 12:7), a priest like Eli (*I Sam.* 4:18), a prophet like Samuel (*I Sam.* 7:15-17), a prophetess like Deborah (*Judges* 4:4), or merely a man of great strength like Samson (*Judges* 15:20; 16:31). When such as these exercised the function of a judge, they did so as an incident of their leadership. In early Hebrew society this was probably always true: the judges were the heads of the families (*Gen.* 38:24); the judges of a city were its elders (*Deut.* 21:19); the judge of a



Judges functioning in ancient Israel: the culprit is questioned about the stolen property found in his possession. From Fuerst's "Pracht-Bibel"

kingdom was the king (*II Sam.* 15:2-4). *Dayan,* on the other hand, also meant "a student of the Law" or "the rabbi of a community"; for in later days, the judges of the Jews were such because of their scholarship.

According to *Ex.* 18, Moses, upon the advice of Jethro, his father-in-law, had judges for "every small matter," reserving for himself judgment of "a great matter." Jehoshaphat, the fourth king of Judah (876-851 B.C.E.), appointed judges for all the fortified cities and, in Jerusalem, made the high priest judge of all religious matters and an official, known as "the ruler of the house of Judah," the judge of matters pertaining to the king (*II Chron.* 19:5-11). Later, Ezra (5th cent. B.C.E.) was instructed by the king of Persia, according to the Bible, to appoint magistrates and judges, "such as know the laws of thy God," to judge all the people "beyond the River" (*Ezra* 7:25); and the rabbis speak in the Talmud of judges who were members of the Great Sanhedrin, the Lesser Sanhedrin, and the Court of Three in Palestine during the Second Commonwealth.

To become a member of the Great Sanhedrin, the Lesser Sanhedrin, or the Court of Three, a judge had to be appointed by the chief (Nasi) of the Great Sanhedrin or by three of its members (*Sanh.* 13b). Only a judge, so appointed, was qualified to decide a criminal case (*Sanh.* 14a). After the appointment of judges was prohibited by the Romans as a result of the unsuccessful revolt of Bar Kochba (132-35 C.E.), an Israelite could no longer become qualified to sit as judge in a case involving a fine or corporal punishment (*Sanh.* 14a). Earlier (30 C.E.), according to the Talmud, when the Sanhedrin removed from the Temple, its members lost the right to judge cases involving the penalty of death (*A.Z.* 8b; *Sanh.* 41a). Throughout the Middle Ages, and later, the rabbis in certain countries had, under the law of the land, judicial authority over the Jewish members of their community and their jurisdiction extended, in rare instances, to criminal matters. If a judge was qualified to be such in the Jewish community (all rabbis were ordained to be judges), in the absence of other authority from the law of the land, his utmost power was that of excommunication. And if an Israelite was judge of a dispute merely because of the consent of the disputants, he was only an arbitrator and this, in effect, most Jewish judges throughout the Diaspora became.

In general, all Israelites were qualified to be arbiters and judges in civil matters; but only priests, Levites, and Israelites of unblemished ancestry could judge a criminal case (*Sanh.* 4:2). Accordingly, whoever was qualified to try criminal cases could judge civil suits, but not all who were qualified to judge a civil suit could try a criminal case (*Nid.* 4:4). A convert could judge another, in a criminal as well as a civil matter, and, if his mother was a Jewess, he could judge an Israelite, too (*Yeb.* 102a). According to the Palestinian Talmud, a woman could not be a judge (*Yoma* 43b).

As for the personal qualifications of a judge, he should, of course, know the Law. Judges should be "able men, such as fear God, men of truth, hating unjust gain" (*Ex.* 18:21). Only one "who is wise, humble, fearful of sinning, of good reputation, and popular" should be appointed a judge (*Tos. Sanh.* 7:1). He who appoints an unfit judge is compared to one who sets up an idol in Israel (*Sanh.* 7b). To become a member of the Sanhedrin, one had to have not only wisdom and maturity and a knowledge of foreign languages (that interpreters in trials might be dispensed with), but had to be of goodly height and to have an appearance commanding respect (*Sanh.* 17a). In addition, a very old man, a eunuch, and a childless man were, it is said, not appointed to the Sanhedrin, perhaps because these were apt to lack compassion for their fellows; indeed, Rabbi Judah adds to this list "one who is hard-hearted," perhaps by way of explanation (*Sanh.* 36b).

Among those disqualified to be judges by their oc-

cupation were those who lived by dicing or by racing pigeons, those who lent money on interest and those who, profiting by the necessity of their fellows, traded in the produce of the Sabbatical year (*Sanh.* 3:3). To these were added shepherds (perhaps because they were generally thought guilty of allowing the cattle of others to graze on the land of their masters), tax farmers and tax collectors (*Sanh.* 25b), robbers, extortioners, and all suspected of dishonesty (*Tos. Sanh.* 5:5). Those who were generally disqualified from testifying could not act as judges (*Nid.* 49a). In particular cases, a man might be disqualified because of his relationship to one of the parties (*Sanh.* 3:4) or, according to Rabbi Papa, because he was a friend or enemy of one of the litigants (*Keth.* 105b); he would be disqualified from acting as judge since he had witnessed the crime or transaction concerned (*Mak.* 12a).

A judge is charged again and again in the Bible to be just: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour" (*Lev.* 19:15); "judge righteously between a man and his brother, and the stranger that is with him" (*Deut.* 1:16); "Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is God's" (*Deut.* 1:17); "they (the judges and officers) shall judge the people with righteous judgment" (*Deut.* 16:18); "Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (*Deut.* 16:19); "Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee" (*Deut.* 16:20); "ye judge not for man, but for the Lord; and [He is] with you in giving judgment" (*II Chron.* 19:6); "Now therefore let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of bribes" (*II Chron.* 19:7).

After such injunctions, well might the Talmud say, "A judge should always imagine that a sword was pointed at his heart and Gehinnom yawned at his feet" (*Sanh.* 7a, translated by A. Cohen, *Everyman's Talmud,* p. 220). It is unnecessary to state, explains the Talmud, that a judge may not accept a bribe of money, but there are other bribes to be watched for and forbidden: "bribing by words," in which are included little courtesies that might be offered to learned men (*Keth.* 105b). A bribe may not be taken even to acquit the innocent or to condemn the guilty (*Keth.* 105a).

A judge should not sit alone in judgment, "for none may judge alone save One" (*Aboth* 4:10). However, as competent judges became hard to find, one who had the reputation of being learned in the Law could act as sole judge in a civil case, if the litigants were content (*Sanh.* 5a). Although the judge generally should hear cases in the order in which they were brought, he might listen to an orphan's case before that of a widow, to a widow's case before that of a learned man, to the case of a scholar before that of an unlearned man, and to a woman's case before a man's (*Sanh.* 8a). A case involving a trifle should be judged as carefully as one about a great sum (*Sanh.* 8a).

Both parties should be treated alike and with respect by the judge, and a learned man should not be shown greater consideration (*Shebu.* 30a). The judge should first try to arbitrate the differences of the litigants and he should ask the parties when they appear before him, "Do you wish to have your cause decided according to the law or will you arbitrate it?" (*Sanh.* 6b). Witnesses should be examined thoroughly by a judge, but care should be taken not to suggest answers that may be false (*Aboth* 1:9). A judge must not listen to one litigant while the other is absent; nor must he help either argue, acting as counsel; but, after hearing both sides quietly, he may then decide between them (*Aboth* 1:8; *Shebu.* 30b-31a). He should be deliberate in pronouncing judgment (*Aboth* 1:1); nor should he force his views upon his colleagues (*Aboth* 4:10).

The judge was required to be present at the beating of a wrongdoer sentenced by him (*Deut.* 25:2). He was also required to help ascertain the nearest town when one was found slain in the fields and the slayer was unknown, that the elders of the town might atone by means of sacrifice for the wrong (*Deut.* 21:1-9).

To be a judge was never an easy office. "He who shuns the judicial office rids himself of hatred, robbery, and vain swearing" (*Aboth* 4:9). And the reward for his labors was often only ingratitude; thus, "seven classes of persons will have no share in the World to Come: a scribe, a teacher of children, the best of physicians, the judge of a city, an enchanter, a synagogue beadle, and a butcher" (*Aboth de Rabbi Nathan* 36, translated by A. Cohen, *Everyman's Talmud,* p. 390). But, if the judge who is unjust causes the Divine Presence (Shekinah) to leave, the just judge causes the Divine Presence to alight upon Israel (*Sanh.* 7a).

See also: APPEAL; COURTS; ERROR; LAW; RESPONSA AND DECISIONS; SANHEDRIN. CHARLES REZNIKOFF.

JUDGES, BOOK OF, the second book in the division of the Bible known as the Earlier Prophets. In twenty-one chapters it narrates the exploits of certain tribal heroes who functioned as "judges" in Israel between the death of Joshua and the birth of the prophet Samuel.

The contents fall readily into three parts:

The first (1:1 to 2:5) describes the penetration of various Israelite tribes into the interior of Western Palestine. The invasion is represented as a series of individual campaigns, rather than as the concerted movement of a united people. Certain cities, such as Taanach, Megiddo, Gezer, Sidon and Acco, are listed as being spared from destruction, but for this clemency the Israelites are said to incur a sharp rebuke from an "angel of the Lord."

The second part of the book (2:6 through 16) takes up the story of the immigrant tribes from the close of the book of *Joshua,* and describes the manner in which they are successively delivered from local aggressors through the heroic acts of certain champions, or "judges."

Following the attacks of marauding Beduin and of the more formidable Philistines, Canaanites, Sidonians and Hivites, they are subjected for eight years to one Cushan-rishathaim, an otherwise unattested king of Mesopotamia, but are subsequently delivered by the

THE TWELVE JUDGES OF ISRAEL

NAME	TRIBE	FOUGHT AGAINST	LENGTH OF RULE	BIBLE ACCOUNT
Othniel	Judah	Cushan-rishathaim	40 years	*Judges* 3:7-11
Ehud	Benjamin	Moabites	.....	3:12-30
Shamgar	??????	Philistines	.....	3:31
Deborah	Naphtali	Jabin and Sisera	40 years	4:1 to 5:31
Gideon	Manasseh	Midianites	40 years	6:1 to 8:28
Tola	Issachar	.....	23 years	10:1-2
Jair	Gilead	.....	22 years	10:3-5
Jephthah	Gilead	Ammonites	6 years	11:1 to 12:7
Ibzan	Beth-lehem	.....	7 years	12:8-10
Elon	Zebulun	.....	10 years	12:11-12
Abdon	Ephraim	.....	8 years	12:13-15
Samson	Dan	Philistines	20 years	13:1 to 16:31

hero Othniel, son of Kenaz, of the descendants of Caleb (3:1-11). After forty years of peace, they are next subdued by a coalition of Moabites, Ammonites and Amalekites, but are again rescued from oppression, this time by the left-handed Ehud the Benjaminite, who assassinates the king of Moab by means of a trick (3:12-30). Shortly afterwards, their other great enemy, the Philistines, suffer an ignoble defeat at the hands of a certain Shamgar the son of Anath, although it is nowhere stated that he was a "judge" of Israel.

These triumphs, however, are followed by further oppression under Jabin, king of the Canaanites of Hazor, aided by a general named Sisera. Nevertheless, an Ephraimite prophetess, Deborah, and a young Naphtalite hero named Barak succeed in massing an army and inflicting a signal defeat upon the coalition at the waters of the river Kishon. Sisera, fleeing for his life to the tent of a woman called Jael, is murdered by her in his sleep (chap. 4). The victory is commemorated in a spirited and graphic ode (chap. 5) ranking among the oldest monuments of Hebrew verse.

Still, however, Israel's troubles are not at an end. Marauding hordes of Midianites, Amalekites and Transjordanian Beduin (*bene Kedem,* literally "easterners") make repeated raids on crops and livestock, but once again deliverance is achieved, through the efforts of a national hero, Gideon of Manasseh. A proposal to reward him with the status of a dynastic sovereign is declined on the ground that "the Lord should be your ruler," but in order to appease the popular urge toward hero-worship, Gideon sets up in his hometown a golden ephod, or figurine (chaps. 6 to 8). After his death, his semi-legitimate son Abimelech seizes the reins of authority and is appointed king of Shechem and Beth-Millo, only to inaugurate a period of ruthless and bloody oppression. This, however, comes to a sudden end when a local woman hurls a millstone down onto his head while he is advancing upon the gates of the city of Thebez (9:1-57).

After a brief reference to two minor "judges," Tola of Issachar and Jair of Gilead (10:1-5), the narrative passes to the stirring exploits of Jephthah the Gileadite, who delivers the people from the hands of the Ammonites. This story is told in some detail, and a number of personal anecdotes concerning the hero's career are freely introduced (11:1 to 12:7). Jephthah is succeeded by Ibzan the Beth-lehemite, Elon the Zebulunite, and Abdon, a native of Pirathon, in Ephraim (12:8-15).

The Philistines continue their oppression, but Israel is delivered by Samson the Danite, who is, however, finally captured and dies a martyr's death by pulling down the temple of Dagon at Gaza upon himself and his captors. Like that of Jephthah, the story of Samson is treated in some detail, several incidents of his personal life being incorporated into the record (chaps. 13 to 16).

The third part of the book (17 through 21) is in the nature of an appendix, containing miscellaneous stories relating to the same period, but mentioning the name of no specific "judge."

The Book of Judges is not a formal chronicle, but a hodge-podge of heroic sagas and popular tales welded together into the semblance of a consecutive record. Whence its several elements were derived can not now be determined, but from the fact that many of the stories are set in the same locality or betray a unity of interest, it is apparent that the compiler drew upon existent local collections.

Special prominence is attached, for instance, to the fortunes of Ephraim and Gilead. Deborah the prophetess comes from Ephraim (4:5); so, too, does the judge Abdon (12:13-15), while the strife and civil war between Ephraim and the other tribes is writ large in the narrative (8:1-3; 12), and in two of the appended chapters (17 and 19) the action plays in Ephraim. Similarly, the judge Jair is a Gileadite (10:3-5), as is also the great hero Jephthah (11:1), while in the description of Philistine and Ammonite oppression before the rise of the latter, attention is focussed upon Gilead (10:7-17).

Again, there is a marked interest in the tribe of Dan. Samson, perhaps the greatest of the "judges," is a Danite (13:2), while the appended chap. 18 is concerned principally with the migrations of this tribe, the story featuring the same two cities of Zorah and Eshtaol as figure in that of Samson.

Further, it is to be noted that in three important cases deliverance is said to have been achieved at the hands of a woman. The first is that of Deborah (4 and 5), the second that of Jael (4:17-22; 5:24-27), and the third that of the heroine of Thebez who hurled the millstone down upon the barbarous king Abimelech (9:53). It may therefore be suggested that some of the stories may have been drawn from legends current in the harems or among the women.

Besides these sources, the compiler seems also to have utilized a number of myths associated with local shrines and sanctuaries. Thus, the familiar story of Jephthah's daughter (11:30-40), which concludes with the words: "the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year," probably originated in a sacred myth told to explain the custom, known from other parts of the Ancient East, whereby women performed an annual lamentation for the slain god of fertility (Tammuz). Similarly, in the appended chap. 21, one of two alternative stories told to explain how wives were eventually found for the ostracized tribesmen of Benjamin narrates that female pilgrims to the shrine at Shiloh were waylaid at an annual festival. This story, reminiscent of the Roman rape of the Sabine women, derives in all likelihood from the archives of the local sanctuary, and may have been told originally in order to show how on at least one occasion the common harvest custom of indiscriminate mass-mating had proved of social advantage.

Lastly, there are a few stories the local character of which is demonstrated by the fact that they are told in order to explain, in popular fashion, the origin of specific place-names. To this category belong the story of Ramath-lehi (as if meaning "height of the jawbone") in 15:17 and the more obscure tale of En-hakkore in 15:19.

There can be little doubt that, as is the case with most folk-tales, the historical element of these stories was overladen, during the course of their transmission, with familiar mythic motifs. Thus, as James Frazer has shown, the celebrated parable of Jotham concerning the kingship of the trees (9:7-15) has parallels among many ancient and primitive peoples, while the story of Jephthah's vow and the consequent sacrifice of his own daughter (11:30-40) belongs to a well-known type of saga, the most familiar example of which is the story of the Greek Iphigeneia. In the same way, the story of Samson is believed by many to incorporate features of a sun-myth, it being observed that the name Samson is connected with the Hebrew *shemesh,* "sun," and that the action plays in the region of Beth-shemesh, which was evidently a center of sun-worship.

The parallelism of certain verses in the Book of Judges with others in *Joshua* (for example, *Judges* 1:21=*Josh.* 15:63; *Judges* 1:27=*Josh.* 17:11-13) shows that for certain particulars both drew from the same source. Several modern scholars have suspected that this may have been identical with some of the material utilized by the writer of the so-called *JE* Document of the Pentateuch (about 850 B.C.E.), but it need not be supposed that the compiler of Judges actually knew the *JE* Document in its redacted form.

The Book of Judges was compiled for a specific purpose. This is revealed by the schematic structure of its central portion (2:6 through 16), which is designed to show to a later generation how its remote ancestors continually defected from the will of God and were continually chastised through the agency of foreign aggressors. In order to point out this lesson, the records of the several judges are ordered upon the stereotyped pattern: "The children of Israel offended against the Lord . . . and He was wroth with them, and delivered them into the hand of . . . for . . . years." Nevertheless, if the narrative was intended to illustrate the reward of apostasy, it was also written to provide assurance of Divine providence and clemency, and for this reason each record continues with the story of how the Israelites cried to God and were answered by the appearance of a deliverer, or "judge." The book is thus an epic not only of reverses, but also of triumphs. The standpoint of the author is that of *Deuteronomy,* and this has led modern critics to date its main contents (2:6 through 16) after the publication of that work, now generally assigned to the 7th cent. B.C.E. In other words, the Book of Judges is today analyzed into (1) an introduction of relatively early date, based on materials utilized also by the author of *Joshua;* (2) a central portion redacted from ancient tales and sagas by a 7th cent. writer belonging to the Deuteronomic school of thought; and (3) a later appendix.

Concerning the historicity of the narratives there is little to say, since contemporary documents from other sources are as yet unavailable. By correspondences with Egyptian history, John Garstang has sought to prove that the alternate periods of quiet and unrest recorded in the book correspond with periods when the control of Egypt over Canaan was respectively strengthened or slackened. Other scholars, however, have strenuously contested this view, depending as it does upon a highly doubtful dating of the archeological finds at Jericho. On the other hand, T. J. Meek of Chicago has propounded the view that the invasion of Western Palestine under Joshua, such as is described in the Book of Judges (chap. 1), really preceded the Exodus under Moses, and this view, though not unattended with difficulties, has increasingly attracted Bible scholars.

It has proved somewhat hopeless to attempt to reduce the narratives of the book to a reasonable chronology. The years attributed to the several judges do not add up to the total of 480 given in *I Kings* 6:1 for the period between the Exodus and the fourth year of King Solomon's reign, nor do they agree with the estimate of Josephus (*Antiquities,* book 2, chap. 4), who says that the "judges" held sway for 500 years. It is probable that all these chronologies are purely schematic. In the case of the Book of Judges, many of the champions who are represented in our redacted version as succeeding one another may have been contemporaneous "judges" of various cities.

THEODOR H. GASTER.

Lit.: Moore, G. F., *Judges* (in the *International Critical Commentary*); Burney, C. F., *The Book of Judges;* Bewer,

J. A., "The Composition of Judges, 17-18," *American Journal of Semitic Languages,* vol. 29 (1913) 261-83; Stahn, H., *Die Simsonsage* (1908); Palmer, A. S., *The Samson-Saga and its Place in Comparative Religion* (1913); Barbes, J., "Jefthas gelofte" (Jephthah's Vow), *Theologische Studien,* 1909, pp. 137-43; Gunkel, H., "Simson," *Internationale Monatsschrift für Wissenschaft und Technik,* 1913, pp. 875-94; Frazer, J. G., *Folk-Lore in the Old Testament,* vol. 2 (1918) 465-502; Garstang, John, *Joshua Judges* (1931); Meek, T. J., *Hebrew Origins* (1936).

JUDGMENT, DAY OF, a time conceived of by various religions as the occasion on which God will determine the fate of either individuals or nations. Sometimes it refers to a judgment after death, or at the end of the world; but in Judaism the most common use of the term (in Hebrew, *yom hadin*) is that of an annual day of judgment, taking place on the New Year's Day (Rosh Hashanah), the first of Tishri, at which time the fate of each person for the coming year is decided. This idea of a specific annual day of judgment was a generally accepted idea in Judaism in the 2nd cent. C.E. (*Tos. R.H.* 1:11-13; *R.H.* 1:2; *R.H.* 16a). This is expressed in the Mishnah as follows: "On New Year's Day all who live in the world pass before Him like sheep, as it is said, 'He that fashioneth the hearts of them all, Who considereth all their doings' (*Ps.* 33:15)."

Although the belief that man is being judged by God every day, nay even every moment, was strong with many individuals, the idea of a universal annual judgment became a generally accepted concept in Jewish piety. It is the dominating motive of the liturgy of the New Year's Day and of the entire High Holy Day season; it is expressed particularly in the Unethanneh Tokef prayer of Yom Kippur, and has been retained even in Reform Jewish liturgies. As a result the New Year's Day received the extra title of Yom Hadin. In a mystical sense, the New Year became the day of self-judgment; "God says: When you are gathered to judgment before Me on New Year's Day and go forth in peace, I impute it to you as if you were created anew" (*Yer. R.H.* 59c).

For the idea of a day of judgment at the end of the world, *see* LAST JUDGMENT. *See also* ROSH HASHANAH.

JÜDISCHER KULTURBUND, an organization which existed in Nazi Germany from 1933 to 1941. Established primarily for the purpose of giving Jewish actors, writers and musicians access to the public hearings from which Nazi laws barred them, the Bund eventually became the only representative body of the Jews of Germany.

After several months of preliminary planning, the Kulturbund was approved by the Nazi government on May 11, 1933. Its originators, Julius Bab, Kurt Baumann, Werner Levie and Kurt Singer, based their plans not so much on the acceptance of the Nazi dictum that there was a distinct Jewish culture as on the belief that by means of cooperative Jewish activity in the arts, even on a level recognized by the government officials, Jewish life would be sustained and culture as a whole benefited. The preparatory discussions with the government had been difficult; afraid for their own skins, the officials were not willing to meet with Jews who were not qualified, as religious heads, to speak for the Jewish population. Persistence, however, had its way, and it was reported at the time that Joseph Goebbels, the propaganda minister, himself decided that the Jews might as well be given their theatre so that the Nazis could occupy themselves with other matters.

On October 1, 1933, the Kulturbund opened its season with a presentation of Lessing's *Nathan der Weise* in the Berliner Theater. At this time, the organization already had 17,000 members in Berlin. Attendance at the performances, by government order, was for members only, and they had to be identified by photograph. When Mozart's *The Marriage of Figaro* was presented, in November, 1933, the Berlin membership had grown to 19,000. In addition to the staff of volunteer workers, about 125 musicians, actors, singers and office workers were employed by the Kulturbund. Joseph Rosenstock was the general music director and Berthold Sander director of the chorus.

Hans Hinkel, the Nazi official who dealt with the Kulturbund, and his staff were among the few fortunate non-Jews who had access to what became almost the only opportunity to see theatrical and musical productions artistically presented in Germany. They did not stint their applause, although they were annoyed later when the Bund started to print its librettos in Yiddish and Hebrew. This was within the law, but hard on the censors. The Kulturbund, unfortunately, also served the Nazis as propaganda. Visitors from other countries were always taken by representatives from the propaganda ministry to the Kulturbund productions, so that they might see for themselves how the Jews of Germany were enjoying themselves under the Adolf Hitler regime.

In 1936 the Reichsverband der Jüdischen Kulturbünde, or national organization of local cultural groups, was founded. There were 168 branches throughout Germany and a total of 180,000 members. Some 2,000 Jewish theatrical and musical artists were given employment.

When the pogroms of November, 1938, occurred, the brutal attitude of the Nazi government put the Kulturbund into an ironically fortunate position. None of the leaders of the Bund was arrested. Several days later they were summoned to government headquarters and told that they had to proceed at once with their productions. Some 60,000 Jews had been thrown into concentration camps in the previous week, thousands of others had been killed or mutilated, synagogues were still smoldering, and Jewish homes and business houses were shambles, but the Jews were to go on playing theatre and opera, so that the world could see they were happy in Nazi Germany. Werner Levie, director of the Kulturbund at that time, demanded from the government the immediate release of all those necessary for a continuation of activities, access to German theatres and halls in cases where synagogue assembly rooms had been destroyed, and the right to establish a motion picture theatre to show foreign films. The government granted these demands, and even offered money, which was refused. Income derived from the motion picture theatre and from the Jewish newspaper published by the Kulturbund soon provided a surplus which was turned over to emigration organizations.

In September, 1941, the Jüdischer Kulturbund was dissolved by the government. By that time, seventy-five theatrical productions had been offered in Berlin alone,

on 1,500 evenings; twenty-five operas had been presented on 500 evenings, there had been 600 concerts, 2,000 lectures and sixty exhibitions of paintings. The annual income of the Kulturbund in Berlin was, toward the end, 750,000 marks, and throughout all of Germany about 1,250,000 marks. KURT BAUMANN.

JÜDISCH-THEOLOGISCHES SEMINAR, the first German rabbinical seminary, founded in Breslau as a result of a legacy of Jonas Fraenckel and opened in 1854. Its first director was Zacharias Frankel, who organized its curriculum and established the institution as a seminary devoted to traditional Judaism but permitting freedom of investigation. Of the three divisions planned for the seminary, only the first, for the training of rabbis, remained throughout its existence; the other two, the preparatory and teachers' training divisions, were abolished in 1867 and 1887, respectively. After the death of Frankel in 1875, Leser Lazarus served as director until 1879, when the direction was vested in the faculty, the chairmanship being occupied by each member of the faculty for one year. Among the noted members of the faculty were David Joel, Israel Lewy, Saul Horovitz, Michael Guttmann, Heinrich Graetz, Jacob Bernays, Manuel Joel, Benedikt Zuckermann, Jacob Freudenthal, David Rosin, Markus Brann, Isaak Heinemann, Albert Lewkowitz and I. Rabin. More than 500 rabbis, who occupied pulpits all over Central Europe, were its graduates. Its library contained more than 20,000 printed works in 30,000 volumes, as well as 400 manuscripts. In November, 1938, the Seminary was closed by order of the Nazi government and the library was confiscated.

JUDITH, title and heroine of a book of the Apocrypha, in sixteen chapters. The book tells how King Nebuchadnezzar of "Assyria" sent Holofernes westward with a gigantic army. The Jews offered resistance, especially in the fortress of Bethulia. When the enemy had cut off the water-supply and the town was on the verge of surrender, Judith, an aristocratic pious and beautiful widow, made her way to Holofernes, aroused his lust, after three days feigned acquiescence to his desires, and then cut off his head with his own sword while he was lying drunk, and returned safely to the town. Dismayed by the loss of their leader, the enemy fled. Judith dedicated her share of the spoil to the Temple. She never remarried, and attained the age of 105. A sub-plot relates how the heathen Achior, who had warned Holofernes concerning the God of the Jews, was punished by Holofernes by being confined in the fortress, and became a convert to Judaism.

The book was originally composed in Hebrew, as is evident from the Hebraisms and incorrect Greek translations. Similar stories occur in Jewish legend; thus in one story Judith is the daughter of the Hasmonean Mattathias, and in another the heroine is a maiden who slays a certain Seleucus on the 18th of Adar during a siege of Jerusalem. Modern Bible students generally regard the story as unhistorical, and it may possibly go back to a pagan motif, although it recalls the story of Jael and Sisera (*Judges* 4:17-21; 5:24-27), as well as that of Esther and Haman. The name Judith occurs but once in the Bible, as that of a wife of Esau (*Gen.* 26:34).

Opinions differ as to the tendency and date of the book. Some place it in the Maccabean period, regarding it as an admonition to patience and trust in God; others refer it to the period of the revolts against Trajan in the 2nd cent. C.E. A general named Orophernes, who suppressed a revolt in Syria and Palestine in the time of Artaxerxes III of Persia (4th cent. B.C.E.), seems to have supplied the name of Holofernes, but the story points to a period after the rise of the Pharisaic movement (2nd cent. B.C.E.). In *Judith* the special marks of piety are the observances of the laws of cleanliness, diet and the Temple offerings, all of which were stressed by Pharisaic tradition. The high priest and the "council" in Jerusalem are in supreme command. Judith's deed in saving her people is regarded as an act of devotion and courage, especially for a woman. There is no reference to God's intervening miraculously or by means of angels; instead, the result is achieved through the devotion of religious individuals. Artistically the book is well constructed; the unity of characters is preserved, and the action is always well motivated.



Judith and her maid returning after the slaying of Holofernes. From a painting by Sandro Botticelli in the Uffizi Galleries in Florence

The Judith motive appears frequently in art, music and drama. There are more than forty portraits or sculptures, several oratorios and two operas, and a number of plays. HUGO FUCHS.

JUDITH (originally **Julie Bernat**), actress, b. Paris, 1827; d. Paris, 1912. She began her successful career at the age of fourteen in the small theatre of Porte-Saint-Martin, and in 1846 appeared for the first time at the Comédie Française, playing with great success all the roles enacted by Rachel, her distant relative. She was known as the *belle Juive* ("beautiful Jewess").

Among her best interpretations were those of Rosina in *The Barber of Seville,* of Penelope in *Ulysses,* and of Alcmene in *Amphitryon.* She abandoned the stage in



Judith in the tent of Holofernes. From a painting by Horace Vernet in the Louvre, Paris

1866. In 1859 she married Bernard-Derosne, a noted translator of English literature. She both assisted him, as well as made translations of her own from Dickens. She wrote *Le Château du Tremble* (1872), and memoirs which were translated into English under the title *My Autobiography* (London, 1912).

JUDITH LADY MONTEFIORE COLLEGE, an institute of learning in Ramsgate, England, founded in 1869 by Sir Moses Montefiore in memory of his wife, Judith Montefiore (1784-1862). Located near the Montefiore residence at East Cliff Lodge, the College remained one of Montefiore's greatest interests as long as he lived. His original intent was to make it a "Klaus" and residence for aged scholars; ten houses, five on each side of the main building, house the guests. In the main building are the library, the Montefiore Museum and the auditorium. The Synagogue is close by.

Montefiore chose as the principal Louis Loewe (1809-88), who, like the three scholars first chosen to live in the college, was an Ashkenazic Jew. This was in keeping with Montefiore's desire to establish a rapport between the Sephardic and Ashkenazic elements in Jewish life. He also specified that scholars were to be chosen regardless of nationality.

Since the death of Montefiore the College has been administered by the Sephardic Congregation of London. While Moses Gaster was Haham of the congregation, the College was temporarily transformed into a theological seminary, with Gaster as principal. This experiment lasted, however, only from 1891 to 1896, after which it returned to its original purpose. Shemtob Gaguin, ecclesiastical head of the British Sephardic Community, became the principal of the College in 1926. It continued as a home for scholars until the outbreak of war in 1939. There were rarely ten scholars who occupied the houses, and the formal curriculum of study became less intense than Montefiore had intended it to be in his specifications of daily sessions for the residents. At most, there were frequent discourses and readings under the supervision of the principal. Ramsgate was heavily bombed in 1940, and the College was temporarily closed. Part of the valuable manuscripts and books had been transferred in 1897 to Jews' College, London.

JUDSON, SOLOMON, Hebrew and Yiddish writer, b. Derezhin, province of Grodno, Russia, 1879. In 1892 he went to Lodz with his parents, and in 1898 came to the United States. He began his literary career as a writer of Hebrew. His work was published first in the *Hatzefirah* of Warsaw (1896) and then in other Hebrew periodicals. With Phinehas Turberg, he edited, in 1901, a Hebrew periodical in New York, the *Meeth Laeth.* In 1906 he became a member of the staff of the *Jewish Morning Journal* of New York; from 1920 on, he was assistant editor of that newspaper, in which capacity he was serving in 1942. Judson wrote fiction in Hebrew and in Yiddish. His publications include: *Agadoth Vedimyonoth* (1904) and *Gotts Harz* (1925; legends); *Fun Drei Velten* (1929); *Dora* (1930); *Soldatshene* (1930; tales of a Russian barracks). He also translated into Yiddish Goethe's *Werthers Leiden* (1911); Lessing's *Emilia Galotti* (1911).

JUDYCZ, SAUL, *see* WAHL, SAUL.

JUIVERIE, *see* GHETTO.

JUKEL, REB (Jacob ben Isaac Gesundheit), rabbi and author, b. Warsaw, Poland, 1816; d. Warsaw, 1878. A noted Mithnagged (opponent of Hasidism) in Poland, he was one of the four official rabbis of Warsaw in the 19th cent., and the founder of a Yeshiva. After the death of Berush Meisel (1870), Reb Jukel was appointed rabbi of Warsaw, and continued to combat the Hasidic movement until his death eight years later. Reb Jukel was so popular that he was able to initiate reforms in the Jewish style of clothing. When, in the middle of the 19th cent., the Russian authorities compelled the Jews of Congress Poland to wear modern clothes, Reb Jukel was one of the first to accept this order and to adapt it to the Orthodox Jewish custom. The kind of overcoat which he used to wear (the *Bekesce,* a long overcoat with a slit) was called the "Jukel" by his contemporaries, and this designation is still used by the Hasidim in Warsaw to characterize a person who, inclined toward Reform, does not wear strictly "Orthodox" clothes. Due to the opposition of the Hasidic masses, no official rabbis were appointed in Warsaw by the Russian government after Reb Jukel's death; a rabbinical board served in Warsaw thereafter.

Reb Jukel wrote his book *Sifthe Kohen* at the age of eighteen, and five years later, in 1839, he published his *Tifereth Yaakob.* Several of his books were suppressed by the Russian censors.

JULIAN, called "The Apostate" by the Christian church fathers (full name, Flavius Claudius Julianus), Roman emperor, b. Constantinople, 331; d. near the Tigris river, Persia, 363. He was the nephew of Constantine the Great who, about 312, made Christianity the state religion of the Roman empire. Julian was not

destined for a public career; although he was brought up a Christian, he was allowed to devote himself to the study of Greek philosophy. From the age of twenty he was an ascetic after the fashion of a philosopher, and secretly a pagan. Of the ways of Christians he had been probably most impressed by the murder, when he was a boy, of his father and many of their kin.

In 355 the emperor, Julian's cousin Constantius, finding the task of governing the empire too difficult, assigned him the government of Gaul, which the Alamanni and other German tribes had invaded. The student of philosophy at once showed himself a soldier of the Roman tradition, energetic, hardy, and sagacious; he defeated the Germans (357) and reestablished order in Gaul. His success frightened the emperor, and he ordered Julian's best legions east to fight the Persians. Julian was ready to obey, but his legionaries proclaimed him emperor and, his imperial cousin dying opportunely, he found himself the unquestioned ruler of the Roman empire in 361.

Upon becoming emperor, Julian declared himself a pagan. He issued a proclamation of tolerance for all, Christians as well as Jews. His sympathy for the Jews was undoubtedly shared by many in the empire who had also suffered in the first frosts of Christian intolerance. But Julian went beyond his proclamation. About 363, addressing the Jewish people by a letter in which he called the patriarch Hillel II (320-65) his brother, he declared that he had cancelled the *fiscus Judaicus,* the poll-tax which, since the days of Vespasian, had been levied on the Jews of the empire for the temple of Jupiter at Rome, and that he had had the tax lists burned. In addition, he promised to rebuild Jerusalem and the Temple on his return from his campaign against the Persians. It is uncertain whether this rebuilding was ever begun; certainly it was never completed, for Julian was killed in the campaign.

Julian had some knowledge of Judaism, derived chiefly from reading the Septuagint (the Jewish translation of the Old Testament into Greek, 300-100 B.C.E.). He mentions in his writings the Sabbath, Passover, the dietary laws, the laws of sacrifice, and circumcision. He doubted the truth of the Biblical narratives of the Creation, the Garden of Eden, and the Flood, much as Voltaire and Thomas Paine did centuries later, and, although he thought much more of Judaism than he did of Christianity, he ranked it below his own Hellenism. He valued monotheism little, and was quite unpersuaded that the Jews were "the chosen people." The *fiscus Judaicus* which he remitted was by that time, due to inflation, of little value; and the prohibition at the same time of the tax to support the patriarchate in Palestine was a distinct injury to the Jews. However, his brief reign was a bright moment of tolerance between the persecutions of Constantius and those which were to follow.

There is only one distinct reference in contemporary Jewish writings to the emperor—and even that has been questioned. The Jews seem to have taken the friendship and promises of Julian cautiously. The center of Jewish learning was in Babylonia, and the Jews there were loyal to their Persian rulers. The Babylonian Talmud makes no mention of Julian. And, except for the single reference—and that was merely to Julian's expeditions against the Persians (*Yer. Ned.* 37d)—the Palestinian Talmud is also silent. It is supposed by certain scholars that the reason for this is that the restoration of the Temple was looked for only through the agency of the Messiah. However, the Palestinian Amora Rabbi Aha, who lived at the time of Julian, is thought by some to hint at Julian's promise in the sayings of the rabbi that "the Temple will be rebuilt before the appearance of the Davidic Kingdom" (*Yer. M.S.* 56a) and "five things were missing in the Second Temple: fire, the Ark, Urim and Thummim, anointing oil, and the Shekinah" (*Yer. Taan.* 65a). From this it has been concluded that Rabbi Aha meant that another temple, too, might be built without these.

CHARLES REZNIKOFF.

Lit.: The views of Julian on Christianity and Judaism and on religious toleration are to be found in his letters (25-27, 51, 52) and in the *Contra Julianum* of Cyril, Bishop of Alexandria, in which part of Julian's lost attack on Christianity, *Kata Christianon,* is preserved. See also Adler, Michael, "The Emperor Julian and the Jews," *Jewish Quarterly Review,* July, 1893; and Marcus, Jacob R., *The Jew in the Medieval World,* p. 8 et seq., containing an extract from the letter of Julian in which he proposes to rebuild Jerusalem and an extract from the *Ecclesiastical History* of Sozomenus, a Christian of the 5th cent., who gives an account of the attempt to rebuild the Temple.

JULIAN OF TOLEDO, archbishop of the Catholic church, d. 690. According to Isidor de Beja and Paul de Burgos, he was of Jewish descent. He was chairman of the Twelfth to Fifteenth Councils of Toledo (in 681, 683, 684 and 688), which discussed the treatment of the Jews in Visigothic Spain. In these he introduced severe laws against the Jews, particularly against those who had been forcibly baptized and who did not want to renounce Judaism. The observance of Jewish customs on their part was to be punished by confiscation of property, mutilation or banishment. The unbaptized Jews were to be given a year's time in which to present themselves and their children and dependents for baptism; otherwise they would undergo severe punishments and expulsion. These proposals were approved by King Erwig and the church councils, but were never enforced.

In 686 Julian wrote an essay dedicated to the king, *De comprobatione aetatis sextae contra Judaeos* (On the Establishment of the Sixth Age Against the Jews), endeavoring to show that Jesus was the destined Messiah; he reckoned the periods of time in it by the Septuagint numbers, rejecting those in the Hebrew text. Oddly enough, Julian sent his book on the future life by the hand of a Jew named Restitutus to Bishop Idalus of Barcelona, who angrily resented the choice of such a messenger.

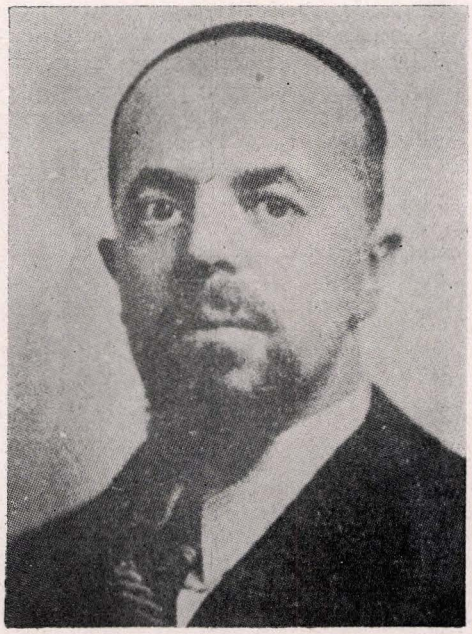
JULIUS CAESAR, *see* CAESAR, CAIUS JULIUS.

JUNG, GUIDO, economist and Italian statesman, b. Palermo, Sicily, 1876. He received his early financial training in his father's bank in Palermo. After the first World War, he was one of the financial advisers of the Italian delegation to the peace conference at Versailles (1919).

Jung joined the Fascist movement in Italy at its beginning. In 1922 he represented Italy at a financial conference in Washington, and then at other conferences in London and in Paris (1924-25). He was president of the Italian National Export Institute from 1927 to 1932. From 1932 to 1935 Jung was the Italian



Guido Jung



Leo Jung

minister of finance. As such he came to the United States in 1933 to confer with President Franklin D. Roosevelt on the World Economic Conference to be held in London that year. Jung attended the conference as the representative of Italy.

In spite of his services and his loyalty to Mussolini, Jung gradually lost his standing as the Italian Fascists were drawn into the orbit of the German Nazis. He continued for a while to be the deputy from Palermo in the Chamber of Deputies, and was made a member of the National Council of Corporations. He fought in the Ethiopian War and was decorated by Mussolini for bravery in 1936. In 1937 he was managing the plantation of his brother, Aldo, in Libya, and was among the colonists and tribesmen to greet Mussolini on the latter's tour of that province.

JUNG, LEO, rabbi and professor of ethics, b. Ungarisch-Brod, Moravia, 1892. He was the son of Meir Jung, who later became the chief rabbi of the Federation of Synagogues of London, England. He studied at the Yeshivas of Eperjes and Galanta, Hungary, and later at the Hildesheimer Rabbinerseminar in Berlin, where he was ordained rabbi in 1920. In 1922 Jung received his Ph.D. degree from the University of London, and later studied also at Cambridge University.

While living in England, Jung was general director of the Sinai League from 1916 to 1919 and editor of the *Sinaist.* In 1920 he was called to Congregation K'nesseth Israel in Cleveland, Ohio. Serving there for two and a half years, Jung established a local union of Orthodox Jewish congregations in Cleveland, an employment bureau for Sabbath observers and a Sinai Association. In 1922 he was called to the Jewish Center in New York, and in 1942 he still occupied the pulpit there.

Jung lectured on Jewish philosophy and ethics at the Yeshivath Rabbi Isaac Elchanan in 1926 to 1927, and was appointed professor of ethics at Yeshiva College in 1931. He was also affiliated with the Yeshivath Rabbi Jacob Joseph as director, and served as chairman of the Board of Education of the Down-Town Talmud Torah. He was a member of the executive board and was for six years recording secretary of the American Academy of Jewish Research and was a governor of the Jewish Academy of Arts and Sciences. Jung also served in 1925 as chief secretary of the first Kenessioh of the Agudath Israel, and was until 1929 a member of its supreme council. Among his other communal activities were his chairmanship of the cultural committee of the Joint Distribution Committee (1926 on), the chairmanship of the American Beth Jacob Committee (1928 on) and the leadership of the Tomche Torah Society (1928 on). Jung was made chairman of the New York State Government Advisory Board for the Enforcement of the Kashruth Law, and served from 1935 on. He was also a member of the council of the Jewish Agency for Palestine (1929 on) and a director of the National Conference of Christians and Jews (1939 on). From 1928 to 1934 Jung was president of the Rabbinical Council of the Union of Orthodox Jewish Congregations of America, and from 1928 to 1940 he was vice-chairman of the New York Family Institute.

Jung wrote in English, Hebrew and German for various Jewish publications in America, Europe and Asia. He was also the author of *Foundation of Judaism* (1923); *Fallen Angels in Jewish, Christian and Mohammedan Literature* (1926); *Living Judaism* (1927); *Toward Sinai* (1929); and *Modern Trends in American Judaism* (1936). He was a contributor to the Soncino translation of the Talmud into English, translating and annotating the two tractates *Yoma* and *Arachin.* In 1939 Jung edited *Judaism in a Changing World.*

JUNG, MEIR (Moritz), rabbi, b. Tiszaeszlar, Hungary, 1859; d. London, 1921. He served as rabbi at Mannheim and Ungarisch-Brod, Moravia, where he

founded the first Jewish Gymnasium which taught classical subjects. He also founded Jewish schools of a similar nature in Cracow (1906), Lwów (1908), Storozynetz, Bucovina, and in Vienna (1909). In 1907 he founded Agudath Haredim, a political union of the Orthodox Jews of Galicia. In 1912 he accepted the post of chief rabbi of the Federation of Synagogues in London, where he established a Jewish trade school, a union of Jewish youth societies, called Sinai League, and, together with Rabbi Abraham I. Kook, the Union of Orthodox Rabbis of England. He was president of the English branch of the Agudath Israel. He wrote many books on Talmudic subjects and Jewish philosophy. He was the father of Leo and Moses Jung; a third son, Julius, became secretary of the Federation of Synagogues in London.

JUNG, MOSES, brother of Leo, professor of religion, b. Ungarisch-Brod, Moravia, 1891. He was educated at the Hildesheimer Seminary in Berlin and at the Universities of Berlin, Vienna and London and at Cambridge. After coming to the United States in 1922, Jung took his Ph.D. degree at Dropsie College in 1924. From 1924 to 1929 he served as professor of religious education at the Hillel Foundation in Champaign, Ill. For the next ten years he was professor of religion and a member of the council of religious activities at the University of Iowa. Jung was made director of the research department of the Anti-Defamation League of Chicago in 1940, and still held this post in 1942.

Jung was a contributor to the *Jüdisches Lexikon* and the *Encyclopaedia Judaica,* and the American editor of *Vallentine's Jewish Encyclopedia.* In addition to writing for various Jewish journals, he was also author of *The Jewish Law of Theft,* with comparative references to English and Roman law (1929), and *Guidance of Youth* (1936). He was co-author of *Chronological Tables of Jewish History* and *Source Book of Jewish History* (1938) and the editor of, as well as contributor to, *Modern Marriage* (1940). Jung's activities as an educator for college students included various kinds of social and organizational work. He was also the founder of the School of Unemployed in Iowa City and its director from 1933 to 1936.

JURISPRUDENCE, JEWISH, *see* LAW, CLASSIFICATION OF; LAW, SOURCES AND DEVELOPMENT OF.

JUS TALIONIS, *see* RETALIATION, LAW OF.

JUSTER, JEAN, historian, b. Roumania, about 1886; d. in the World War near Givenchy, France, 1916. Juster studied in Munich and Paris; he settled in the latter city as a lawyer, in 1913, and became a naturalized French citizen. He devoted himself to the study of the history of the Jews during the period of the Roman empire, and wrote his outstanding work, *Les juifs dans l'empire romain* (2 vols., Paris, 1914).

JUSTICE. 1. Introduction. To the prophets of Israel the Supreme Power of the universe was a God of justice (*Ps.* 4:2), Who loves justice and hates iniquity (*Ps.* 11:7;45:8; *Isa.* 61:8), Who judges the world with righteousness and peoples with equity (*Ps.* 98:9), Who has no regard for persons, Who executes justice for the fatherless and the widow (*Deut.* 10:17-18; *II Chron.* 19:7), Who condemns the wicked, to bring his way upon his own head; and justifies the righteous to give him according to his righteousness. The Jew conceived of God as *tzaddiḳo shel 'olam,* the very embodiment of the universal principle of justice (*Midrash Gen.* 49:18; *Yoma* 37a). "Other peoples have pictured Justice as the angel standing beside the throne, waiting with the glittering unsheathed sword of vengeance, or holding before her blindfolded eyes the poised and pendant balance; the Jew went beyond all that. He cried, 'Justice and judgment are Thy throne,' as much as to say: God's very throne is built upon His justice, and if God Himself could fall away from justice He would, in that same moment, fall away from power" (cf. *Ps.* 89:15; *Midrash Deut.* 5:2). The Midrash tells that when Abraham pleaded with God for the city of Sodom, he said: "Even though Thou art omnipotent, and no appeal from Thy decision is possible, still Thou, as Supreme Judge of the world, must ever act justly, so that Thy holy name be not profaned" (*Midrash Deut.* 49:19; *Yalḳut* to *Gen.* 18:25a). Jose ben Nehorai points out that throughout the course of history, the Lord has always been on the side of the oppressed and persecuted (*Midrash Lev.* 27:5).

2. Power and Justice. Men of power and influence are, therefore, urged to follow the ways of the King of kings, and to utilize their position and authority for the purpose of achieving justice among their fellow men. For the real strength of a ruler lies in loving justice (*Ps.* 99:4; 44:8), in crushing the oppressor and rescuing the children of the poor (*Ps.* 72:4). "The king by justice establisheth the land; but he that exacteth gifts overthroweth it" (*Prov.* 29:4). "The king that faithfully judgeth the poor, his throne shall be established for ever" (*Prov.* 29:14). "A wise king sifteth the wicked, and turneth the wheel over them" (*Prov.* 20:26). "It is an abomination to kings to commit wickedness; for the throne is established by righteousness" (*Prov.* 16:12). "A king must reign in righteousness, and princes must rule in justice" (*Isa.* 32:1).

The rabbis declare that the fame of the great leaders in Israel has always depended on their sense of justice, and on their interest in the administration of justice (*Tanhuma, Shofetim*). Moses was deemed great because he could not stand by and see an Egyptian taskmaster unjustly smiting one of his brethren (*Ex.* 2:11-14). Samuel was numbered among the foremost leaders of Israel because "he judged Israel all the days of his life" (*I Sam.* 7:15-17). David's fame as an ideal king was due to the fact that "he executed justice and righteousness unto all his people" (*I Chron.* 18:14). Similarly, the reign of Jehoshaphat was renowned, because he endeavored to extend the influence of the courts of justice and to impress the judges with the importance of their position (*II Chron.* 19:5-10).

3. Judges and Justice. Faithful judges were regarded as the representatives of the Supreme Judge of the universe (*Sanh.* 66a; *Sotah* 10a), and as God's partners in creation (*Sab.* 10a). They were required to consider every case carefully (*Aboth* 1:1; *Sanh.* 7b; *Yeb.* 109b; *B.M.* 117b), and not to be influenced by sympathy, prejudice, or other personal emotions (*Keth.* 105b). Say the rabbis: "A judge who deviates from the plumb-line of justice, defiles the land, profanes the Holy Name, causes the Shechinah to depart, the sword

to prevail, and Israel to be exiled" (*Sifra, Kedoshim* 4:1; *Sanh.* 7a; *Sab.* 139a).

For justice is not only the foundation of God's throne, it is the very foundation of the universe. Said Rabban Simeon, the son of Gamaliel: "Do not underestimate the importance of justice. It is one of the three pillars of the world. . . . Reflect then, O judge, and consider that by any unjust decision thou mayest disturb the equilibrium of the universe" (*Midrash Deut.* 5:2). "Whatever I do," says the Holy One, blessed be He, "I do in accordance with strict justice. For were I at any time to act otherwise, the world would return to chaos" (*Tanhuma, Mishpatim*). And once, it is told, the sun and moon actually threatened to cease functioning, unless justice were done to Moses, the son of Amram (*Ned.* 39b).

4. Human Society and Justice. Justice being the essence of God and the foundation of the universe, it must needs be the basis of human society. "Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee" (*Deut.* 16:20). "If ye thoroughly execute justice between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place . . . then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever" (*Jer.* 7:5-7). Justice is the only highway to prosperity and peace (*Yer. Taan.* 4; *Midrash Hashkem,* chap. 7; *Mechilta, Mishpatim,* chap. 1). "The work of justice shall be peace; and the effect thereof quietness and confidence for ever" (*Isa.* 32:17). "Justice and peace have kissed each other" (*Ps.* 85:11). Social unrest and war, according to the rabbis, are the result of injustice (*Sotah* 47b; *Aboth* 5:8).

The Jewish conception of justice seems to have been a composite of both the classical definition "constans et perpetua voluntas jus suum cuique tribuendi" (a constant and perpetual will to render to every one his right) and the modern idea of justice as "the equilibrium between the full freedom of the individual and the restrictions thereon necessary for the safety of society." In Judaism justice became an intense passion, an overwhelming impulse; and doing justice a sacred rite, a holy ordinance. The very word for a pious and God-fearing man in Hebrew is *tzaddik,* i.e. a man who lives righteously in accordance with the principle of justice and righteousness (*Gen.* 6:9; 18:23). Abraham was favored by God, because he was "to command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice" (*Gen.* 18:19). When the prophets undertook the task of defining religion, they always defined it in terms of justice. In their judgment no virtue was so truly great and Godlike as justice. "Hate the evil, and love the good, and establish justice in the gate," cried Amos (*Amos* 5:15). "I hate, I despise your feasts. . . . Let justice well up as waters, and righteousness as a mighty stream" (*Amos* 5:21-24). Micah defined religion as "doing justly, loving mercy, and walking humbly before God" (*Micah* 6:8). Similarly, Isaiah claimed that the basis of religion was "to seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (*Isa.* 1:17). "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes . . . he shall dwell on high" (*Isa.* 33:15-16). Jeremiah insisted that praise was due to him only who understandeth and knoweth God as One who exercises mercy, justice and righteousness, and who delights in these things (*Jer.* 9:23). Ezekiel's description of a religious life consisted mainly of just relations between man and man (*Ezek.* 18:5-9). The writer of *Proverbs* declares that "to do righteousness and justice is more acceptable to the Lord than sacrifice" (*Prov.* 21:3).

Samuel ben Nahmani related that when David was annoyed by the innuendoes of his enemies for not having been allowed to build the Temple, God assured him that his impartial administration of justice was of far greater spiritual value than the building of the Temple (*Midrash Deut.* 5:3). Justice, say the rabbis, is as important as all Ten Commandments (*Midrash Hashkem* 7). Of all things created, justice was the most cherished by God, hence He gave it to His most beloved son, Israel (*Midrash Deut.* 5:6). Indeed, were it not for the sake of justice, Israel might never have received the Torah (*Midrash Leolam* 13). Israel's final redemption is also conditioned by a return to the ideal state of justice (*Isa.* 1:27; 56:1; 28:17). The prophets and sages never lost faith in the final triumph of justice (*Prov.* 10:25; 24:16; *Ps.* 37:6-10; *Isa.* 26:9). The Messiah, the ideal ruler of the future, was pictured as one who "will judge the poor with righteousness, and decide with equity for the meek of the land" (*Isa.* 11:4). "Righteousness shall be the girdle of his loins" (*Isa.* 11:5), and "he shall execute justice and righteousness in the land" (*Jer.* 23:5).

5. Impartial Justice. The aim of Judaism was not merely to prepare for a blissful hereafter, but primarily to make life on earth blessed (*Ps.* 15:1-2). And justice was conceived not merely in the vulgar sense that judges have to decide honestly and candidly according to the law, but in that higher sense, that the law itself has to be shaped so as to protect the weaker, the poorer, from oppression, from over-toil, from iniquity and from cruelty, so as to put also a restraint on the excessive accumulation of power and wealth in the hands of a few. There are many things which, *bedine 'adam* (legally), may be right, but which, *bedine shamayim* (morally), are absolutely wrong (*B.K.* 55b). The charge of Moses to the judges, "And judge ye justly," is interpreted by the rabbis to mean, "Be first sure of the justice of the case, then render thy decision" (*Sanh.* 7b). The rabbis declare: "Let justice pierce the mountains" (*Yeb.* 92a; *Sanh.* 6b), and admonished the judges not to allow any personal sentiment to influence their verdict. "Thou art liable to say, since a man is poor both I and his rich opponent are bound to provide for his sustenance, hence I may just as well favor him in judgment. Therefore does Scripture warn the judges: 'Respect not in judgment the person of the poor'" (*Sifra* 4:2). "Our merciful Father," say the rabbis, "can no more be too liberal with him who violates the moral law of life than the stomach can be too liberal with him who violates the physical law of nature" (*B.K.* 50a; *Midrash Gen.* 57:4). Says Rabbi Simeon, the son of Lakish: "He who manifests a spirit of mercy where firmness is demanded, will most probably prove unsusceptible to mercy when

conditions really require it" (*Midrash Eccl.* 7:33). Often it is not a question whether or not mercy shall be shown, but to whom it shall be shown. Shall it be shown to the one or the many, to the guilty or the innocent, to the murderer or to him who may be the next victim if he goes free?

6. Justice and Mercy. Judaism taught that *justice must be seasoned with mercy,* but it insisted that in the main it be justice, *not mercy seasoned with justice.* Justice and mercy are one. True justice, according to the *Zohar,* is but an amalgam of justice and mercy (*Zohar, Kedoshim,* p. 170). The prophet recommends both in the same breath: "Execute true judgment, and show mercy and compassion every man to his brother" (*Zech.* 7:9). The Psalmist sings: "Righteousness and justice are the foundation of Thy throne; mercy and truth go before Thee" (*Ps.* 89:15). The proverb "To do righteousness and justice is more acceptable to the Lord than sacrifice" (*Prov.* 21:3) has its parallel in "I desire mercy, and not sacrifice" (*Hosea* 6:6). Rabbi Jacob points out that in all three divisions of the Bible, in the Torah, in the Prophets and in the Hagiographa, justice (*mishpat*) is placed between "mercy" and "charity," because absolute justice is unattainable on earth (*Midrash Hagadol*). Rabbi Johanan thus claims that Jerusalem was destroyed because only legal, pedantic justice held sway (*B.M.* 30b).

The God of Israel was not only a God of justice, but also the God of the heart. "Merciful is the Lord and just," asserts the Psalmist, "yea, our God is compassionate" (*Ps.* 116:5). With reverence and awe the Jew bowed his head and said, "Our God is a consuming fire," and then he lifted up his head in childlike confidence and said, "His mercy endureth forever." He saw that justice and mercy were not really two but one. He thought of God as a King who wraps creation around Him like a garment, and yet he felt him to be a Father who leans down to catch the lowest whisper of his child. "Like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear him" (*Ps.* 103:13). The Midrash tells that when God was about to create the world, He was in the position of one who desired to fill up some empty glasses. To pour hot liquid into them would cause them to burst. To fill them with ice-cold liquid would also cause them to break. He, therefore, first mixed the hot and cold liquids, then poured the lukewarm mixture into the glasses. Similarly, God thought: "If I create the universe by means of the *middath harahamim,* the attribute of mercy only, then sin and injustice will prevail; if, on the other hand, I create the universe by means of the *middath hadin,* the attribute of justice only, few mortals will be able to stand before My judgment throne; I will, therefore, create the world both by means of the *middath hadin* and the *middath harahamim,* by means of the attribute of justice and by means of the attribute of mercy" (*Midrash Gen.* 12:15). According to Jose the Galilean, the thrones mentioned in *Dan.* 7:9 refer to the two thrones of God, the throne of justice and the throne of mercy (*Hag.* 14a). The children of Israel are assured that as long as they cling to justice, the Almighty will grant them mercy (*Tanhuma, Mishpatim*). Simeon ben Halafta expressed this thought in the form of a parable. A mighty king once betrothed unto himself a renowned princess, who possessed a precious heirloom, two jewels of enormous value. And the king was pleased to present her with two similar jewels. By sheer carelessness, however, the princess lost her family jewels; and the king, in his wrath, demanded the return of his own two jewels. After diligent search the princess eventually found her lost family jewels, and, adorned with them, appeared before the king. When the king beheld his beloved in her regained splendor, he ordered his own two jewels to be brought forth, and a crown to be made of the four priceless gems, constituting the heritage of both houses, and then that it be placed on the head of his beloved. The princess is Israel, and the king is God, the King of kings. Israel's two family jewels are justice and righteousness; God's two corresponding gifts to Israel are mercy and compassion. Because for a time Israel failed to appreciate the great value of justice and righteousness, God, too, withheld His blessings of mercy and compassion from Israel. But as soon as Israel will return to her former moral status, and "Zion will be redeemed by justice, and her captives by righteousness," God will again grant her mercy and compassion, and solemnly promise that even if "the mountains depart, and the hills be removed," mercy and compassion will never depart from His beloved. Yea, a twofold crown of glory will be hers, as it is written: "And I shall betroth thee unto Me in righteousness and in justice, in mercy and in compassion" (*Midrash Deut.* 3:9). MAX REICHLER.

JUSTIFICATION, a term used in Christian theology to indicate an assurance of salvation made by God to the individual, as a result of his faith, works, or both. The idea goes back to the writings of Paul, such as "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (*II Gal.* 2:16), or "Therefore we conclude that a man is justified by faith without the deeds of the law" (*Rom.* 3:28). In the 16th cent., with the rise of the Protestant Reformation, this term was especially stressed and became the center of widespread religious controversies as to the means of obtaining justification. The idea of justification rests on the Christian doctrine of original sin, according to which man, regarded as sinful, needs the assurance of salvation to be obtained by God's grace.

Judaism has nothing in its teachings corresponding to this idea of justification, though it early felt that man needed to realize his deficiencies and to ask for the grace of God in overcoming them. This is expressed in one of the morning prayers: "Lord of the world! Not because of our righteous acts do we lay our supplications before Thee, but because of Thine abundant mercies. What are we? What is our life, our piety, our righteousness; what is our salvation, our strength, our power? What can we say before thee?" Then follows the hope that as children of Abraham, with whom God made a covenant, and of Isaac, who offered himself as a sacrifice, the worshippers may still approach God. Here is an echo of the idea of justification, but it is not so much a plea for salvation, as for communion with God and for His answer to the worshippers' petitions. The justification is purely spiritual and has nothing to do with the fate of the soul after death.

JUSTIN MARTYR, *see* CHURCH FATHERS.

JUSTINIAN I (Flavius Anicius Justinianus), called "the Great," Byzantine emperor, b. Tauresium, supposed to be the modern city of Kjustendil in western Bulgaria, 483; d. Constantinople, 565. He was by birth probably a Slav, and his name originally was Uprauda, meaning in Old Slavic *jus* or *justitia* (Latin for "justice"). He succeeded his uncle, Justin I, as emperor of the Eastern Roman Empire in 527.

When he became emperor, Justinian appointed commissioners to clarify and consolidate the laws of the empire. These summed up the ordinances of the emperors, from Hadrian to Justinian himself, in the *Codex constitutionum,* first published in 529 and, in its revised form, in 534. The later ordinances of Justinian are known as the novels (*Novellae constitutiones post codicem*). Together, code and novels include a body of anti-Jewish legislation which, beginning with the laws of the first of the Christian emperors, Constantine (about 288-337), deprived the Jews of the rights which they had acquired as Roman citizens under Caracalla (212) and even interfered with the service of the synagogue.

The code of Justinian thus reenacted an earlier law which barred Jews, as well as Samaritans, heretics, and pagans, from the military and civil service and the practice of law (excepting only the "cohortales" or those in the civil service who belonged to the guild of officials). It also reenacted earlier laws of the 5th cent. which, although permitting Jews and heretics to witness legal documents and to testify against each other, prohibited them from testifying against Orthodox Christians. Later, however, Jews were permitted to testify against Orthodox Christians in behalf of the collection of taxes.

Jews and heretics were forbidden to have Christian slaves and the pagan slaves of Jews or heretics were freed at once by baptism; nor could the subsequent baptism of their masters reenslave them. In reenacting an earlier law punishing attacks upon, or thefts from, Jews or pagans by Christians, the code of Justinian reduced the penalty to a fine double the injury suffered, instead of the customary triple fine of Roman law. And, as a like indication of their tendency, the commissioners of Justinian, in taking over the anti-Jewish legislation of the earlier code of Theodosius (438), did not adopt its provisions relating to the privileges of the patriarch of the Jews.

As part of the new legislation of Justinian, Jews, Samaritans, and heretics were not to be exempt from their duties and burdens as municipal officers because of their beliefs, but they were to have none of the privileges of the office. If a Jew, Samaritan, or heretic acquired from an Orthodox Christian land on which there was a church, the property was to be seized by the church of that locality. Jews were forbidden to build new synagogues without permission and, in northern Africa after its conquest by Justinian's general, for a while all synagogues were ordered turned into churches. Jews, as well as pagans and heretics, were forbidden to observe any of the ceremonies of the Orthodox Christians and there was a prohibition of the observance of Passover if it fell on the same day as, or came before, Easter.

Of all the emperors, Justinian was most interested, and the busiest, in theological discussion. Accordingly, when a number of Byzantine Jews, who wished to have the Biblical readings of the synagogue service in Greek as well as in Hebrew, appealed to the emperor, he replied by ordering in their behalf the use of the Septuagint, which he recommended, or the later translation by Aquila, which the Jews preferred (incidentally urging them not to take their Bible literally). The decree was not restricted to the communities in which the question had arisen, but was made applicable to any community where the use of a translation was desired (Novel 146, C.E. 553). In Italian countries the readings were to be translated into Latin. Teachers or elders of the synagogues were enjoined from preventing the reading of the translation by any device or by excommunication, and were required in their interpretation of the reading to use the translation and not the original text; they were also forbidden to make their interpretation Haggadic after the manner of the Talmud and the Midrash, which were described as mortal foolishness for the destruction of the simple. In addition, the denial of the doctrines of the resurrection, of the last judgment, and of the divine creation of the angels was prohibited under penalty of death.

It has been supposed that the responsum of one of the Geonim (Jehudai) referring to religious persecution in Palestine before the Arab invasion—persecution which included a prohibition of the study of the Talmud—is a reference to this ordinance of Justinian; but the weight of authority is against the supposition.

As an Orthodox Christian (although there is evidence that Justinian died a Monophysite and a heretic, believing that there was only a single nature in Jesus and that divine), the emperor more readily undertook conquests which were, incidentally, of lasting injury to the Jews and, in the end, useless to his own empire. North Africa, when Justinian was crowned, was ruled by the Vandals and Italy by the Ostrogoths. Both peoples were Christian but Arians and considered heretics. Among the tolerant Arians, however, the Jews suffered none of the persecutions which they did under Catholic rule. In 533, Belisarius, Justinian's general, conquered for him the province of North Africa almost at a stroke, and in 535 took much of Italy; this was not finally conquered, however, until Narses landed there in 552. The Jews fought beside their Gothic rulers, and their defence of Naples was particularly noted.

Of additional interest in the wars of Justinian is the fate of the sacred vessels of the Temple. Some of these—whatever was left behind by Alaric the Visigoth (410)—were taken to Carthage by the Vandals after they, too, sacked Rome (455). Belisarius captured the vessels in Africa (534) and sent them to Constantinople. When a Jew persuaded Justinian that they had brought misfortune to Roman and Vandal, the emperor sent the vessels to a church in Jerusalem where they were lost.

Justinian himself, except in one instance, did not attempt the forcible baptism of the Jews. The Jews of Borion, in newly conquered Africa, who claimed that their synagogue had been built by Solomon and who had kept their autonomy against Rome and the Vandals, were forcibly baptized in 534 and the synagogue was turned into a church. Among his acquaintances, Justinian numbered a Jew, Theodosius, who was said

to have participated in a disputation about Jesus and would not be converted. CHARLES REZNIKOFF.

Lit.: Marcus, Jacob R., *The Jew in the Medieval World* (1938) 3-7 (the Jews and the later Roman law); Parkes, James William, *The Conflict of the Church and the Synagogue* (1934); *The Civil Law* (1932; English trans., Samuel Parsons Scott).

JUSTUS OF TIBERIAS (Hebrew name probably **Zadok**), Jewish historian of the 1st cent. C.E., a contemporary of Josephus. In his youth he received a Greek education, and was highly regarded in his native town, where he prevailed upon the inhabitants to revolt against Rome. At the outbreak of the war in 66 C.E. he joined the party that was fighting for freedom, and with his followers burned villages inhabited by the enemies of the Jews. Later he fled to the court of King Agrippa II, who, although ordered by Vespasian to execute him, was influenced by his ingratiating ways and made him his secretary. He was later dismissed for incompetence. It is believed that, like Josephus, he spent the latter part of his life in Rome; it is known that he was still alive in 100 C.E. During his period of enforced leisure Justus wrote two books in elegant Greek, a history of the Jewish war against Rome from 66 to 70, and a chronicle of the Jewish kings up to the reign of Agrippa II; neither of these works is extant. Jerome mentions also a brief commentary on the Scriptures by Justus, but nothing else is known about it. Justus was the political and literary opponent of Josephus, and his character and writings are violently attacked by Josephus in his *Life*.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 274, 319-20, 390; Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* division 1, vol. 1, pp. 65-69, 92; division 2, vol. 3, p. 222.

JUVENAL, *see* ROMAN WRITERS ON JEWS.

JUZATORIA, *see* GHETTO.

K

KAAS, *see* PHRASES, POPULAR.

KABAK, AARON ABRAHAM, Hebrew writer, b. Smorgon, near Vilna, Lithuania, 1880. He studied to be a doctor and was graduated from the University of Geneva, but turned to literature. His first romance, *Lebadah* (Alone; Warsaw, 1905), is notable as being the first novel in modern Hebrew literature with a woman as heroine. In 1911 he became instructor at the Hebrew Gymnasium in Jerusalem. His writings and stories deal either with modern problems or historical situations, and are distinguished by a psychological analysis of the characters. They include: *Daniel Shafranov* (1911); *Nitzahon* (Victory; 1923); *Ahabah* (Love; 1926); *Shelomoh Molcho* (1932); *Bashebil Hatzar* (In the Narrow Path; 1937), dealing with the life of Jesus of Nazareth; two collections of short stories and several dramas. Kabak also wrote in Yiddish, and translated into Hebrew Pierre Loti's *Le Pêcheur d'Islande* (1926) and Stendhal's *Le rouge et le noir* (1929).

KABALA, KABBALAH (Jewish mysticism), *see* CABALA.

KABBALATH SHABBATH ("Greeting of the Sabbath"), the prayers which form the introduction to the Sabbath services on Friday evening before the Evening Service (Maarib) proper. It was first introduced in the 16th cent., and originated in Safed, Palestine, which at that time was the center of an influential Cabalist group. These Cabalists had found a statement in the Talmud (*Sab.* 119a) to the effect that Hanina used to wrap himself in his Sabbath garments every Friday before evening and exclaim "Let us go out to meet the queen Sabbath," and that Rabbi Yannai would greet the approach of the Sabbath with the words, "Come, O bride! Come, O bride!" The two Talmudic teachers had meant this demonstration of respect in a figurative sense only, but the Cabalists of Safed took it literally. Forming a procession, they would march out into the open air and call to one another, "Up, let us greet the Sabbath!" As soon as they were out of doors, they would chant *Ps.* 95 to 99 and then *Ps.* 29. The conclusion of the greeting of the Sabbath consisted of a song with the refrain "Lechah Dodi," "Come, my beloved," and a closing verse, *Bo'i ḳallah, bo'i ḳallah beshalom Shabbath malḳetha,* "Come, O bride, come, O bride, in peace, queen Sabbath!"

Several poets tried their hand at such Lechah Dodi songs. The poem of Solomon Halevi Alkabetz (16th cent.) had the good fortune of winning the approval of Isaac Luria, the greatest authority among the Cabalists of Safed. As a result of this, Alkabetz' poem was chosen as the song used by the Cabalists of Safed for greeting the Sabbath; from this point it was introduced into nearly all communities, since it bore the recommendation of Isaac Luria. This song of the greeting of the Sabbath is still part of the liturgy in Orthodox synagogues, and is used by many Reform congregations to begin the Friday evening service. There is a reminiscence of the original marching out into the open air in the fact that the congregation turns toward the door while it is singing the last verse of the song. In Jerusalem the Kabbalath Shabbath, in which a great number of worshippers participate, is held at the Wailing Wall, the last remnant of the former Temple. The German ritual has taken over not only the Lechah Dodi, but also the recitation of *Ps.* 95 to 99 and 29, which were recited by the Cabalists of Safed, and these have become an essential part of the greeting of the Sabbath. The Sephardim now recite only *Ps.* 29. Reform congregations in Germany, and those in the United States which retain this form of ritual, abridge the verses from the Psalms, and sing only the second, middle, and last stanzas of the Lechah Dodi.

Following the Lechah Dodi, *Ps.* 92 and 93 form the



The Kaddish, as recited by worshippers in an Orthodox synagogue, depicted in bas relief by Boris Schatz

end of the Kabbalath Shabbath. The two psalms had already been taken into the liturgy at a much earlier time. JULIUS JARECKI.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 108; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 108-13, cxx-cxxvii; Dembitz, L. N., *Jewish Services* (1898) 188; Hirshowitz, *Otzar Kol Minhage Yeshurun,* 4th ed., 257-70; Idelsohn, A. Z., *Jewish Liturgy* (1932) 128-34; Sperling, *Taame Haminhagim,* 33-40.

KABOS, GYULA, film actor, b. Budapest, Hungary, 1888; d. Brooklyn, N. Y., 1941. He began as a clerk, but was soon attracted by the stage. After he had served in the Austro-Hungarian army in three different theatres of war during the first World War, his popularity as a comic actor increased. When the Hungarian talking film industry began to flourish in the 1930's, Kabos became the indispensable member of every film comedy cast. Kabos achieved his humorous effects, although seemingly simple, as the result of a penetrating analysis of the comic in human behavior. He characterized the kind-hearted but timid man whose ever apologetic attitudes are fixed into a series of gestures that become second nature with him. With features rigid, he bubbled forth his words as if afraid of the other man's disapproval. The rapid, as if epitomized play of emotions in his mien rendered the effect irresistible. He excelled in rendering the man socially out of place, often the Jewish small bourgeois who can not help being conspicuous in Hungarian gentry or would-be gentry society.

In 1939 he came to the United States. Here he played on the stage for the Hungarian-speaking public. He collapsed while acting in the Greenpoint section of Brooklyn, and died from heart failure in 1941.

Kabos appeared before the Hungarian-speaking American public in fifty-five pictures, of which the best-known were: *Csunya lany* (Plain Girl); *Meseauto* (Fairy Car); *Dunapartirandevu* (Waterfront Date); *Urilany szobat keres* (Young Lady Wants Single Room); *Fehervari huszarok* (Hussars of Fehervar); *Az en lanyom nem olyan* (My Daughter Isn't That Kind); *Kolcsonkert kastely* (Borrowed Country Seat); *Lila akac* (Purple Acacias); *Pillanatnyi penzzavar* (I Just Happen to be Hard Up); *Naszut felaron* (Honeymoon Trip at Reduced Cost).

KABTZAN, KABTZANISH, *see* MENDICANCY.

KACZÉR, ILLÉS, author and journalist, b. Szatmár, Hungary, 1877. His career as journalist began outside of the capital, but he later became connected with the Budapest daily *A Nap.* After the first World War he was contributor to the daily papers of Vienna, Czechoslovakia and Transylvania. He wrote Biblical stories which conjure up a world of color and passion curbed by the powerful moral commandments of Judaism. His novels are: *Khafrit; A király aludni akar* (The King Wants to Sleep); *A fekete kakas* (The Black Rooster); *Sárkányöló* (The Dragon Killer); *A vak ember tükre* (The Blind Man's Mirror); *Zsuzsanna és a vének* (Susanna and the Elders), which was translated into German; *Az álomtelepen* (In the Land of Dream). Kaczér's comedy in verse, *Tűz* (The Fire), was produced on several stages in Transylvania. He also wrote for the stage: *Megjött a Messiás* (Messiah Has Come); *Gólem ember akar lenni* (Golem Wants to Become Human); *A füst* (The Smoke); and a comedy, *Sziámi ikrek* (Siamese Twins). Later he lived in Berlin and contributed short stories to Berlin newspapers.

KADACHAS, *see* PHRASES, POPULAR (under KEDOCHES).

KADDISH ("Holy"), an old prayer, the substance of which is as follows: "Hallowed be the name of God in the world which He has created according to His will. May His kingdom come speedily, even in your days. Praised be His name forever and ever, and exalted above all expressions of praise that can be uttered. May peace and life in the heavenly heights come for us and all Israel. May He Who maketh peace in His high places bless us and all Israel with peace."

Liturgically the Kaddish is a concluding prayer recited at the close of important divisions of the synagogue service. It attained its present text and use in the service as the result of a long process of development. Originally the Kaddish was a doxology praying for the speedy coming of the Messianic kingdom of God. Such a prayer in Aramaic was the usual seal of comfort and hope with which the preacher would conclude his Aramaic Haggadic exposition of the Scriptures.

At first this doxology had no fixed text; but in the course of time there became crystallized in the first paragraph of the present Kaddish the petitions for the

sanctification of the divine name and for the coming of the kingdom of heaven. This set form must have grown up before the destruction of the Second Temple, because it contains no reference to the rebuilding of the Temple. It is further to be noted, in dating the prayer, that the phrases of these petitions of the Kaddish underlie the first three petitions of the "Lord's Prayer" in *Matt.* 6:9-10.

To this prayer of the preacher for the revelation of the power and sanctity of God's name the auditors responded, also in the Aramaic vernacular, with the words: *yehe shemeh rabba mebarach le'alam ule'aleme 'alemaya* ("May His great name be blessed for ever and for all eternity"). This is the popular Aramaic form of the traditional Hebrew response occurring in the Bible, and used in the service in the ancient Temple and synagogues when God's name was mentioned.

The next paragraph, which dates perhaps from the first centuries of the Common Era, is partly in Hebrew and partly in Aramaic. It emphasizes the blessing of God's name just given in the congregational response, by a piling up of synonyms of blessing. The expression *nehematha* ("comfort") occurring in it does not refer to comforting the mourners, but to the comforting of Zion. This thought was an indispensable component of the eschatological conclusion of the Haggadic address.

In the course of time the Kaddish was transferred from the Beth Hamidrash (rabbinical academy) to the synagogue. The oldest witness for the Kaddish in the synagogal liturgy is the Palestinian tractate *Soferim,* which arose about 600 C.E. As a part of the liturgy, the Kaddish early received additional paragraphs. The first addition was probably the sentence beginning *tithkabbal.* This petition, closing the service of prayer just recited, voices the hope that the prayers of Israel may be acceptable before Israel's Father in heaven. The next paragraph, beginning *yehe shelama,* is originally a closing prayer for peace, which in some rituals has been floridly expanded. The final paragraph, *'oseh shalom,* duplicating this prayer for peace, is borrowed from the closing words of the Amidah. With these three paragraphs added to the Hatzi Kaddish (Half Kaddish) we have the Kaddish Shalem (Full Kaddish) of the synagogue service. In their liturgical use, all these paragraphs close with the summons to the congregation *ve'imeru 'amen,* "and say ye, Amen!" It is worthy of mention that in Gaonic times the initial formula of the Kaddish was sometimes expanded so as to mention the names of the exilarch and the heads of the great academies in Babylonia and Palestine. Maimonides was similarly honored in his day, and on July 31, 1920, when Sir Herbert Samuel attended synagogue in state in Jerusalem after his appointment as High Commissioner of Palestine, a similar formula in the Kaddish was used in his honor.

Another expanded version of the first paragraph of the Kaddish (*dehu 'athid*), dating from the early centuries of the Common Era, and emphasizing in detail the world to come, the resurrection, the rebuilding of Jerusalem and of the Temple, and the coming of the Messiah, was originally recited by any group at the close of a session of study of the oral law (Maimonides). This version of the Kaddish is often known as "the Burial Kaddish," for the reason that, due to its prominent mention of the resurrection of the dead, the custom grew up centuries ago of reciting it at an interment.

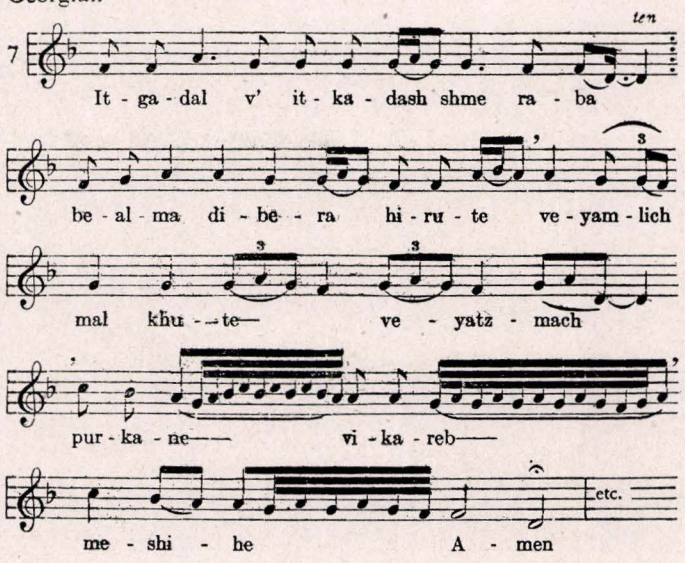
Another paragraph (*'al Yisra'el*), added to the Kaddish from early medieval times, with its prayer for religious teachers and their disciples, restores the Kaddish to its original function as a doxology recited in synagogues and houses of study after any reading from rabbinic literature. This is known as the Kaddish Derabbanan.

But the best-known function of the Kaddish is as a mourner's prayer. For this, the Kaddish Shalem, with the omission of the paragraph Tithkabbal, is used. The origin of this usage must be found in the following two lines of thought. On the one hand, the response to the Kaddish, whether as the preacher's closing prayer or as the closing prayer of a synagogue service, was invested with high importance in a mystic tradition going back to Talmudic times. For this response evidenced the participation of the congregant in Israel's religious learning or in Israel's praying. On the other hand, the thought is expressed in the Talmud that children who carry out the religious teachings given them by their parents keep the memory of parents alive. In post-Talmudic centuries, this thought took more definite form in the idea that for the dead parent there was a redeeming virtue in the orphan's recital of prayers, such as the Kaddish and Barechu, to which there were congregational responses. The meeting of these two streams of thought produced in the Middle Ages the custom of the orphan's duty to say Kaddish daily for the first year (later reduced to eleven months) after the death of his parent. Finally, originally among the Jews of Germany, the custom arose (first mentioned by Maharil, about 1400) of reciting the Kaddish on the Yahrzeit, the anniversary of the parent's death.

Notwithstanding protests of leading rabbis, the masses have tended more and more to regard the mourner's Kaddish as a prayer of intercession for the dead, instead of as a living testimony by the orphan to the vitality of the religious tradition which the dead parents implanted in him. A popular medieval legend (*Massecheth Kallah, Mahzor Vitry,* and others) tells how Rabbi Akiba procured for a dead man relief from the torments of Gehinnom by teaching his son to say the Kaddish. Not a word in the Kaddish refers to the dead, or justifies the popular conception of it as a prayer for the dead. But as a mourner's prayer, its praise of God in the hour of bereavement and mourning is a sublime expression of faith. Its prayer for the revelation of God's kingdom diverts the individual from his personal grief to the hope of all humanity. Since tradition requires a quorum of ten males (Minyan) for its recitation, the mourner who recites Kaddish is held in close daily touch with the synagogue and the organized religious life of his people, and the primary function of the Kaddish as a mourner's prayer remains that of linking the generations of Jewry in the piety of Judaism.

In modern times, the Jew has come to set more importance on the orphan's Kaddish than on any other prayer. The codes and the ritualists extend its use by

Georgian



The melody to which the Kaddish is chanted by the Jews of Georgia in Asia. Transcription of the Hebrew text follows the Sephardic pronunciation. Reproduction by courtesy of Union of American Hebrew Congregations

allowing grandchildren to recite it in memory of grandparents, or parents in memory of children. Indeed, they permit anyone to recite it in memory of a teacher, a relative, a friend or even a complete stranger, thus completing its transformation into a prayer for the dead. So strong is the popular feeling for the Kaddish that elaborate rulings have had to be made determining precedence in the right of saying the Kaddish, when more than one mourner desires to read the service and its Kaddish.

In Reform congregations, and to some extent in those of the Conservative wing, further modifications have been made to meet modern ideas. Thus, women are now permitted to recite the Kaddish, and the mourners, instead of coming forward, merely rise in their seats, as do the Sephardim, and join the reader in reciting the prayer, while the rest of the congregation remains seated. In many small Reform congregations the entire congregation rises. The present custom is that Kaddish be recited for relatives of the first degree—father and mother, husband and wife, sister and brother, son and daughter. In Reform prayer-books, the Kaddish occurs only as a mourner's prayer, and a middle paragraph has been inserted into the Aramaic text and into the English translation to convey this idea. To adapt its wording to this usage, the phraseology of an old Aramaic prayer for the dead (Hashkabah) has been worked into this additional paragraph.

See also: MINYAN; MOURNING AND MOURNING CUSTOMS; YAHRZEIT.

DAVID DE SOLA POOL.

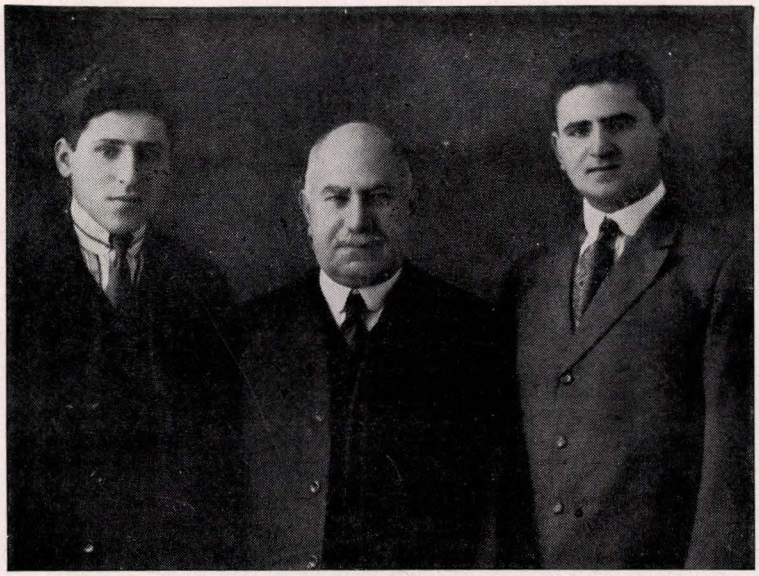
Lit.: Pool, David de Sola, *The Old Jewish Aramaic Prayer, The Kaddish* (1909; reprinted, New York, 1930); Elbogen, Ismar, *Der jüdische Gottesdienst,* 92-98; Dembitz, L. N., *Jewish Services* (1898) 106-11; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 77-78; lxxxviii-lxxxix; Marmorstein, "Kaddish Attik Mime Hageonim," *Hatoren* (1924), No. 18.

The Kaddish in Music. The Kaddish has more musical settings than almost any other prayer in the Jewish liturgy. This is due to the fact that it is used so frequently to introduce a service, and therefore it serves also to introduce the characteristic musical theme of the service of the day. Thus there is the "great" Musaf (additional service) Kaddish for the high holy days and the preceding days of Selihoth, and its variant for the services for dew or rain; the Neilah Kaddish, which has a deeply elegiac character in Eastern Europe, and a joyous character in a major key in Western Europe, and that for Yom Kippur Katan. In England there are special Kaddish tunes for Passover, Shabuoth, and Sukkoth. Naumbourg mentions a Kaddish for the reading of the book of *Ruth* on Shabuoth, and Baer a Hanukah Kaddish to the melody of Maoz Tzur (Rock of Ages). The Sephardim have special Kaddish melodies for the end of the evening, the additional and the afternoon services (Musaf and Minhah) on the festivals and holy days. There are also independent traditional Kaddish melodies which are not influenced by their musical context, such as the Kaddish after the reading of the Torah.

The so-called "Jahr"-Kaddish (Year Kaddish) is a conglomerate melody, in the nature of a free composition. It generally begins with the Addir Hu melody of Passover, and then forms a cento of the main motifs of all the festivals and holy days, weaving them together into a whole, and thus causing the entire festival cycle to pass before the mind's eye on Simhath Torah. It was printed by Mombach, in London, in his *Sacred Musical Compositions;* in the South German style by Zivi in his *Freie Kaddisch-Kompositionen,* in Ehrlich's *Liturgische Zeitschrift;* by Rosenhaupt, in the style of the Jews of Eastern Europe, in Lewandowski's *Kol Rinnah,* no. 85, and in Baer's *Baal Tefillah,* no. 825. See also Idelsohn, A. Z., *Jewish Music,* 116, 121, 151 et seq., 158 et seq.

See also: MUSIC, SYNAGOGAL. SAMUEL GUTTMANN.

KADELBURG, GUSTAV, actor and playwright, b. Budapest, Hungary, 1851; d. Berlin, 1925. He acted for the first time at Vienna in 1868. In 1871, Kadelburg was engaged by Director Lebrun in Berlin, and became one of the most distinguished comedians of the German capital. In 1882, Adolph L'Arronge, who



A family portrait (taken in 1920) of Sir Elly Kadoorie (center) with his sons (left) Lawrence and (right) Horace

founded the Deutsches Theater in Berlin, the first modern stage of Germany, assigned him important roles. Kadelburg successfully toured almost all the countries of Europe, and, for two seasons, also the United States. He retired from the stage in 1895, devoting himself thereafter to the writing of plays for the theatre.

Well acquainted with stage routine, Kadelburg composed many comedies and farces. One of his greatest successes was the farcical play *The Schimek Family.* Jointly with Oscar Blumenthal, he composed the comedy *Der Probepfeil,* which was successfully produced in New York city under the title of *A Test Case* in 1892. Despite condemnation by most of the German literary critics, who regarded it as of inferior quality and trivial nature, Kadelburg and Blumenthal achieved world-wide fame through their play *Im weissen Rössl,* which for more than forty years drew large audiences. The English version, entitled *White Horse Inn,* by Sidney Rosenfeld, was produced in New York in 1936. In collaboration with Paul von Schönthan, Kadelburg composed the comedies *Der Herr Senator* and *Zwei glückliche Tage.*

KADESH and **KEDESH,** names given to various sacred cities in or near Biblical Palestine. It should be noted that the Biblical vocalization often wavers between Kadesh and Kedesh, even in referring to the same city. Thus, in *Josh.* 12:22 there is mention of a Kedesh in Naphtali (northwest of Lake Semachonitis), which still bears the name Kades. The Hittite city of Kadesh, frequently mentioned in the Egyptian inscriptions and in the Tell el-Amarna letters, is situated in Syria, on the Orontes. In *II Sam.* 24:6 the Septuagint has the reading "as far as Kadesh of the Hittites," instead of the unintelligible Hebrew "to the land of Tahtim-hodshi." Besides these, the Pentateuch mentions a Kadesh in Southern Judah, and *I Chronicles* cites one in Issachar. The most famous of all such cities was the Kadesh in the wilderness of Paran, near the Edomite border, where Moses instituted laws and ordinances.

See also: KADESH-BARNEA.

KADESH-BARNEA, next to Sinai the most important station in the desert route of the Israelites; it would, indeed, appear to have been the Israelite base for most of their "forty years" in the wilderness. It was situated at the extreme west of the territory of Edom (*Num.* 20:16; *Deut.* 1:2; *Judges* 11:17), and formed a convenient base of operations against the Amorite towns on the extreme southern edge of the hill-country (*Deut.* 1:19-20). After the establishment of Israel in Palestine it was on the southern border of Judah, which stretched from the southern end of the Dead Sea, through Kadesh, to the Brook of Egypt, now Wadi el-Arish (*Josh.* 15:2-4; *Ezek.* 47:19). In order to have been the base of operations for the Israelites, it may have been well supplied with water. All these requirements are so well met by the two neighboring springs of Ain Qudeis and Ain el-Qudeirat, in the Negeb south of Judah, that virtually all students have identified Kadesh with one or the other, or with both; one may have been Kadesh-barnea, the other Me Meribath Kadesh. Scholars have raised the objection that neither spring possesses an oasis large enough to have provided pasture for all the Israelites' flocks; but when we remember that Kadesh was only a *base,* and that the number of the Israelites must have been very much smaller than supposed by tradition, this difficulty disappears.

Lit.: *Woolley,* "The Wilderness of Zin," *Palestine Exploration Fund Annual,* vol. 3, pp. 52-71.

KADMA VEAZLA, *see* CANTILLATION.

KADOORIE, SIR ELLIS, merchant and communal worker, b. Baghdad, Iraq, 1865; d. Hongkong, China, 1922. He was educated in Baghdad and came to Hongkong to enter business. During his life in Hongkong, Kadoorie established the Kadoorie Schools in Hongkong and Canton, and also endowed (1914) a chair in physics at the Hongkong University. Besides supporting the Alliance Israélite Universelle and the Anglo-Jewish Association, he made large contributions to various other Jewish and non-Jewish sectarian institutions. He was knighted in 1917 for his services to Great Britain in the East, and in 1919 received a medal of gratitude from France for having presented four ambulances to the French army. In his will, which disposed of more than $1,000,000, Kadoorie left one-third for the building of schools named after him in Palestine and Mesopotamia, and one-third to the Anglo-Jewish Association. In 1931 and 1932 the Kadoorie bequest in Palestine was used for the building of two agricultural schools, one for Jews (the Mescha school, near Mount Tabor) and one for Arabs.

SIR ELLY (ELIEZER SILAS) KADOORIE (b. Baghdad, Iraq, 1867), merchant and philanthropist of Shanghai,

was a brother of Sir Ellis Kadoorie. With him, he established non-sectarian hospitals and schools in the Near and Far East, including Palestine. The two best-known schools are the girls' school in Baghdad, with 1,500 pupils, and the Beni Israel School in Bombay. Kadoorie founded the firm of E. S. Kadoorie & Co. at Hongkong and Shanghai, and was a partner in E. S. Kadoorie & Sons. In 1926 he was made a Knight of the British Empire. From 1900, Kadoorie was active in Zionism, making contributions and serving as head of fund-raising committees in Shanghai for the Palestine Foundation Fund.

LAWRENCE KADOORIE and HORACE KADOORIE, his sons, were associated with him in his mercantile and philanthropic activities.

KAEMPF, SAUL ISAAK, orientalist and theologian, b. Lissa, Posen, 1818 (according to others, 1813); d. Prague, 1892. He studied Talmud under Akiba Eger at Posen. In 1840 he enrolled at the University of Halle, where he studied history and philosophy, and philology as a student of Wilhelm Gesenius. In 1844 he accepted a call to serve as rabbi of the Jewish community at Mecklenburg-Strelitz, and in the following year he was called to a similar position at Prague, where he served until 1890. In 1850, while retaining his rabbinical post, he was appointed instructor of Semitics at the University of Prague; in 1858 he was made assistant professor there.

Kaempf's *Nichtandalusische Poesie andalusischer Dichter aus dem 11., 12. und 13. Jahrhundert* (2 vols., 1858), a study of Hebrew Spanish poetry of the Middle Ages, is regarded as his chief work. Other works of his include: *Geschichte der hebräischen Sprache als lebende Sprache* (Mayence, 1873); *Mamtiḳ Sod* (Lissa, 1861); *Biographie des R. Akiba Eger* (Lissa, 1838); works on Oriental epigraphy; German translations of the ordinary Siddur (prayer-book) and of the Siddur used in the Prague Temple; several volumes of sermons and poems. Kaempf collaborated with Ludwig Philippson and other scholars on the German translation of the Hebrew Bible prepared by the latter.

KAF, *see* ALPHABET.

KAFKA, BRUNO, jurist, b. Prague, 1881; d. Prague, 1930. He studied in Prague, at Heidelberg, where he was a pupil of the state jurist Jellinek, and at Leipzig. He became professor at the faculty of law of the German University of Prague (a disciple of Krasnopolsky). His main published works include: *Die eheliche Gütergemeinschaft; Über das staatsrechtliche Programm internationaler Verträge; System des bürgerlichen Rechtes* (published from the literary remains of Krasnopolsky). Kafka was a member of the Commission for Reform of the Czechoslovakian Code of Civil Law, as expert for family law.

Kafka distinguished himself as an original thinker; he was also a brilliant speaker. He began to play a part in politics as a student, when he was head of the German reading-room. In 1917 to 1918 he took over the oldest German newspaper of Czechoslovakia, *Bohemia,* in which he expounded his political views.

When the Czechoslovakian republic came into existence, he founded, together with his congenial colleague Ludwig Spiegel, the German-Democrat Party of Freedom; this merged subsequently with the Arbeits- und



Saul Isaak Kaempf

Wirtschaftsgemeinschaft (Work and Economic Community). This party was small in numbers, but carried weight because it enlisted, besides a few great personalities, leading intellectuals, industrialists and businessmen. Kafka's program, realized through his party, was political "activism" (contrary to Lodgeman), which espoused cooperation, political and practical, with the Czechs within the republic. Czechoslovak-German activism became predominant after the years 1925 to 1926; it was adopted by Agrarians, Social Democrats, Catholics and German Democrats against German nationalism which, growing during the 1930's, led up to Konrad Henlein's Nazi party. Kafka was elected several times to the Czechoslovakian Parliament. His constructive criticism of Czechoslovakian foreign policy was appreciated by Masaryk and Benes. He was repeatedly dean of the faculty of law of the German University of Prague, and in the year of his death he was elected rector. He married Hanna Bondy, whose father, Max Bondy, was one of the founders of the Bohemia Copper Works. A second daughter of Max Bondy was the wife of Dr. Ewald Stein, industrialist, in 1942 in New York city.

KAFKA, FRANZ, German writer, b. Prague, 1883; d. Kierling, near Vienna, 1924. He may be called an expressionist since the main feature of his works is a quest for metaphysical values. On the other hand his characters belong to the world of every-day reality. The tension and conciliation between the finite and infinite worlds, between the ephemeral and eternal, between loneliness and companionship, are pivotal in all his writings. Hence life for him meant a dual existence, a higher and a lower form.

With this attitude Kafka touched a fundamental problem in modern philosophy: the problem of existence; but he approached it as a poet by demonstrating, as he says, that the verb "to be" has a double meaning: not only "to exist," but also "to belong to God." All joys and woes of human life are determined

by this basic dualism of existence, which was described by Kafka in the following aphorism: "Man is a free and secure citizen of the earth, for he is attached to a chain that is long enough to allow him to move about in all the expanses of the earth, yet it is just long enough so that nothing can draw him beyond the boundary of the earth. At the same time, however, he is a free and assured citizen of heaven, for he is likewise tied to a celestial chain of corresponding length. If he wishes to come to earth, he is throttled by the heavenly noose; if he wishes to enter heaven, he is throttled by the earthly noose." Thus Franz Kafka came very close to the religious philosophy of Kierkegaard of whom he said that he confirms his ideas like a friend. Kafka was at once a realist and a mystic.

The longing for eternity indicates the religious character of the whole expressionist movement. But no other poet of the movement has felt the idea of religion so profoundly. Kafka was not a romantic living in a world of dreams, but he bravely faced the great riddle of existence and the religious experience in every-day life. According to Kafka, in every moment of his life man is responsible to God for his moral behavior, and this idea also is one of the fundamentals of Jewish religion. In the dualism between the finite individual life and God's infinity we are alone, flitting "around the house of life," as it is expressed in Kafka's novel, *Der Prozess.* All his characters have a tragic feeling of loneliness, for they cannot solve the problem of reconciling the two worlds. It is depressing that as mortal beings we have a responsibility for divine life. Kafka says: "I ought to welcome eternity and yet, when I find it, I am sad. I ought to feel wholly at ease through eternity, yet I feel depressed."

Franz Kafka studied law in the German University of Prague and received the degree of doctor of law. For a short time he worked in the insurance business in his native town. Tuberculosis undermined his health rapidly, so that he had to spend much of his time in hospitals and sanitaria. In 1923 he went to Berlin with a young girl who devoted herself to nursing him. In 1924 he returned to his parents' home and then went to a sanitarium near Vienna, where he died. In his final years he began to study Hebrew and Talmud. Max Brod, his close friend, biographer and editor of his writings, commemorated Franz Kafka in a character of his own novel, *The Kingdom of Love,* in these words: "Of all wise men and prophets who ever walked on earth he was the quietest. Perhaps he was too quiet. Perhaps he needed one thing: self-confidence. If he had had that, he might have become a leader of mankind."

Kafka's three great novels, *Der Prozess, Das Schloss* and *Amerika,* were published by Max Brod as fragments after his death. All three tell the story of average people, but all seek desperately "admission into the kingdom of God." These were translated into English after the author's death. Kafka himself published several small books of short sketches and stories: *Betrachtung* (1913); *Der Heizer* (1913); *Die Verwandlung* (1915); *Das Urteil* (1916); *Ein Landarzt* (1919); *In der Strafkolonie* (1919); *Der Hungerkünstler* (1924). Some of these appeared in English under the title of *The Stoker.* In 1915 he received the Fontane prize. In 1931 a collection of unpublished stories and fragments was issued as *Beim Bau der Chinesischen Mauer.*



Franz Kafka

From 1935 to 1937 Max Brod published Franz Kafka's collected writings and (1937) his biography.

A Franz Kafka Miscellany was published in New York (1940), with comments by Harry Slochower, Max Brod and Edwin Muir. *The Castle* was reissued in New York (1941). This edition contains the termination of that story as recalled by Brod from a conversation which he, as a friend and literary executor, had had with Kafka. RUDOLF KAYSER.

Lit.: Muir, Edwin, "A Note on Franz Kafka," *Bookman,* Nov., 1930; Brod, Max, *Franz Kafka: Eine Biographie* (1937); Tauber, H., *Franz Kafka: Eine Deutung seiner Werke* (1941).

KAGAN, SOLOMON ROBERT, physician and author, b. Orany, Russia, 1889. He was educated at the rabbinical seminary and the classical Gymnasium in Odessa. In 1917 he received his M.D. degree from the Medical School of Dorpat University in Uriev. Thereafter he had an active career in public health administration on two continents, but he always continued his Jewish studies.

His first appointment was as physician at the Red Cross Hospital at Konstantinovska during the last year of the first World War. He was promoted to the post of city doctor for Rostov on Don in 1918, and stayed there throughout the whole tumultuous period of civil war and counter-revolution until 1921. The next year he emigrated to the United States, where he served as chief medical examiner for the Independent Order Brith Abraham (1923-25). He was a member of the staff of the Jewish Hospital for Chronics at Boston from 1929 to 1935.

Kagan was a prolific writer on both medical and Jewish subjects. His works include: *Researches in Hebrew Literature* (1930); *Hygiene and Health* (1930); *Jewish Contributions to Medicine in America* (Boston, 1934; 2nd, revised ed., Boston, 1939); *Leaders of Medicine* (Boston, 1941). He also wrote many articles for magazines in Russian, Hebrew, English, and German.

KAGANOVICH, LAZAR MOISSEEVICH, Soviet Union statesman, b. Kabana, later Kaganovich, near Kiev, Russia, 1893. He began to work at the age of fourteen in shoe factories and shoemakers' shops. He joined the Kiev group of the Bolshevik party in 1911, and was active both as a party and as a union organizer. In 1914 and 1915 he was on the Kiev committee of the Bolshevik party. Arrested in 1915, Kaganovich was exiled to Kabana, but soon managed again to become engaged in illegal political work in Kiev.

After the revolution of February, 1917, Kaganovich was detailed to military work, and after the October revolution he was elected to the Central Executive Committee of the Union of Socialist Soviet Republics. Throughout 1918 and 1919 he helped organize the Red Army at Leningrad, Nizhni-Novgorod, Voronezh and the southern front. After the end of the civil wars Kaganovich became active in the economic reorganization of the Soviet Union, and from 1920 to 1930 he occupied various party positions in many sections of Russia. He was made a member of the Politburo, the committee of nine men constituting the controlling agency of the Communist Party, in 1930.

Between 1930 and 1935 Kaganovich directed the industrialization of the Moscow region, and during this period he was responsible for the construction of the Moscow subway, which was named after him. He was people's commissar of transportation from 1935 to 1937, and was appointed commissar of heavy industry in 1937. Under his direction there was initiated the decentralization of the war industry and other heavy industries that finally made possible the Soviet defense against the German invasion of 1941. In the Czarist period, the industrial regions were concentrated in the western, and most vulnerable, sections of Russia; Kaganovich arranged for the establishment of industrial centers far in the interior, and thereby insured continued production in case of attack.

Kaganovich was named commissar of the fuel industry in 1939. Later, when this department was divided into two sections, the coal and oil industries, Kaganovich was appointed head of the oil industries. He was named vice-president of the council of people's commissars in 1938, and also served as a deputy to the supreme council of the USSR. He was awarded the Order of Lenin and the Order of the Red Banner of Labor.

Lit.: *Malaia Entsiklopediia* (1937); *Voks Bulletin* (Dec. 4, 1939); *Soviet Desk Calendars* (1940 and 1941).

KAGANOVSKY, EFRAIM, Yiddish short story writer, b. Warsaw, Poland, 1893. "Bainacht in Dorf" (At Night in the Village) was his first published story; it appeared in N. Preluzki's *Die Teatr Velt.* His short stories have been published in numerous Yiddish periodicals.

During the time of the first World War and the period of the Russian revolution he lived in the Ukraine, chiefly in Odessa. In 1921, however, he returned to Warsaw, where he remained until the beginning of the second World War.

The following of his books (collections of short stories) have been published: *Meidlach-Yugnt Episodn* (Warsaw, 1914); *Tier un Fenster* (Warsaw, 1921); *Figuren* (Warsaw, 1937). The plots of his stories are light, often even trivial. The love motive recurs again and again. Yet in spite of his rather trite themes, Kaganovsky has mastered the technique of the short story and is able to depict in a somewhat humorous vein the vanities of our banal existence, often the tragicomedies of life. There is a psychological analysis implied in most of his stories. His defeatism leads him to Epicureanism.



Lazar Moisseevich Kaganovich

Lit.: Karlinius, B., "Dos Echo," *Moment,* 1921, p. 285; Kamfer, A., in *Nasr Kurjer,* Dec. 11, 1921 (Polish).

KAHAL (originally, "assembly"; later, "community"), the designation of the administrative body of the Jewish communities of Poland. As far back as the beginnings of the dispersion of the Jews in ancient times there had been various forms of community organization and government among the Jews, but it was in Germany in the 14th cent. and in Poland in the 16th cent. that these acquired a complete form. In Poland in particular the Jews had the most extensive autonomy. Here they formed a class of their own, ranking between the nobility and the masses of the peasantry. The government found it convenient to deal with them as a group separate from the rest of the population, and it was perfectly content to let the Jews administer their own affairs, provided that they paid their taxes regularly and took care of their own needy. Hence Jewish community life in Poland developed richly. The oldest complete statute about a community is that of Cracow (1595); other Jewish communities in Poland and Lithuania, such as Posen, Lemberg (Lwów) and Brest-Litovsk, were organized in similar fashion.

The Kahal in Poland had the following tasks: government of the community; collection of taxes; ritual affairs; education; law-courts. The Kahal was the representative body of the Jewish community, as well as the

mediator between it and the government. It was the first, and often the only court to which disputes could be brought; it was the highest authority in questions of religion, education and morality. The composition of the Jewish Kahal in Poland was similar to that of the magistracy in medieval German cities. This was due to the fact that the Jews had lived a long time in German cities before they came to Poland, and that even in the latter country they often resided in cities which had been organized according to German laws and models.

At first all the dignitaries of the Kahal were elected, and the manner of election was democratic. However, in course of time an oligarchy developed in every Kahal, which usurped all the offices and at the same time limited the suffrage. The dignitaries of the Kahal had to be confirmed in their offices by the government; in private cities this was the right of the manor lord. As Poland began to fall into anarchy in the 17th and 18th centuries, powerful magnates began to exercise their influence upon the voting, even in royal free cities, and sought to put through "their Jews." This caused much disorder in the affairs of the Kahal, and led to disputes and lawsuits which ruined the finances of the Kahal, which already were in a bad state, to a still further degree.

The details of the organization of the Kahal are as follows.

A. Administration. I. Honorary Offices. 1. *Seniores* (Hebrew *parnasim* or *roshim*, the latter meaning literally "heads"). These were originally the elders proper, but eventually it became a rotary single office. Every Polish community elected from three to five men, each of whom served in the presidency for a month (*parnas hahodesh*). The incumbent enjoyed great powers, as he could influence the courts, the tax commissions and the other officials. He drew up the budget of the community for his term of office, authorized payments, made loans, and signed all bonds and other documents in the name of the community. If the city was one which limited the number of merchants who were allowed to live and trade there, it was the *Senior* who submitted to the magistracy the list of Jewish merchants who were legitimately entitled to reside and do business there. In many cases, especially in the 18th cent., these powers degenerated into a tyranny. There were cases where a *Senior* refused to surrender his office at the end of his term, but remained at the head of the community for several years with the aid of the Polish high officials (*voyevodes, starostas*).

2. *Boni Viri* (Hebrew, *tobim*). This term for the administrative board of the city is as old as the Talmud. Their number was usually seven, and they had a voice in the administration; their particular concern was the care of the books and the treasury, and they worked in conjunction with the committee that controlled the accounts.

3. Councillors, or Members of the Kahal. These formed various commissions, which were augmented by adding certain citizens chosen for their wealth. In Cracow they were called the Collegium of Fourteen, since that was their usual number. The following commissions were chosen in every community:

a) Fathers of the Hospital, Administrators of the Chief Charities (*gabba'e tzedakah gedolah*).

b) Controllers (*ba'ale heshbonoth*). In the 18th cent., when the debts of the communities rose to an extraordinary degree, this commission was responsible not only for the control but also for supplying the means to meet the debts.

c) Elders of the Market (*memunnim*). These inspected the weights and measures, saw to it that the streets of the ghetto were kept clean, and supervised the posting of watches at the Jews' gates and walls. Their tasks included inspection of the night-watch and control over Kashruth. The members of this commission intervened in deciding as to who should constitute the personnel of a business or a house, decided disputes between employers and employees, and the like. It was from this commission that there later developed such officers as the "elders of the *Gasse*" and the "inspectors of the *Kuttelhof*" (slaughtering stall).

d) School Commission.

e) Administrators of the Synagogue.

f) (after the Cossack Wars) Commission for the Ransom of Captives.

g) Administrators of the Halukkah Fund for the Poor of Palestine. The money which was collected from the various communities was sent first to Lemberg (Lwów); thence it was conveyed along the caravan route to Palestine.

h) Heads of the Jewish Guilds. These, together with the elders of the guilds, supervised the handiwork of each guild.

4. The special honorary officers of the community were the following collegia:

a) The judges.

b) The censors. These had the duty of imposing taxes on all the citizens; they themselves were assessed by a special tax commission. Since the Jews paid all their taxes through their communities, each one of which had its assigned quota, the office of censor of the Kahal was a very responsible one, and was always given over to trustworthy men, who were not related to one another either by birth or marriage.

c) The pre-electors and the electors.

II. Paid Officials. The following were the paid officials of the Kahal:

a) Rabbi. He was the head of all the officials. Although by Polish law he enjoyed a high position in the community, executed the decrees of the Kahal, was responsible for the proper conducting of the Kahal elections, occupied the presiding seat in the collegium of judges, granted such titles as Haber and Morenu, and decided when the ban of excommunication should be imposed, he was dependent on the presiding officers and had to obey their will. Every community had its "spiritual constitution" which limited the power of the rabbi. In many cities only foreign scholars could be elected as rabbis, in others they could be appointed for not longer than six years.

b) Next to the rabbi stood the head of the academy (Yeshiva), the Darshan, or community preacher, and the Dayanim, or communal judges. Often one person might hold one or all of these offices.

c) Scribe of the City (*safra matha*). He conducted the chancellery of the Kahal. Until the 18th cent. he worked in conjunction with the Christian "Jews' scribe," who translated into Polish the messages of the community to the city officials and the royal court.

At the same time he was usually the intermediary between the Jewish community and the public officials, hence he was called also *Syndicus* (*sandek*). However, as early as the 16th cent. there were Jewish syndics (*shetadlanim*) who pleaded the cause of the Jews before the government in admirable fashion.

d) All the minor officials of the Kahal, as well as the subordinates in the offices, bore the title *Szkolnik* (*Shammash*), *Scholae Magister* or *Scholae Minister*. They attended to all the onerous duties of the community; they were the beadles of the judges, the watchers at the gates, the collectors of the taxes, the personnel of the cemetery, nurses and the like.

e) Finally, the paid officials of the community included the physicians at the hospital, apothecaries, surgeons, army surgeons, bandage-makers, nurses and midwives.

III. Expenditures and Income of the Kahal. In addition to the salaries paid to their own officials, the Kahal had to make "friendship presents" (*dona charitativa*) to various governmental officials and the clergy; these were at first paid in kind, but later in cash. Thus in the 18th cent. the voyevode of Cracow received 7,000 gulden ($3,395), the Jews' judge 1,500 gulden ($727.50), the Jews' scribe 400 gulden ($194) and the captain of the city 1,500 gulden ($727.50) annually. The Jews of Cracow had to feed the "animals," that is, the lions and the leopards in the royal zoological garden; for the discharge of this duty they paid an annual sum of 240 gulden ($116.40) to the royal treasury. The Jews in all cities paid contributions to the Catholic clergy and the students in the form of money and groceries (*kozubales*); the city treasuries had to be provided with various payments for rights to pursue trades and occupations, exemption from the quartering of soldiers, use of water, and the like.

Besides the direct taxes, the Kahal had to pay all special taxes for the community, such as money for quartering the soldiers, the land tax, head tax, protection and house tax which were assessed to individual Jews, as well as all taxes for special occasions, such as coronation taxes, levies for the public debt and gift taxes. In addition, from the middle of the 17th cent. on, there were numerous forced contributions, ransom money, support of refugees and the like, which staggered the finances of the Kahal.

Accordingly, the Kahal had to collect high taxes from the Jewish community. At first only direct taxes were imposed: head tax, property tax, Kahal's tax. When these did not suffice, excise taxes were introduced, and these steadily became higher; they were progressively laid upon all the necessities of life, were known as "basket taxes" (*Krupka* or *Korobka*) and were farmed out to the highest bidder. Finally, the Kahal took the step of imposing oppressive income taxes, which had to be paid even by the very poorest Jews. However, about the middle of the 17th cent. all taxes were not sufficient, and the communities were compelled to contract debts to keep their heads above water. Soon neither principal nor interest could be paid out of the regular income of the community; new loans had to be made, if only to meet the interest as it came due. The Polish Jewish communities were believed to be rich and had credit with the high nobility, and with the clergy in particular, who had no better opportunity for investing their large capital than to lend it to the Jews. As early as the end of the 17th cent., all the great communities were bankrupt, and only royal moratoria enabled them to bring some order into their affairs in the 18th cent. It was only after the partition of Poland (1772-94) that the governments which took over Polish territory were able to settle this condition. The Kahals of Prussian Poland were still paying the last instalments of their debts as late as the middle of the 19th cent.

IV. Elections. All Kahal elections in Poland took place on the first of the intervening days, or half-holidays (Hol Hamoed), of Passover. The method of election was the same in all communities, and was eventually so arranged as to keep the ruling oligarchy at the helm. In Cracow the presidents, the *Boni Viri*, and the councillors of the Kahal would assemble; each threw his list of names into the urn. From the urn nine pre-electors (*kesherim*) were drawn; these could not be related to one another. These in turn chose five electors, either from their own body or elsewhere, who named the entire group of officials of the Kahal, according to their best judgment. In 1640 those who paid the highest taxes were also permitted to cast votes for the electors. In Posen only those members of the Kahal who held office had the right to vote, and they cast twenty-one ballots into the urn. Conditions were similar in other Polish and Lithuanian communities. There were Kahals in which certain rich families sent their representatives directly into the administration.

In the 18th cent. the plutocratic and oligarchic system became stronger and stronger, and the elections became a mere form in which the people took no part. Thus in Krotoschin, in 1730, only such citizens as paid ninety gulden ($43.65) to the Kahal in taxes had the right to vote or to be elected. After the partition of Poland, the Kahals were dissolved or remodeled both in Galicia and in Prussia. They were first dissolved in the kingdom of Poland in 1821, and were replaced by impotent "overseers of the synagogue." The later communities constituted but a feeble remnant of the once all-powerful Kahals.

B. Jurisdiction. Disputes between Jews were brought before a collegium of Jewish judges. In the larger communities there were three collegia of three judges each; these judges had to be Talmudic scholars and have the title of rabbi. The lowest court decided disputes of amounts up to ten Polish gulden ($4.85); the second, up to 100 gulden ($48.50); the highest, all other cases. Petty crimes were within the province of the first two collegia; more serious breaches of the religious law were referred to the third. In Posen this collegium had the additional right of investigating severe crimes which came under the state law, and of imposing upon the guilty sentences for their crimes, the execution of which was given over to the Polish public administration.

If the plaintiff were a Christian and the defendant a Jew, the case was decided by the noble who was the Jews' judge (*Judex Judaeorum*); he was generally assisted by Jewish colleagues in conducting the trial. Appeals from the decisions of the Jewish courts or from those of the Christian "Jews' judge" could be made to the court of the voyevodes (Judicium Domini Palatini).

See also: FUNCTIONARIES, RELIGIOUS AND COMMUNAL; JEWISH COMMUNITY AND COMMUNAL ORGANIZATION.

MAJER SAMUEL BALABAN.

Lit.: Balaban, M. S., "Der Kahal in Polen im 16. bis 17. Jahrhundert," *Neue Jüdische Monatshefte,* 1917, Nos. 14, 19, 20, 23 and 24, giving the literature; Dubnow, S., *History of the Jews in Russia and Poland* (3 vols., 1920); Baron, Salo W., *A Social and Religious History of the Jews* (1937); see also the literature under POLAND.

KAHAN, ABRAHAM (AVROHOM), Yiddish poet and novelist, b. Berdichev, Russia, 1901. He received his early education at the Heder. At nineteen he was graduated from the school of commerce in Tulchin, and then entered the University of Kiev, where he studied for several years. He became a member of the group of revolutionary poets known as "Vidervuks" (Regrowth)—young poets who felt themselves molded by and inherent in the revolution. In 1923 he published his first volume of poetry, *Karbn* (Furrows). His verse sang of the joys of living and creating, of happy tidings that promised a return to normal life with its usual flow of emotional reactions. For until then Jewish life in the Ukraine had not yet regained normality —so deep had been the after-effects of gruesome pogroms and the counter-revolution.

In 1928 Kahan's first novel was published under the title of *Mentshn fun Alker* (People in Cubicles). This book focused the spotlight on the most burning issues of the day: the attitude of the petty bourgeoisie and of the intelligentsia toward the revolution; the role of the communist party; the cultural aspects of the revolution. Other volumes published by Kahan are: *A Chazer* (A Pig; 1928); *Bruchvarg* (Fragments; 1930); *Dertzeilungen* (Short Stories; 1934); *Ahron Lieberman* (1935), a historical novel; *Die Goldene Rotte* (The Golden Company; 1935), episodes of the past, centering about school life. All these volumes were published in Kharkov; the last two were issued also in Kiev.

Kahan was very active in the Yiddish section of the All-Ukrainian Federation of Proletarian Writers. He was also editorial secretary of the proletarian monthly, *Prolit* (meaning proletarian literature).

Lit.: Hofshtein, D., in preface to *Karbn* (1923); Kushnizov, A., in *Shtrom,* vol. 5-6; *Ab. Kahans Bibliografie* (Yiddish), with biographical data, compiled by Yefim Yeshurin (1941).

KAHAN, ISRAEL ISSAR, scholar, b. Novogrudok, province of Minsk, Russia, 1858; d. Leipzig, Germany, 1924. After settling in Germany, he became an associate and adviser of Franz Delitzsch in Leipzig, and occupied the position of lecturer on rabbinics at the University of Leipzig. In 1918 he was appointed a professor there, serving until his death. Partly as a result of severe illness, Kahan did not publish any works, but he strongly influenced the Protestant theologians who were studying in Leipzig, and the results of his scholarly researches were set down in many of the works of his disciples. He was an associate on Kittel's *Biblia Hebraica.*

KAHAN, ISRAEL MEIR (also Kagan; he was most frequently known as Hafetz Hayim, after the title of one of his works), Talmudist, moralist and author, b. Zhetel, Poland, 1838 (according to others, 1833 or 1835); d. Radin (Radun), province of Vilna, Poland, 1933. Kahan was one of the most important



Israel Meir Kahan

and prominent leaders of Orthodox Jewry in Poland for more than five decades until his death. For many years he lived in Radin, where he founded and directed the Yeshiva (known as the Hafetz Hayim Yeshiva), contributing liberally to its support. A devoted teacher of the Talmud, interested solely in the mental and physical development of his pupils, he refused to accept important rabbinical positions which were offered him, preferring to devote his time and efforts to teaching and to writing.

From 1915 to 1921, as a result of the disorders attendant upon the outbreak of the first World War and of the two revolutions of 1917 and their aftermath, Kahan was exiled from Radin, and lived in the towns of Smilovitz, Semyatch and Snovsk, successively. During this period, and throughout the post-War period practically up to the time of his death, he was active in the raising of funds abroad for the support of the needy Jews of Poland and Russia. On a number of occasions he interceded with the Polish and the Russian governments in behalf of Jews falsely accused of espionage or treason. In 1923 he was a delegate to, and delivered the first address at, the Kenesiyah Hagedolah (Great Assembly) of Orthodox Jewish and Hasidic leaders held at Vienna. In 1930, in a time when the Jews in Poland were suffering from severe economic restrictions and discrimination, Kahan protested personally to the Polish president, Ignace Moscicki, as well as against attempts by the Polish government to destroy the religious and cultural life of the Jews. As a member of a delegation of three which appeared before the Polish premier Bartel, he demanded that the Jews' religious autonomy, free of interference on the part of the government, as well as their right to earn a living without economic or social discrimination, be recognized and safeguarded by the government.

Kahan was the author of many works on ethical and Halachic (legal) subjects. His *Mahaneh Yisrael* (Camp of Israel; Vilna, 1881) contains instructions as to how Jews serving in the army might harmonize the requirements of the Jewish religious law with their duties

as soldiers. His two major works, *Hafetz Hayim* (He Who Desires Life; Vilna, 1873), an ethical work containing a full description of the laws against slander and tale-bearing, and *Shemirath Halashon* (The Guarding of the Tongue; Vilna, 1879), an amplification of the former, enjoyed such great popularity that several editions of each were printed. His *Hobath Hashemirah* (The Duty of Guarding [The Tongue]) and *Zachor Lemiryam* (Remember Miriam) treat the same subject of slander and calumny, to the combatting of which the author devoted time and energy. His *Mishnah Berurah* (Clear Teaching; Warsaw, 1892-98), is a guidebook to the division *Orah Hayim* (Way of Life) of the *Shulhan Aruch;* it treats of the religious customs and practices of Judaism, contains a compilation of the legal formulations of these customs and practices as found in the *Turim* and in the writings of Moses Isserles and other legal authorities, and is still used by many rabbis as a manual. His *Likkute Halachoth* (Collections of Laws) contains, in condensed form, all laws and customs and the discussions about them in the Talmud not contained in the *Halachoth Gedoloth* of Isaac Alfasi.

In 1941, Kahan's widow and his son Aaron, also a noted Talmudic scholar, left Poland and settled in Montreal, Canada. ABRAHAM I. SHINEDLING.

Lit.: Yoshor, Moses M., *Saint and Sage* (1937); idem, *Dos Leben un Shafen fun Hafetz Hayim* (2 vols., 1937); Gottlieb, S. N., *Ohole Shem* (1912) 552-53.

KAHAN, JACOB, *see* COHEN, JACOB.

KAHAN, MEIR SIMHAH, Talmudist, b. 1845; d. Riga, Latvia, 1926. Although he was a merchant until the age of forty, he found time to write *Or Sameah,* regarded as one of the most important rabbinic works of the time. He was author also of the work, *Meshech Hahochmah,* in several volumes. From 1885 to the end of his life Kahan was rabbi in Daugavpils (Dvinsk). In 1910 he was a member of the commission appointed by the government to supervise the status of rabbis; he advocated that rabbis be required to possess a definite amount of secular education. During the first World War he remained in the community despite want and continual danger.

KAHANA, the Aramaic form of the Hebrew word *kohen* ("priest"), and used frequently as a name by persons of priestly descent, although non-priests also often bear the name. Kahana is the name of several Amoraim, three of whom achieved especial importance. There are many passages in the Talmud which mention these Amoraim and discuss the sayings ascribed to them; it is often difficult to determine which Kahana was meant, so that their lives and works are not altogether clear. Following the conclusions of the recent investigators of the history of the Talmudic period, it is probably accurate to arrange the material concerning the three important Kahanas in the following way:

1. Kahana, the eldest, was of the first generation of Amoraim (about 200 to 250 C.E.), a contemporary and friend of Rabbi Assi, the elder. The two became friends of Rab (Abba Aricha) after he had returned to Babylonia from Palestine. Rab treated them as colleagues, and was often nonplussed by their questions. Kahana was considered a great scholar by his contemporaries, both Johanan and Simeon ben Lakish looking upon him as an authority. He made use of the rich store of traditions which Rab had brought with him from the school of Judah Hanasi, although he did not permit himself to forfeit his own independence of thought (*Sanh.* 36b). Among the scholars who transmitted traditional lore in his name were Eleazar ben Pedath, Seiri, and Samuel ben Shillat. Rab's remark to Kahana not to disdain to skin a carcass in the street if necessity dictated (*Pes.* 113a) reveals the fact that Kahana was impecunious. He spent the last days of his life in Palestine, where he became a friend of the sons of Hiyya, Judah and Hezekiah, as well as of Simeon, the son of the Patriarch Judah Hanasi. Kahana died in all probability in Palestine. The Palestinian Talmud usually calls him simply Kahana, without the title Rabbi.

2. Kahana, a pupil of Rab, was of the second generation of Amoraim (about 250 to 280 C.E.). He is the hero of many legends, and transmitted and explained many Halachoth (legal decisions) in the name of Rab and Samuel; he is thus mentioned in the Talmud more frequently than the other Kahanas. He was the disciple of Huna, who became head of the academy of Sura in the middle of the 3rd cent. When he was still quite young, Kahana fled from Babylonia for fear that the Persian government might call him to account in a case involving a person who had been denounced to the government and who had been defended by Kahana (*B.K.* 117a). On the advice of his teacher he went to Palestine, intending to enter the school of Johanan, who at that time was already an old man. On his arrival, however, his great talents were quickly discovered by Simeon ben Lakish, who was Johanan's chief pupil and colleague, and the former recommended Kahana to Johanan with the words, "A lion has come from Babylonia" (*B.K.* 117a). At first Johanan had several misunderstandings with Kahana, who felt that he was not properly appreciated. As a result, even when Johanan eventually came to regard him at his proper value and gave him the promotion which he had desired, Kahana did not remain very long in Palestine, where he never felt at home. Kahana transmitted many laws in the name of both Johanan (*Sab.* 85b) and Simeon ben Lakish (*Sab.* 63a).

3. Kahana, a pupil of Raba and of Rabbi Judah, and an Amora of the fifth generation (about 335 to 370 C.E.). He was of priestly descent. He resided in Pum Nahara, Babylonia, where he conducted an academy (*M.K.* 27a; *B.B.* 22a). However, his importance consists chiefly in the fact that he was the teacher of Ashi (d. 427), the editor of the Babylonian Talmud; Ashi reports in a number of passages in the Talmud as to the procedure and Halachic discussions at Kahana's academy, and on Kahana's point of view with reference to various Halachic questions. Other disciples of Kahana's were Aha bar Raba, and the two grandsons of Raba, Aha and Nanai. Two of the sages who handed down traditions in his name were Joseph ben Hiyya (*Yeb.* 17a) and Rabbah. Rabbi Isaac referred to Kahana as Rabbi. Kahana was a frequent visitor at the academy of his elder contemporary Zebid of Nehardea, with whom he often discussed Halachic matters (*Keth.* 40a; *Yeb.* 18b); at Zebid's funeral, Kahana delivered the eulogy (*M.K.* 27b). Kahana ap-

parently also resided in Palestine for a while, and for this reason certain investigators have held that he was the same person as the Kahana who was the pupil of Rab and was forced to emigrate to Palestine; however, this would appear to be a chronological impossibility. ABRAHAM I. SHINEDLING.

Lit.: Frankel, Z., *Mebo Hayerushalmi* (1870) 109-10; Halevy, Isaac, *Doroth Harishonim,* vol. 2 (1901) 228 et seq.; *Otzar Yisrael,* vol. 5 (1911) 260; Hyman, Aaron, *Toledoth Tannaim Veamoraim,* vol. 3 (1910) 841-49; *Encyclopaedia Judaica,* vol. 9 (1932) cols. 753-57.

KAHANA, ABRAHAM, scholar, b. Skomorochy, near Zhitomir, Russia, 1874. He lived until about 1922 in Kiev, when he settled in Tel-Aviv, Palestine, as teacher and librarian. Kahana's first works were in the field of Italian Jewish history; he published a biography of Moses Hayim Luzzatto (1898) and *Koroth Hayehudim Beroma* (History of the Jews in Rome; 1901). In 1903 he began to publish the Hebrew Bible with a commentary in the same language, written by himself and such other scholars as Hirsch Perez Chajes, Armand Kaminka, Samuel Krauss, Felix Perles, Max L. Margolis and Hirshler. He compiled anthologies of source materials for Jewish history (*Sifruth Hahistoriah Hayisraelith,* 2 vols., 1922-23) and Hasidism (*Sefer Hahasiduth,* 1922), and edited the autobiography of Judah Aryeh of Modena, the travel diary of David Reubeni, and made a new edition of the Mantua *Josippon* (1896-1913). His other works include: *Rabbi Yisrael Baal Shem Tob* (1900), a biography; *Maasiyoth Rabbi Nahman Mibratzlav* (1922); a Hebrew grammar (1901) and a Russo-Hebrew dictionary (1908); *Hasefarim Hahitzonim* (3 vols., Tel-Aviv, 1936-37), a translation, with commentary, of the Apocrypha, in collaboration with other scholars.

KAHANA (KOHN), DAVID, scholar, b. Odessa, Russia, 1838; d. Odessa, 1915. He contributed notable works on subjects in Jewish history, especially those dealing with Sabbatai Zevi and his predecessors, and with the Frankist movement, Cabala and Hasidism. He edited the autobiography of Jacob Emden (*Megillath Sefer*), the poems of Abraham ibn Ezra and Solomon Sharbit Hazahab, and one part of H. J. Gurland's collection, *Lekoroth Hagezeroth Beyisrael;* to each of these he wrote a preface and explanatory notes.

KAHANE, ARTHUR, dramaturgist and novelist, b. Vienna, 1872; d. Berlin, 1932. After many years of unsuccessful efforts to win fame by writing, Kahane was engaged, in 1905, by Max Reinhardt as dramaturgist of the Deutsches Theater in Berlin. He became Reinhardt's adviser on literary questions, and he was regarded as a reliable adviser of actors and dramatic authors. He edited the *Blätter des deutschen Theaters* and published *Tagebuch eines Dramaturgen* in 1928. His novel *Der Schauspieler,* published in 1925, dealt with his knowledge of the stage. In 1931 Kahane published *Das Judenbuch,* professing solidarity with the Jews but rejecting the Jewish religion. At the age of nineteen he had retired from the Jewish community, but was not baptized. One chapter of *Das Judenbuch* is devoted to the thorough examination of the character of Shylock; Kahane denies Shylock shows Jewish traits.

KAHANOVITSCH, PINKHOS, poet and novelist (pseudonym, "der Nistor," "the mystic"), b. Berdichev, Russia, 1884. He began his literary career in 1907 when he published a small volume of early symbolist prose poems, *Gedanken un Motiven* (Thoughts and Themes; Vilna, 1907). Immature and uneven in style, yet it was original, replete with neoteric ideas. This together with his next volume, *Hecher fun der Erd* (Above the Earth; Warsaw, 1910), a collection of short stories, revealed his prime characteristic: Hasidic and folk fantasy imbued with mystic symbolism.

His Cabalistic manner and Biblical vein, further evidenced in a book of poems, *Gesang un Gebet* (Song and Prayer; Kiev, 1912), were a significant contribution to Yiddish literature. These meditative lyrics exerted a strong influence upon many of the Yiddish poets who were later to emerge as the first Soviet Yiddish poets. They were impressed by the contrasting modes of Kahanovitsch's style: an extraordinary sense of rhythm marked by poetic cadences which were at once subtle and intricate, clear and striking images, yet outlined against a mystic background.

The romantic element of the Yiddish folklore, so full of fantasy and symbolism, found expression in his *Meiselach in Versen* (Tales in Verse; Kiev, 1918), especially in his two volumes of prose, *Gedacht* (Fancies; Berlin, 1922). Here we find a wealth of new words and phrases of unusual syntactic structure, as well as an original synthesis of a refined individualistic style and a profoundly Jewish folkloric manner.

In *Fun Meine Gietter* (Among My Possessions; Kharkov, 1929), he attempted to convert his stories into the symbolism of man's social awakening. His book *Hoiptstedt* (Capitals; Kharkov, 1934) was written in the form of reportage and was the first attempt of its kind in Yiddish literature. It described the social reconstruction of the larger cities in the Soviet Union. *Die Mishpoche Mashber* (The Mashber Family; Kharkov, 1939) was the first part of a novel portraying life in the eighth decade of the 19th cent. This realistic work is original in style, combining the grotesque fantasy of his earlier works with modern realism. It marked a new phase in his writing.

N. B. MINKOFF.

Lit.: Baal-Mahshoves, *Geklibene Shriftn,* vol. 2, p. 81; Niger, S., *Yiddishe Velt,* vol. 1; Litvakov, M., *Bichervelt* (Kiev, 1919, no. 1); Oislender, N., *Shtrom* (1922, no. 1); Zeitlin, Aaron, *Bichervelt* (Warsaw, 1924, no. 1); Maisil, Nakhmen, *Noente un Vaite* (1924).

KAHINAH DAHIYAH BINT THABITAH IBN TIFAN, a 7th cent. princess and prophetess, leader of the Djarwa, a Jewish tribe of Berbers living in the Atlas mountains of North Africa (modern Algeria). Details of her life are unknown, and since the word Kahinah itself means seer or prophetess, it may have been a designation of her rank rather than her name proper. Kahinah directed the struggle against the invading armies led by the Arabian general Hassan ibn al-Nu'man, who had conquered the Byzantine Empire. Kahinah's tribe repelled him, following her dictates of a scorched earth policy, and leaving only ruined cities and fields for the invader. In 701 or 702, five years after his defeat, Hassan returned with reinforcements. The increased strength of his armies, and the reputed enmity of Kahinah's own people against her because of the destruction to property caused by her orders, brought about her defeat in

battle. Kahinah herself is supposed to have been killed near a well, which was named "Bir al-Kahinah" in her memory.

Lit.: Kayserling, M., *Jüdische Frauen,* 73; Bloch, M., *Les vertus militaires des Juifs,* 50; *Encyclopedia of Islam,* vol. 2, part 1, pp. 626-27; Bataille, Rosette and Jean, *L'épopée berbère El-Kahina* (1935); Slouschz, Nahum, *Travels in North Africa* (1927).

KAHIRA, SIMEON, *see* KAYYARA, SIMEON.

KAHLER, ERICH, historian and author, b. Prague, 1885. His father, Rudolf Kahler, was president of the board of trustees of the Reunione Adriatica, and was ennobled by Francis Joseph. Kahler studied in Prague until 1900, when he moved to Vienna with his parents. Later he attended the Universities of Vienna, Munich, Berlin and Heidelberg, taking his Ph.D. degree at the University of Vienna. He settled in Munich in 1913, and remained there until he left the country in 1933, deprived of his citizenship and property by the Nazi regime. Between 1934 and 1938 he lived in Czechoslovakia, then in Switzerland. In 1938 he came to the United States, where in 1942 he was teaching history at the New School for Social Research in New York city.

While in Germany, Kahler was the author of *Über Recht und Moral* (1911) and *Das Geschlecht Habsburg* (1920), as well as of two volumes of poetry. *Israel unter den Völkern* (1936) discusses the position of the Jews in the 20th cent. Kahler rejects the concept of race and acknowledges only a common origin, considering the Jews a wandering transcendent group. The volume tends to indicate Palestine as the Jewish homeland. The official German attitude toward the Jews is regarded as only a protest of German physical resentment expressed in an ideological fashion. In *Der deutsche Character in der Geschichte Europas* (1937) Kahler expands on this thesis, and goes further to say that the mutual failure of Germanism and Europe to find their relationship toward one another leads from catastrophe to catastrophe and bears within it the danger of destroying the continent.

FELIX KAHLER, cousin of Erich (b. Prague, 1880), was an industrialist. His father, Max Kahler, had been president of the Prague Exchange and president of the board of trustees of the Bohemian Union Bank of Prague. Felix Kahler, who was ennobled by Francis Joseph, was president of the Bohemian Copper Mines and counselor of the Prague Chamber of Commerce. Under the pen name of Felix Kilian, he did some writing. In 1942 he was living in Cincinnati.

KAHLER, EUGEN VON, artist, b. Prague, 1882; d. Prague, 1911. He studied painting from 1901 to 1905 in Munich, then the cultural capital of Germany. In 1907 he lived in Paris, where he came into contact with the more cosmopolitan art of the French post-impressionists. The following year he traveled to Egypt.

He came under Oriental influences while in Africa, and his work of that period foreshadowed the expressionist revolution which was soon to take place in European art. Forsaking the scientific formulae and cold realism of the prevailing impressionism, he passionately painted exotic landscapes, Oriental figures, and fantastic arabesques. A number of his paintings hung in the galleries of Munich, Prague, and Vienna before they were removed from the walls, together with all other art by Jews, by order of the Nazi government from 1937 on.



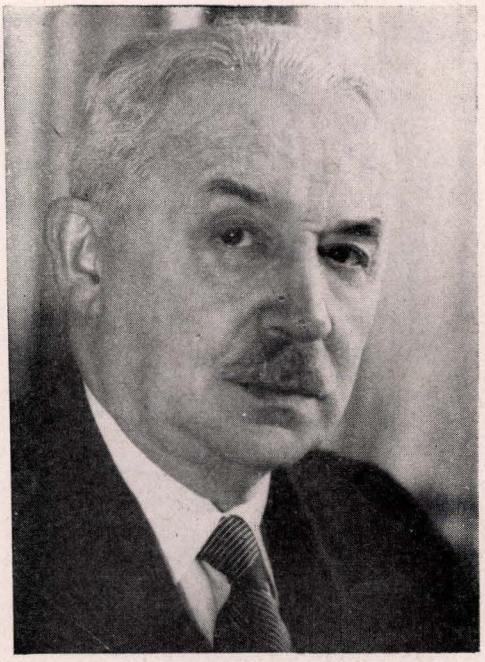
Albert Kahn

Kahler was also the author of prose and poetry fragments, published posthumously in Leipzig (1914).

KAHN, ALBERT, architect, b. Rhaunen, Germany, 1869. He was educated in German elementary schools, and in 1881 he came to the United States. He was an apprentice with the architectural firm of Mason and Rice of Detroit, Mich., for thirteen years, and in 1890 and 1891 he traveled in Europe on an American Architect scholarship.

From 1894 on he lived in Detroit, where he was considered a talented young industrial architect. He made a special study of the problems connected with building automobile factories, and was rewarded with commissions from the largest concerns. He designed plants for the Hudson and Ford Motor Companies, the Packard Motor Car Company, and the Burroughs Adding Machine Company. He also designed a number of newspaper buildings, including the Brooklyn branch of the New York *Times,* the Detroit *News,* and the Detroit *Free Press.* He designed the General Motors Building in Detroit (1921), one of the few modern American structures which successfully combines functional streamlining with the grace of the old European style. In 1930 he was engaged by the Soviet Union to work on a gigantic project for the construction of manufacturing plants at the mouth of the Volga River that cost $100,000,000; these factories were still unaffected in October, 1941, by the ravages of the second World War. His staff of assistants stayed on for a number of years to supervise the industrial construction of the second five year plan.

Lit.: *Reader's Digest,* Feb., 1942, pp. 22-26.



Bernhard Kahn

Kahn was a public-spirited man, and his achievements were recognized by his profession and by the government. During the first World War he served as an architect in the aircraft construction division of the Signal Corps. He was awarded a silver medal by the Architectural League of New York in 1929. In 1928 he was vice-president of the Detroit Institute of Fine Arts. The French government appointed him a chevalier of the Legion of Honor in 1937.

KAHN, ALEXANDER, lawyer and newspaper executive, b. Smolensk, Russia, 1881. He was brought to the United States in 1893. He studied law at New York University Law School (LL.B., 1903), and was admitted to the bar of the state of New York in 1903. For two years after graduation he was assistant to a member of the faculty of the law school. He commenced the practice of law in 1905.

Kahn was a candidate of the Socialist Party for justice of the New York Supreme Court (1922). From 1923 on, he was a director of the Rand School of Social Science in New York city. In 1939 he was elected general manager of the New York *Jewish Daily Forward,* the Yiddish Socialist newspaper, to succeed Baruch Charney Vladeck, and was still serving in that capacity in 1942.

From 1916 to 1918, Kahn was chairman of the People's Relief Committee, which raised $7,000,000 for war sufferers. In 1919 he became a member of the executive board of the Hebrew Sheltering and Immigrant Aid Society of America, and for many years was a vice-chairman of the American Jewish Joint Distribution Committee. In 1929 he was appointed a non-Zionist member of the administration committee of the American representatives of the Jewish Agency for Palestine, and was also a member of the National Labor Committee for Palestine. He was a director of the American Jewish Joint Agricultural Corporation and of the American Society for Jewish Farm Settlements in Russia. He was the author of a number of pamphlets on economics and Socialism.

KAHN, BERNHARD, welfare worker, b. Oscarham, Sweden, 1876. He spent his early youth and received his elementary and high school education in Fulda, Germany, received his LL.D. degree (1899) from the University of Würzburg, and then continued studies at the University of Munich.

Kahn entered upon his career as a welfare worker in 1904 when he became the general secretary of the Hilfsverein der Deutschen Juden in Berlin. In that capacity he was to meet some of the grimmest emergencies ever encountered by a Jewish welfare worker. For eighteen years, until 1921, he carried out the Hilfsverein's program of relief and assistance to the tens of thousands who poured out of Europe into the United States. As a director of the Central Office for Jewish Emigration in those years, Kahn supervised the expenditure of over $10,000,000 in relief and emigration assistance. During the same period he was active in establishing a large-scale educational program in the Balkans and in Palestine.

Particularly in 1914, when war broke over Europe, Kahn's post became a crucial one for world Jewry. As the War spread and as its effects of terror, famine and persecution became fully felt, the tide of emigration which Kahn and his co-workers were called upon to face grew to flood proportions. During the War years he cooperated with the relief work which the American Jewish Joint Distribution Committee was performing with the knowledge of both belligerents and with the assistance of neutrals.

With the coming of the troubled peace of 1918, new problems faced the Jews of Europe—problems of settlement and rehabilitation as well as relief and emigration. In 1920 Kahn undertook to direct the refugee department of the Joint Distribution Committee, and in 1924 he was made its European director. He served long enough in this position to see Germany, once his relief headquarters, become a scene of new and more desperate emergencies. Throughout the years he spent at this post he administered more than $50,000,000 of relief funds.

At the time he became the European director of the J.D.C. he accepted also the managing-directorship of the American Joint Reconstruction Foundation, founded by the J.D.C. and the Jewish Colonization Association to promote credit cooperatives as economic mainstays for the Jews of Eastern and Central Europe. Operating in Belgium, Czechoslovakia, Estonia, Finland, Greece, Latvia, Lithuania, Poland and sections of Roumania and Turkey, these free loan banks formed the foundation on which many Jews sought to rebuild their lives after the first World War. The depression and recurrent waves of anti-Semitism, which limited business opportunities for Jews, increased the importance of the Foundation. By 1938, the last year of Kahn's directorship, the Foundation was operating 687 such societies with a membership of 191,000 small businessmen, farmers and artisans. Under Kahn's guidance the Foundation granted a total of 5,052,000 loans aggregating $581,000,000.

In 1939 Kahn became the honorary chairman of the European executive council of the J.D.C. He was

also a director of the Keren Hayesod (Palestine Foundation Fund), treasurer of the Dominican Republic Settlement Association, member of the administrative committee of the Palestine Economic Corporation, managing director of the Central Bank of Cooperative Institutions in Palestine, Ltd., and member of the council of the American Joint Reconstruction Foundation.

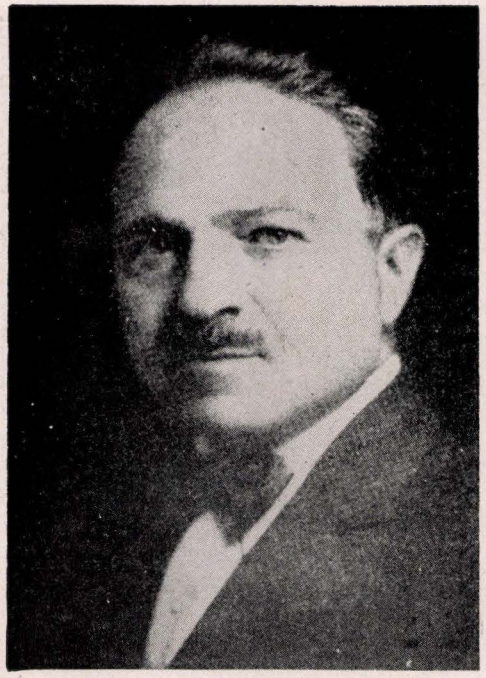
ROMAN SLOBODIN.

KAHN, ELY JACQUES, architect, b. New York city, 1884. He studied at Columbia University (A.B., 1903; B.Arch., 1907) and at L'École des Beaux Arts in Paris (Architecte Diplômé par le Gouvernement Français, 1911). He won an award in painting at the Salon des Artistes Français in 1910, and in the following year was awarded the Prix Labarre at L'École des Beaux Arts.

Kahn designed many structures, principally in New York city: office buildings, including the buildings at 120 Wall Street, 111 John Street, 1400 and 1410 Broadway, 2 Park Avenue, and the Squibb Building; department stores, including the Jay-Thorpe Building (the design for which was awarded the gold medal of the Fifth Avenue Association in 1922), the Bergdorf Goodman Building, and the Bonwit Teller Building; buildings for particular industries, such as the Film Center Building and the Furniture Exchange Building; and buildings for particular uses, for example, the Industrial Arts Building at the Century of Progress Exhibition in Chicago (1933-34), the United States Appraisers Building in New York city, the Hospital for Joint Diseases there, and a municipal asphalt plant. Of particular interest to Jews is his design for the building in which are the offices of the Jewish Federation for the Support of Philanthropic Societies of New York City. Kahn designed also shops, showrooms, homes and garages.

He has been called a modernist. Certainly, like other modernists, he found plain surfaces beautiful. He believed that "fine proportion, balance of mass, and agreeable color of material" were more important than "curious inserts of tile, bits of carving, or a mongrel door." Kahn tried to solve his architectural problems directly, without the "heavy and deadly practice of copying" ancient designs and with a thorough understanding of his materials; using, for example, the strength of steel and reinforced concrete to dispense with the arch, and the beauty of the surface of marble, glass, or other material as sufficient ornament.

Kahn also taught the history and principles of design, and lectured on architecture. He was professor of architecture at Cornell University in 1915, and an instructor of design in New York University (1933), lectured at the Metropolitan Museum of Art in New York city on architecture, and was on the committee that cooperated with the American Industrial Art Exhibit of the museum in 1929. He was also chairman of the board of the Beaux Arts Institute of Design in New York city (1937). He was elected a fellow of the American Institute of Architects (1937), and was vice-president of the Architectural League (1930). He is the author of *Design in Art and Industry* (1935). In 1941 Kahn was appointed special consultant to the Federal Security Agency, which supervised the construction of 300 cantonments for recreation centers for soldiers. In 1942 he was president of the Municipal Art Society.



Ely Jacques Kahn

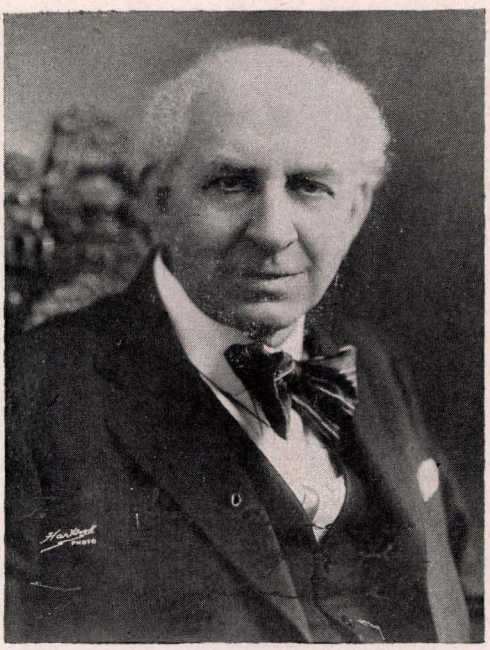
BEATRICE JOSEPHI KAHN, who became the wife of Ely Jacques Kahn in 1938 (b. Chicago, 1890), was active in Jewish communal affairs. She was president of the New York section of the National Council of Jewish Women from 1935 to 1940, chairman of the women's division of the Joint Distribution Committee's campaign in 1937, and in 1941 she was appointed chairman of the Greater New York Army and Navy Committee of the Jewish Welfare Board. In 1940 she became vice-chairman of the Executive Committee of the National Council of Jewish Women, and was still serving in that capacity in 1942.

CHARLES REZNIKOFF.

Lit.: Ely Jacques Kahn (1931; one of a series of studies of contemporary American architects; containing excerpts from his writings in art and architectural publications and photographs of buildings designed by him as well as details of such buildings).

KAHN, FRITZ, physician and author, b. Halle, Germany, 1888. His father, Arthur Kahn (1850-1928), also a physician, was a communal worker and the author of novels depicting Jewish life. Fritz Kahn wrote works dealing with medical subjects, his chief work being *Das Leben des Menschen* (4 vols., 1922-29); among his other productions were *Die Milchstrasse* and *Die Zelle*. In 1924 he became editor of the *Sammelblätter jüdischen Wissens,* and edited the department of natural sciences in the *Encyclopaedia Judaica*. His *Die Juden als Rasse und Kulturvolk* (1920) is a refutation of anti-Semitic writings, especially those of Houston Stewart Chamberlain. After the rise of the Nazis to power in 1933, Kahn emigrated to the United States.

KAHN, GUSTAVE, French poet, b. Metz, France, 1859; d. Paris, 1936. He studied at the École des Chartes and the École des Langues Orientales Vivantes in Paris, but left these schools in order to enter the



Julius Kahn



Florence Prag Kahn

literary struggle between the Parnassiens, who advocated precision in expression, and the Symbolists, who believed in suggestion. As a supporter of the Symbolists, Kahn edited the *Revue indépendante*. In 1881, he began his period of service with the French army in Africa, and remained there until 1885. After returning to Paris, he founded the literary review *La vogue* (1886) and published a collection of lyrical poems, *Les palais nomades* (1887).

Kahn was one of the earliest proponents of "vers libre" in France, and did much to popularize the untraditional poetic form of irregular versification. The theory of the "free verse" is expounded by Kahn in the preface to a collection of his early poems, *Premiers poèmes* (1897). Kahn was among the first to proclaim the innocence of Alfred Dreyfus, and the Dreyfus period strengthened his solidarity with Judaism. During the first World War Kahn was a co-worker of Léon Blum, then under-secretary of state. From 1924 until his death, Kahn edited the *Menorah,* a French Zionist periodical. In 1926 he published *Contes juifs,* a collection of humorous tales, and in 1929 *Images bibliques.* Kahn was also a recognized art critic, and published essays on Boucher, Fragonard, Rops and Rodin.

Lit.: Charpentier, Jacques, *Le symbolisme* (1927); Herold, A. Ferdinand, "Gustave Kahn," *Mercure de France,* Dec. 1, 1936; "Un portrait de Gustave Kahn au Musée de Metz," *ibid.,* Aug. 15, 1939; Walch, G., *Anthologie des poètes français,* vol. 2 (1932) 380-90; Bever, A. Van, and Légrand, P., *Poètes d'aujourd'hui,* vol. 2 (1929) 49-58.

KAHN, JULIUS, actor and Congressman, b. Kuppenheim, Baden, Germany, 1861; d. San Francisco, 1924. His parents arrived in the United States in 1866 and settled in San Francisco. Here Kahn attended the public schools. Interested in the stage, at the age of nineteen he entered upon a theatrical career which lasted for ten years. During that period he acted with such outstanding theatrical personalities as Edwin Booth, Joseph Jefferson and Clara Morris.

In 1890 Kahn began the study of law. Two years later he was elected a member of the California State Legislature, and upon the completion of his term, in 1894, he was admitted to the bar. He established a private practice in San Francisco.

An active member of the Republican party, Kahn was elected to the United States House of Representatives in 1898, and served continuously until 1924, except for a two-year interruption (1903-4, the Fifty-Eighth Congress). Upon his death his wife, Florence Prag Kahn, was elected (1925) to succeed him.

In Congress Kahn, although a Republican, was a leading supporter of the foreign policy of President Woodrow Wilson (1913-21). He was in favor of the Selective Service Act of 1917, and during the first World War served on the House Committee on Military Affairs. In 1921 he was elected chairman of that committee.

Kahn was also actively interested in Jewish affairs. A member of Congregation Emanu-El of San Francisco, he was instrumental in founding the Jewish Educational Society, the first organization of its type on the Pacific coast. He was opposed, however, to Jewish nationalism, believing deeply that the mission of the Jewish people was religious rather than political. Thus he rejected the concept of a revived Jewish nationalism. In 1919 he cabled President Wilson, then at the European Peace Conference in Versailles, protesting the organization of a Jewish state in Palestine. That same year he was a member of a Commission sent to the Peace Conference by the Union of American Hebrew Congregations and the Central Conference of American Rabbis to urge the inclusion of a Universal Religious Liberty clause in the Covenant of the League of Nations.

FLORENCE PRAG KAHN (b. Salt Lake City, Utah, 1868), wife of Julius Kahn, was a member of Congress. Her parents moved to California in 1869 and settled in San Francisco. She was educated in the city public

schools and later attended the University of California at Berkeley, graduating in 1887. From that year until her marriage in 1899 she was employed as a teacher in the San Francisco high schools.

Mrs. Kahn was elected a Representative (as a Republican) of San Francisco to the Sixty-Ninth Congress, in 1925, to fill the vacancy caused by the death of her husband. She was thus the first Jewish woman to sit in the United States Congress, and was reelected for subsequent terms, serving without interruption until 1937. In 1929 she was appointed a member of the House of Representatives Committee on Military Affairs.

KAHN, LÉON, editor and author, b. Paris, 1851; d. Paris, 1900. He was general secretary of the Consistoire Israélite of Paris, and for a number of years chief editor of the French Jewish weekly *L'univers Israélite*. Kahn wrote several valuable works on the history of the Jews in Paris, including: *Histoire des écoles communales et consistoriales des Israélites de Paris* (1884); *Les juifs à Paris depuis le sixième siècle* (1889); *Les juifs de Paris au dix-huitième siècle* (1894); *Les juifs de Paris pendant la révolution* (1899).

KAHN, LEOPOLD, attorney, b. Suczawa, Galicia, 1859; d. Vienna, 1909. Kahn joined the Zionist movement immediately after Theodor Herzl made his first appearance in 1897, and became one of the latter's closest friends. He served as a member of the Inner Actions Committee of the Zionist Organization from 1899 to 1905, and fostered every effort to arouse interest in Hebrew culture in Vienna. Kahn, noted as an unusually brilliant Zionist orator and propagandist, published several books on Zionism, including *Warum* (1906) and *Durch Wahrheit zum Frieden* (1908). Assisted by his wife Sidonie, he aided in the organization of the first Jewish Toynbee Halls in Vienna.

KAHN, MAX, physician, b. Russia, 1887; d. New York city, 1926. He came to the United States in 1897, and after receiving an elementary education in the New York public schools entered Cornell University, where he received a medical degree in 1910. He continued his studies at Columbia University (A.M., 1911; Ph.D., 1912). Shortly thereafter he was appointed instructor in biology at the College of Physicians and Surgeons of Columbia University, and later (1919) became an associate professor in the department of biochemistry at that institution. In 1912 Kahn organized the Department of Physiological Chemistry at Beth Israel Hospital, in New York city. His researches on diabetics led to his inventing of a synthetic fat, known as intarvin, which is a valuable remedy in the treatment of that disease. He was known also for his work on the chemistry of the human body. He wrote a number of works on internal diseases.



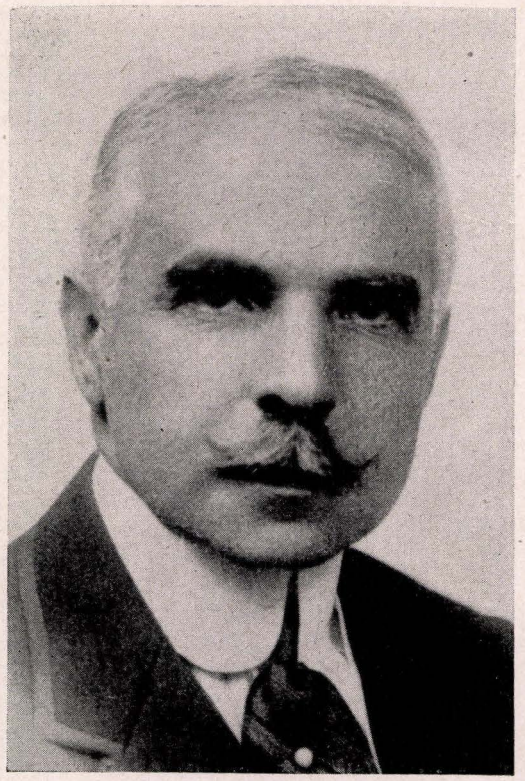
Max Kahn

KAHN, MAYER, b. Nancy, France, 1848; d. New Roads, La., 1924. At the age of ten he came to Louisiana with his parents. He went back to France during the Franco-Prussian War, and returned to Louisiana afterwards and settled in Assumption Parish. During the administration of Governor William P. Kellogg he was elected a State Senator, serving two terms, from 1881 to 1888. In 1899 he was appointed Colonel of the Mint at New Orleans by President William McKinley, and served in that capacity until 1904.

KAHN, MORTON CHARLES, bacteriologist, authority on public health, and explorer, b. Montgomery, Ala., 1895. He studied at Cornell University (B.S., 1916; Ph.D., 1924) and Columbia University (M.A., 1917). In 1924 Kahn discovered a single cell method of isolating bacteria, and in 1929 the life cycle of the tubercle bacillus. He taught the subject of public health, including preventive medicine, at Cornell University Medical College; from 1919 to 1926 he was an instructor, from 1927 to 1928 an associate, from 1928 to 1934 assistant professor, and from 1934 on associate professor. He was still serving in that capacity in 1942.

Kahn was a scientific assistant in a field investigation of malaria for the United States Public Health Service in 1922, and a research associate employed by the Huntington Fund for Cancer Investigation from 1922 to 1936. In 1931 he was engaged by the health department of New York city to study, and prevent the spread of, an epidemic of infantile paralysis. He made a tuberculin survey and a study of tuberculosis for the government of Cuba in 1937 and was decorated with the order of Carlos Finlay.

Kahn was a member of scientific expeditions that studied tropical diseases in Costa Rica in 1923 and in British Guiana in 1925, under the auspices of Cornell University Medical College. He was the leader of expeditions in Dutch Guiana in 1927, 1928, 1930, and 1936, to study tropical diseases and tuberculosis among the Bush Negro under the auspices of Cornell University Medical College and the American Museum of Natural History. He brought back articles expressive of the life of the Bush Negroes in South America to become part of the African exhibit of the museum. Among information of particular interest to Jews, he revealed that in the clan of negroes whose ancestors worked for a planter named Levi, whatever is taboo is called "trefar"—akin to the Hebrew *tref* and *terefah* for whatever is not kosher. Kahn described some of his experiences and discoveries in *Djuka—The Bush Negroes of Dutch Guiana* (1931).



Otto Hermann Kahn

KAHN, OTTO HERMANN, banker and art patron, b. Mannheim, Germany, 1867; d. New York city, 1934. His first association with banking was in Karlsruhe in 1883. Five years later he went to London, where he worked with the Speyer banking firm. Coming to New York city in 1893, he was first connected with the Speyer branch in that city, then, in 1867, joined Kuhn, Loeb and Company.

Kahn had studied music in his youth, and his love for the art soon engaged him in the nascent cultural life of the early 20th cent. American community. He was elected chairman of the board of directors of the Metropolitan Opera Company in 1903. In 1917 he was made president, and continued to serve in that capacity until 1931, when he resigned. Kahn also personally subsidized many theatrical ventures. He was partly responsible for the visit to the United States of the Diaghileff Ballet in 1918 and for the 1923 American season of the Moscow Art Theatre. The Max Reinhardt productions in the United States during 1928 were also made possible by Kahn's patronage. Kahn supported a repertory season of Yiddish plays under the direction of Mark Schweid in 1930 to 1931, and was helpful in the visit of the *Habimah* (1927).

Kahn often made it clear that he had deliberately chosen patronage of the arts instead of other philanthropies, both Jewish and general, because the other philanthropies found supporters more easily. Despite his lack of official affiliation with Jewish religious institutions, Kahn repudiated rumors that he had left the Jewish faith, and was buried according to the Jewish ritual. He was the author of *Right Above Race* (1918); *Our Economic and Other Problems* (1920); and *Of Many Things* (1926).

KAHN, REUBEN LEON, bacteriologist, b. Svir, near Kovno, Lithuania, 1887. His father was a cantor. He was brought to the United States at the age of twelve. He studied at Valparaiso (Ind.) University (A.B., 1909), Yale University (M.S., 1913), and New York University (D.Sc., 1916).

Kahn was a bacteriologist with the department of health in New York city from 1913 to 1914, research chemist with the Harriman Research Laboratory in New York city from 1916 to 1917, and immunologist with the Michigan department of health at Lansing from 1920 to 1928. During the first World War he was an officer (first lieutenant, 1917-18; captain, 1918-19) in the Sanitary Corps of the United States Army. From 1928 on, he was assistant professor of bacteriology at the University of Michigan and director of the laboratories of the university hospital, and in 1942 was still serving in these capacities.

In 1923 Kahn originated, and subsequently (1923-28) developed, the Kahn test, a blood test for the detection of syphilis, a test now employed throughout the world. It was adopted by the United States Navy. He received the annual award ($1,000) of the American Association for the Advancement of Science in 1933 for his paper "Tissue Reactions in Immunity." In this he presented evidence that the skin has an immunity to disease much greater than that of blood and is itself an immunizing agent.

Kahn was invited to participate in the serological conferences of the health committee of the League of Nations at Copenhagen in 1928 and at Montevideo in 1930. He was invited also to the immunological conference of the Royal Academy of Italy at Rome in 1933. He received a gold medal in 1937 from the Phi Lambda Kappa Medical Fraternity for his contributions to medical science.

He is the author of *Serum Diagnosis of Syphilis by Precipitation* (1925), *The Kahn Test—A Practical Guide* (1928), *Tissue Immunity* (1936; including evi-



Reuben Leon Kahn



Zadoc Kahn

dence that the skin keeps infection localized until the blood can bring up its phagocytes in sufficient quantity), and *Interpreting the Serology of Syphilis* (1940).

Among his other Jewish activities, Kahn was faculty adviser at the University of Michigan Hillel Foundation.

KAHN, ROBERT, composer and teacher, b. Mannheim, Germany, 1865. A pupil of Lachner and of Rheinberger, he began his career as a concert pianist. In 1891, he founded the Ladies' Choral Union in Leipzig, and in 1893 he was appointed professor of piano at the Berlin Hochschule. In 1917, he was appointed member of the Academy of Fine Arts, Berlin. As a composer, he is best known for his chamber music works, which enjoyed great popularity in Germany and received numerous performances by most of the leading chamber music ensembles. He is also a composer of piano works, choral music, and smaller compositions for orchestra. In 1931 he retired.

KAHN, ZADOC, chief rabbi of France, b. Mommenheim, Alsace, 1839; d. Paris, 1905. After receiving his training at the rabbinical school at Metz and the Séminaire Israélite at Paris, he was appointed director of the preparatory school of the latter. In 1867 he was appointed assistant to Chief Rabbi Lazard Isidor of Paris, and became Isidor's successor in the office when the latter became chief rabbi of France. His advancement was largely due to his masterly thesis, *L'esclavage selon la Bible et le Talmud.* Kahn was unanimously elected chief rabbi of France in 1889, shortly after Isidor's death, being the last chief rabbi to serve before the separation of church and state in France.

Kahn helped found and was later president of the Société des Études Juives, and was prominent in other Jewish organizations. He was active in philanthropy, and was largely responsible for the Refuge du Plessis-Piquet, an agricultural school for poor children, and for the Maison de Retraite at Neuilly for young girls. He cooperated with Theodor Herzl, and took an active part in Jewish defense at the time of the Dreyfus Affair.

In addition to numerous sermons and addresses, Kahn wrote *Études sur le livre de Joseph le zélateur* (1887) and *Titus d'après le Talmud et d'après l'histoire.* He was regarded with great esteem by the general population, and was made a chevalier (1879) and an officer (1901) of the French Legion of Honor.

Lit.: Weill, J., *Zadoc Kahn* (1912).

KAIDANOVER, AARON SAMUEL BEN ISRAEL (often called **MaHaRSHaK,** from the abbreviation of the Hebrew words Morenu Harab Rabbi Shemuel Kaidanover), Talmudist, b. Koidanovo, near Minsk, Russia, 1614; d. Chmielnik, Poland, 1676. A descendant of a prominent family of merchants, Kaidanover acquired a thorough rabbinical education in the Talmud school at Brest Litovsk, then became rabbi in Biala and later in Vilna, whither he escaped during the Chmielnicki uprising of 1648 to 1649. He was forced to flee again in 1656 as a result of the Swedish-Polish war, and settled in Kurow, near Lublin, where he became rabbi, but soon thereafter had to flee again because of further disorders in the land. Kaidanover lived through the horrors of the destruction of the Lublin Jewish community by the Cossacks, in the course of which his two younger daughters were killed, his possessions were plundered, and he himself barely escaped to Langenlois, in Lower Austria, where, in 1658, he became rabbi of a congregation of Polish refugees. Later he served as rabbi in Fürth, Bavaria, in Frankfort, Germany, and in other communities, and in the last years of his life in the city of Cracow and vicinity. Kaidanover died in Chmielnik, whither he had gone to participate in a district synod.

In his main work, the *Birkath Hazebah* (Blessing of the Sacrifice; Amsterdam, 1669), a commentary on the major part of the Talmudic order Kodashim, Kaidanover followed entirely new paths; concisely and in boldly critical manner he firmly established the text of the Talmud, Rashi and the Tosafoth in accordance with the readings in both the old manuscripts and in the published works, thereby utilizing the contextual coherence of these sources and giving his work sufficient corroborative support. He traced the sources and based his legal decisions on clear and forceful logic. His critical researches became the basis of the Frankfort on Oder edition of the Talmud, published in 1697 to 1699, and also of the Talmud edition published at Berlin and Frankfort on Oder from 1715 to 1722. Further commentaries and notes of his on Talmud and Pentateuch, characterized by scholarliness and their use of Halachic material, as well as commentaries on some of the codes, were published after his death by his son-in-law, by his son, and by others. These include the *Birkath Shemuel,* the *Emunath Shemuel,* and the *Tifereth Shemuel.* Important autobiographical information forming part of the descriptive accounts of the destruction of the Lublin Jewish community is contained in the preface to the second edition of his *Birkath Hazebah.*

Lit.: Lewin, Louis, *Die Judenverfolgungen im zweiten schwedisch-polnischen Kriege* (1901) 21-22; Horovitz, Marcus, *Frankfurter Rabbinen,* vol. 2, pp. 49-53; preface to Kaidanover's *Emunath Shemuel* (1884); Markon, in *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) 373 et seq.

KAI-FUNG-FOO, *see* CHINA.

KAIRWAN (also known as **Afrikiya** in Hebrew sources), a city of Tunisia, about eighty miles south of Tunis, sacred to the Mohammedans. According to some historians the city was founded in 670 C.E.; it was certainly in existence by then. Famous for its gardens and olive groves, Kairwan was first the capital of the province of Ifrikia in the empire of the caliphs, and then the chief city of the various dynasties that ruled the land. The Jewish community was most prosperous from the end of the 8th to the beginning of the 11th centuries. It had a synagogue, an academy of scholars, a cemetery, a fund for the poor, and it helped support the academies of Sura and Pumbeditha in Babylonia. Jewish captives were often ransomed by the community.

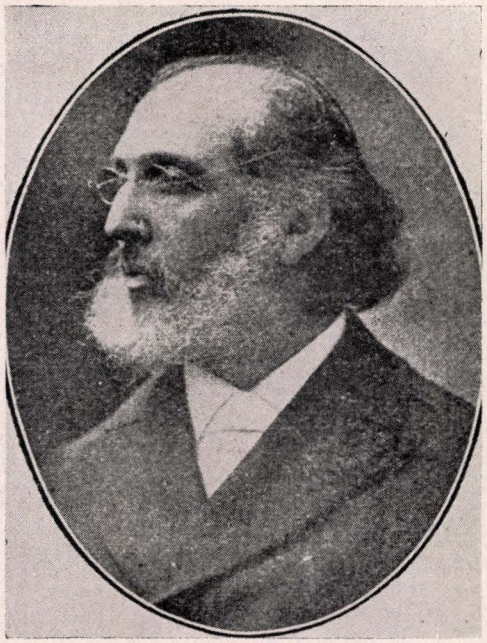
Kairwan was soon a center of Jewish learning and its scholars were famous for their Talmudical studies. Most prominent were Hushiel ben Elhanan (end of the 10th cent.), his son, Hananel, and Hushiel's contemporary, Jacob ben Nissim, and Jacob's son, Nissim. They corresponded with the Geonim of Babylonia about Torah and Talmud. Of this correspondence, the letter of Sherira ben Hanina, Gaon of Pumbeditha, is the source of much of the history of the Talmudic, post-Talmudic, and Gaonic periods; it was written in answer to the questions of Jacob ben Nissim relative to the origins of the Mishnah and Tosefta and the succession of Talmudical authorities.

Nissim was the last head of the academy of Kairwan. Soon after his death (about 1050), the city was attacked by the Bedouins. Many of the Jews fled to Tunis and settled there. In 1270, when Louis IX of France (Saint Louis) began a crusade against Tunisia, the religious fanaticism of the Moslems was aroused and they drove out of the city all, Jew and Christian, who would not become Mohammedans. It was not until 1881, when the French captured Kairwan, that Jews were again permitted within the city.

Kairwan had in 1942 about twenty thousand inhabitants, including several hundred Jewish families, as well as descendants of the Jews who became Mohammedans in the 13th cent. A number of these, although Moslems in other respects, still keep the Sabbath.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927). See also Assaf, S., "The Kairwan Jews in Modern Times," *Zion,* vol. 4 (1938-39) 89; Poznanski, S., "Anshe Kairuan," *Harkavy Festschrift* (1908) 175-220; Slouschz, N., *Travels in North Africa* (1927) 246-50.

KAISER, ALOIS, cantor and composer, b. Szobotist, Hungary, 1840; d. Baltimore, 1908. After receiving his secular education at the Realschule, he studied for the cantorate in conservatories in Vienna and Prague, and under the famous Salomon Sulzer. When Kaiser arrived in New York city in 1866, he was appointed cantor of Congregation Oheb Shalom in Baltimore, where he remained until his death. For many years he was president of the Society of American Cantors. Because of his rare services to the synagogue, he was the only non-rabbinical person elected to honorary membership in the Central Conference of American Rabbis. Among his more important compositions are the *Union Hymnal* (with William Sparger, at the request of the Central Conference), published in 1897 and for many years in general use in the Reform Jewish



Alois Kaiser

congregations of the United States; *Confirmation Hymns* (1873); *Memorial Service for the Day of Atonement* (1879); *Cantata for Simhat Torah* (with William Sparger; 1890); and *Souvenir of the Jewish Women's Congress at the World's Columbian Exposition* (1893). In all these works Kaiser gave particular expression to the traditional Jewish music of the synagogue and home as a protest against the tendency to secularize the music of the synagogue. In collaboration with three others, he published the *Zimrat Yah* (4 vols., 1871-86), containing music for Sabbaths and festivals.

Lit.: *Central Conference of American Rabbis Year Book,* vol. 18 (1908) 173-78.

KAISER, WILLIAM, Yiddish poet, b. Kovno, Lithuania (then Russia), 1876; d. New York city, 1939. He came to the United States in 1893, settling in New York city, and made his literary début that same year. His first poem, "Herbst" (Autumn), appeared in the *Yidishe Gazeten.* Thereafter his poems appeared in various Yiddish periodicals of the United States and Europe, including especially the *Folks Advokat* and *Hois-Fraind* (edited by M. Spector). A small collection of his poems, *Lieder un Poezie* (Songs and Poetry), was published in New York city (1895). He was for some time a member of the staff of the New York daily *Jewish Forward.*

Kaiser, who belonged to the school of social poets, regarded as a pioneer of Yiddish poetry in the United States, treated mostly themes of social significance. Several of his most effective poems describe the wretchedness of sweatshop toilers and their longing for the quiet, idyllic life in their Old World home-towns in Russia. During his later years Kaiser discontinued writing as a career.

Lit.: Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899) 116; Bassin, M., *Antologie,* vol. 2, pp. 116-17.

KAL VEHOMER, *see* HERMENEUTICS, TALMUDIC.



Bertha Rachel Kalich

KALAM, *see* PHILOSOPHY, JEWISH.

KALBA SABUA, *see* BEN KALBA SABUA.

KALCKREUTH, COUNTESS BABETTE (MEYER), Berlin society favorite and dilettante writer, b. Berlin, 1835; d. Berlin, 1916. She was the daughter of Adolf Meyer (d. 1870), silk-manufacturer and city councillor in Berlin. Her physical and intellectual attributes made Babette Meyer a favorite in Berlin society. She was closely connected with families of note in artistic life, as well as with representatives of the Prussian nobility, such as Countess Arnim, sister of Chancellor Bismarck. Emperor Frederick III, then crown prince, and his consort Princess Victoria were also her friends. She was, however, a devoted friend of Eduard Lasker and Ludwig Bamberger, heads of the Liberal Party, and toward the end of her life she was on close terms with Walther Rathenau.

Early in the 1870's, Countess Arnim introduced Babette Meyer to Bismarck, and during most of that decade the chancellor was a friend of hers. Toward the end of it, however, he broke with her, according to Bamberger, because of the jealousy of Princess Bismarck. Minister von Derenthal, however, believed that Babette lost Bismarck's favor because she defended her liberal friends against his wrath. Bismarck's sister remained friendly with Babette as long as she lived.

Although she was much courted, Babette did not marry until 1886. Her husband, Count Stanislaus Kalckreuth, director of the Academy of Arts in Weimar, was many years older than she. She divorced him after several years, but the count's children by his first wife remained devoted to their stepmother. She was baptized before her marriage, but she never mentioned the Christian faith, not even in her discussions with her friend Count Baudissin, professor of theology. The religious poems which she wrote referred only to the God of her ancestors.

Lit.: Baudissin, Wolf Wilhelm Graf, "Babette Gräfin Kalckreuth," *Deutsche Revue,* Aug., 1917, pp. 156-71; Bamberger, Ludwig, *Bismarcks grosses Spiel* (1929); Bunsen, Marie von, *Zeitgenossen, die ich erlebte* (1934); Kessler, Harry Graf, *Walther Rathenau* (1930); Werner, Anton von, *Erlebnisse und Eindrücke* (1913); Olfers, Margarete von, *Marie von Olfers* (1930).

KALE, *see* CHUFUT-KALE.

KALICH, BERTHA RACHEL, tragedienne, b. Galicia, Poland; d. New York city, 1939. She was a famous star of the Yiddish theatre, who later gained distinction also on the English-speaking stage. She was originally trained to be an opera singer at the Lemberg Conservatory. She made her operatic debut in 1890 at Lemberg, and in the following year joined the Bucharest National Theatre. Coming to the United States in 1895, she first appeared on the Yiddish-speaking stage in such productions as *The Delayed Wedding, East Side Ghetto, A Doll's House, Fedora,* and *Magda.* Her English-speaking debut was made in 1905 in *Fedora,* which was immediately followed by *Monna Vanna.* Her other successes included *The Kreutzer Sonata, The Unbroken Road, The Riddle Woman,* and George Bernard Shaw's version of a piece by Trebitsch, *Jetta's Atonement.* She retired from the stage in 1931 because of failing eyesight. In 1932 a testimonial performance was given in her honor at the Yiddish Art Theatre to celebrate the fortieth anniversary of her first appearance on the stage. A second testimonial was given in her honor at the Vanderbilt Theatre in 1934.

KALICH, JACOB, Yiddish theatrical producer and playwright, b. Rymanow, Galicia, 1895. After Kalich made the acquaintance of modern Jewish literature and of Zionism, he broke with the Hasidic tradition and environment in which he had been reared, and made his literary debut in a pamphlet "Tzum Yungen Dor." When portions of it were published in *Dos Neie Lemberger Tageblat,* he was compelled to flee from Galicia, and settled in Bucharest, Roumania, where he began his theatrical career, acting in minor parts in a Yiddish theatre and writing plays. Some of his one-act plays were produced by amateur groups. About the year 1912 he came to the United States, settling first in Boston, where he became owner of a Yiddish theatre. Thereafter he lived in New York city.

Kalich came into prominence after he wrote the play *Yankele* for Molly Picon. He was soon thereafter engaged as director of the Second Avenue Theatre, in New York, and as such he raised the standard of the Yiddish musical comedy by producing plays modern in their appeal, elaborately staged and fitted out with all the technical and artistic inventions of a Broadway show. In 1926 Kalich and the composer Joseph Rumshinski became owners of the theatre, producing plays starring Molly Picon. Kalich also wrote articles, poems and stories for the Yiddish press, and the plays *Reb Laizer, Jerusalem, Der Razer, Der Barg, Di Nekumeh, Der Tam,* and *Kinder Shpiel,* the latter a children's fantasy which was translated into German, Hungarian, Polish and Roumanian.

KALIR, ELEAZAR (also **Killiri** and **Hakaliri**), the most popular and prolific writer of Hebrew poems for the liturgy in the Middle Ages. Almost nothing is known about his personality, descent or even the exact era in which he lived; there are numerous legends about him, but scholars have been unable to determine exactly how much truth lies beneath them. His native



David Kalisch

place is given as Kiriath-sefer, in southern Palestine, but this is thought to be merely a disguise for some city outside of Palestine; among those suggested have been Calgari, Bari, Civita de Penna and Lettere in Italy, Byblos in Phoenicia, Pumbeditha and Sippara in Mesopotamia, and Bocherville in Normandy. The period in which he lived has been variously estimated at from the 7th to the 11th cent.; but the most probable date is the 8th or 9th cent.

More than 200 poems of Kalir are known, their material being based on the Haggadah and Halachah. They are written for the holidays, the special Sabbaths and for the Ninth of Ab, and they have been incorporated into the festal prayer-books (Mahzorim). Kalir uses Biblical Hebrew in masterly fashion, but creates word formations of his own which lend richness to his diction. In some instances his phrases are obscure and unintelligible, and his newly formed words sometimes violate the rules of grammar; for this last defect he was attacked by many scholars, notably Abraham ibn Ezra. The structure of his poems, however, became a model for later liturgical poems (Piyutim). He introduced new forms, especially that of rhymes, which became a feature of medieval Hebrew poetry.

Kalir's poems were enthusiastically received in Palestine, and were widely current in Italy, France, Germany and Poland. However, they were not incorporated into the liturgy of the Sephardic Jews. Commentaries were written to the poems, and they were even cited as an authority. Many of the hymns were translated: into German by Zunz, Sachs, Karpeles and others, and into English by Nina Davis (*Jewish Quarterly Review,* vol. 9, p. 29) and Mrs. Lucas (*Songs of Zion,* p. 60).

Lit.: Schechter, A., *Studies in Jewish Liturgy* (1930) 121 et seq.; Dembitz, L., *Jewish Services* (1898) 228; Waxman, M., *History of Jewish Literature,* vol. 1 (1930) 216-17.

KALISCH, ABRAHAM ABELE BEN HAYIM, Talmudist, b. Gumbinnen, East Prussia, Germany, 1635; d. Kalisz, Poland, 1683. He was known also as Abraham Abele ben Hayim Levi, Abraham Abele Gombinner, and Abraham Abele Gombinner ben Hayim Kalisch; he was called also Gombiner, after his birthplace. Kalisch was the author of the commentary on the *Orah Hayim* which appeared after his death under the title of *Magen Abraham* (The Shield of Abraham; Dyhernfurth, 1692). This commentary, printed together with the *Orah Hayim,* and itself the object of several commentaries, is of great significance for the ritual of the German and Polish Jews especially. Kalisch is often called Magen Abraham, after his most important work. Despite his great learning, he contented himself with the position of a Dayyan (judge) in Kalisz, where he passed almost his entire life.

Lit.: Michael, H. J., *Or Hahayim* (1891) 94; Lewin, "Beiträge zur Geschichte der Juden in Kalisch," *Harkavy-Festschrift* (1908) 160 et seq.

KALISCH, DAVID, author, b. Breslau, Germany, 1820; d. Berlin, 1872. Apprenticed in a furniture warehouse in Berlin, Kalisch continued for a time in the furniture business, but in 1844 he decided on a literary career. He went to Paris, hoping to earn a living as a correspondent for German newspapers, but he was disappointed. He was compelled to work in a factory and became ill, so that he might have starved in Paris had not Heinrich Heine supported him. In 1846 Kalisch went to Leipzig and began to achieve some journalistic success. Two years later he went to Berlin, where he established the satirical weekly *Kladderadatsch.* Immediately he became popular. The *Kladderadatsch* was the most efficient weapon possessed by the democratic elements in Prussia, and Kalisch's humor was artistic enough to captivate even the victims of his satire. The king of Prussia awaited the new issues of the magazine impatiently, and the czar of Russia was said to have learned Kalisch's satirical poems by heart. Nevertheless, the Prussian police prosecuted Kalisch and his collaborators. Kalisch was banished for some time, and more than once was sentenced for offense against the sovereign or other princes. Later on, Bismarck was also both an admirer and prosecutor of the *Kladderadatsch.* After Kalisch's death, the magazine became reactionary. In 1933 it turned to the support of Nazism.

Kalisch, although born in Breslau, was generally considered the typical representative of Berlin's popular wit and humor. Many of his sayings have become adages. He created some figures in the *Kladderadatsch* which personify the "true Berliner." He also created a new dramatic genre, the *Berliner Posse,* a peculiar kind of popular farce. Kalisch was the father of the German political couplet and a master of dramatic buffoonery. His farces, among them *100,000 Thaler, Berlin, wie es weint und lacht, Der gebildete Hausknecht,* and *Einer von unsere Leut,* were frequently revived in the Berlin theatres until the Nazis came into power.

Lit.: Ring, Max, *David Kalisch* (1873); Lindau, Paul, *Nur Erinnerungen* (1919); Fürstenberg, Hans, *Carl Fürstenberg* (1932); Hettner, Hermann, *Das moderne Drama* (1852); Ermatinger, Emil, *Gottfried Kellers Leben* (1911).

KALISCH, ISIDOR, rabbi and author, b. Posen, Prussia, 1816; d. Newark, N. J., 1886. He came to the United States in 1849, occupied pulpits in various cities, and labored zealously in behalf of Reform Ju-

daism. In 1875 he settled in Newark and devoted himself to literary pursuits. Kalisch wrote books of poetry in Hebrew and German, and was a prolific writer and translator. His son, Judge Samuel Kalisch, published a volume in his memory, *Studies in Ancient and Modern Judaism* (New York, 1928), containing selections from his writings and a biographical sketch.

Lit.: Kalisch, Samuel, "Rabbi Isidor Kalisch: A Memoir," *Studies in Ancient and Modern Judaism* (1928) 1-60.

KALISCH, LUDWIG, author, b. Lissa, Posen (Poland), 1814; d. Paris, 1882. He studied Talmud in his early years, but at the age of twelve left his family and earned his living in Germany by peddling and by teaching until he had gathered money enough for study at the Universities of Heidelberg and Munich. From 1843 to 1847 he was editor of, and the only contributor to, the satiric weekly *Narrhalla,* in Mayence. He played an important part in the revolutionary movement in 1848, and was a member of the republican government in Mayence. After the revolution, a Hessian tribunal sentenced Kalisch to death, but he succeeded in escaping. Thereafter he lived alternately in Paris and in London, contributing to democratic newspapers and reviews and being on friendly terms with Heinrich Heine as well as with Alexandre Dumas and other well-known French authors. Kalisch published: *Buch der Narrheit* (1845); *Gesammelte Satiren* (1848); *Paris und London* (2 vols., 1851); *Heitere Stunden* (short stories; 2 vols., 1870-75); *Bilder aus meiner Knabenzeit* (1872), a description of the life of a small Jewish community at the beginning of the 19th cent.; *Pariser Leben* (1881), containing recollections of Heine and other literary personages.

KALISCH, PAUL, tenor. b. Berlin, 1855. He was trained as an architect, but after his voice was discovered he abandoned his profession to devote himself to several years of music study in Milan. For five years he sang in some of the leading opera houses of Italy. After a brief period in Munich, he spent three years at the Royal Opera in Berlin, where he became a noted Wagnerian tenor. In 1887, he came to the Metropolitan Opera House in New York city, where for several years he was a leading German tenor. In 1888, he was married to Lilli Lehmann, the world-famous Wagnerian soprano, with whom he appeared frequently in the principal Wagnerian music dramas. For the next twenty years he was a major performer in the leading opera houses of Germany. In 1904, he and his wife sang the title roles in the first Paris performance of *Tristan and Isolde.* Kalisch wrote an autobiography, *Lebende Geschichte* (1917).



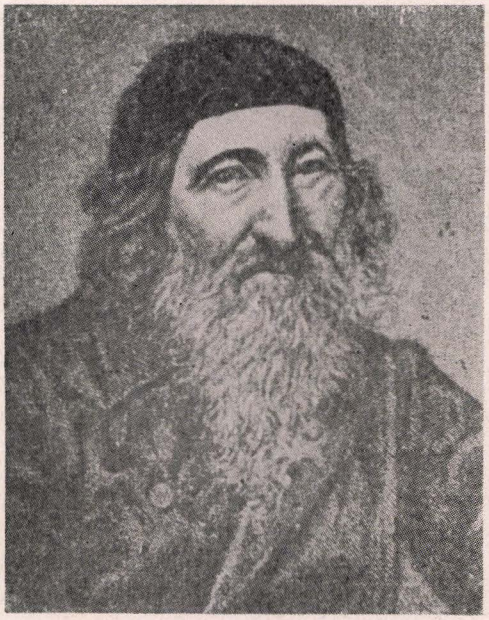
Paul Kalisch

KALISCH, SAMUEL, judge, son of Isidor, b. Cleveland, 1851; d. Newark, N. J., 1930. He took his law degree at Columbia University in 1870, and was admitted to the New Jersey bar in the same year. In 1875 he was city attorney for Newark. During the governorship of Woodrow Wilson, Kalisch was appointed justice of the Supreme Court of New Jersey for the 1911 to 1918 term. Reappointed for the 1918 to 1925 term by Governor Walter E. Edge, and for the 1925 to 1932 term by Governor George S. Silzer, he was still occupying the bench when he died. In 1922, during an investigation of corruption in Atlantic County, Kalisch adopted the novel and highly praised expedient of employing a one-hundred-year-old state statute permitting the selection of grand juries by elisors (electors) in cases in which there was reason to doubt that grand juries selected in the usual manner would consider impartially the matters to be investigated. As a result, many persons pleaded guilty and others were convicted of corruption, and elisors were appointed for further investigations in Hudson and Morris counties.

Kalisch published a biography of his father, "Rabbi Isidor Kalisch: A Memoir," in a volume published in his memory (New York, 1928) and entitled *Studies in Ancient and Modern Judaism.*

KALISCHER, ZEBI HIRSCH, rabbi and colonizer, b. Lissa, Prussian Poland, 1795; d. Thorn, Prussia, 1874. After completing his Talmudic education under Akiba Eger, he settled permanently in Thorn. Here he held the position of acting rabbi for a period of forty years without compensation, and actively participated in Jewish communal affairs. He published *Derishath Tziyyon* (Longing for Zion; 1862; later translated into German), in which he advanced the view that the salvation of the Jews could be accomplished only through self-help and colonization in Palestine.

Seeking aid in the realization of his ideals, he traveled through Germany pleading with the wealthy and influential Jews to give practical support to his plans. He enlisted the aid of men like Moses Montefiore, Rothschild and Adolphe Crémieux. Kalischer advocated the colonization of Palestine on a vast scale in order to provide a home for the wandering Jews of Eastern Europe, whom he urged to settle there and engage in agriculture. Through his influence many societies for colonization were formed, the first in



Zebi Hirsch Kalischer

Frankfort in 1861; later, in 1864, he founded the Central Committee for Jewish Colonization in Palestine. Kalischer was aided by Rabbi Elijah Guttmacher and Rabbi Schursohn, whose appeals in 1866 led eighty Jews to buy land for colonization on the outskirts of Jaffa.

Due to his constant agitation, he interested Albert Cohen, leader of the Alliance Israélite Universelle, which founded the Mikveh Israel agricultural school in Palestine in 1870. He was one of the pioneers in Palestinian colonization, and paved the way for modern Zionism. Among his works are: *Sefer Emunah Yesharah,* a study of Jewish doctrine and philosophy (1843 and 1871); *Sefer Haberith,* a commentary on the Pentateuch; *Sefer Moznayim Lamishpat,* a commentary on the *Hoshen Mishpat,* in three parts.

Lit.: Yitzhak Gur Aryeh, *Zevi Hirsch Kalischer* (1927); Klauzner, Israel, in *Sinai,* vol. 2, part 2 (1939) 371-85, 613-21; vol. 3, part 1 (1939) 264-69 (From the Archives of the late Rabbi Zebi Hirsch Kalischer; Hebrew).

KALISH, MAX, sculptor, b. Wolozyn, Poland, 1891. He came to the United States in 1899 and studied first at the Cleveland Academy of Art. Later he attended the National Academy of Design in New York city, then he went to Paris, where he studied both at the Académie Colorossi and the Académie des Beaux Arts. On his return to the United States in 1913 he was made a member of the sculpture staff of the Panama-Pacific International Exposition. Kalish was awarded the first sculpture prize at the Cleveland Museum of Art in 1924. Three years later the city commissioned him to do a bronze statue of Abraham Lincoln for one of the parks in the city. In 1929 he won the Mary B. Jenkins prize for sculpture at the Grand Central Galleries in New York city.

Kalish is an outstanding member of the group of artists who have chosen the portrayal of modern industrial figures as the ideal medium for 20th cent. plastic expression. His work is devoted almost entirely to the representation of men engaged in the physical labor attending machine age production. He has chosen the form because he believes that the American laborer dominates American life, and that, moreover, machine labor has produced a new rhythm of movement as well as a new beauty. A series of reproductions of his figures was published in *Labor Sculpture* (1938), with an introduction by Emily Genauer. Kalish is represented in the National Gallery of Art in Washington and the Cleveland Museum of Art and has exhibited in the leading museums in the United States. In 1942 he was living in New York city.

KALISKER, ABRAHAM BEN ALEXANDER HAKOHEN, one of the most important Lithuanian converts to Hasidism, d. Tiberias, Palestine, 1810. Originally a disciple of Elijah Vilna, he went beyond even his new master Dob Baer of Meseritz in his revolt against the conventional piety of his day. In developing a following of his own which concentrated itself in his native town of Kalisk, in White Russia, he made a show of independence, highly offensive to Dob Baer, the then undisputed leader of the sect. Moreover, it was the strange antics of the Hasidim of Kalisk (Kaliskers) which, in some measure, led to the pronouncement of the ban of excommunication against the entire Hasidic sect by Elijah Gaon of Vilna. In consequence of this, Kalisker fell into disgrace with some of his former friends, and Dob Baer refused him his presence, as is evidenced from a letter of Shneor Zalman of Ladi.

In 1777, together with Menahem Mendel of Vitebsk and their followers, to the number of about 300, he went to Palestine, where they settled first in Safed, and later, when that city was stricken by the plague, in Tiberias about 1780. Here, after the death of Men-



"The End of the Day," Max Kalish's sculptured (prize-winner) tribute to labor

ahem Mendel, Kalisker became leader of the sect in Palestine in 1788 and administrator of the funds received from abroad for the benefit of the new arrivals. The rumor spread that he was partial in the distribution of the funds. That and his disapproval of Shneor Zalman's work, *Tanya,* led to an interchange of acrimonious letters of historic importance between himself, Shneor Zalman of Ladi, and Levi Isaac of Berdichev (published in *Hashiloah,* vol. 9, p. 420; *Kiryath Sefer,* vol. 1). To his last day he was harassed and persecuted.

Lit.: Menahem Mendel of Vitebsk, *Peri Haaretz* (1814; containing letters of Abraham ben Alexander Kalisker toward the end of the book); Horodezky, S. A., *Hahasiduth Vehahasidim,* vol. 2 (1922) 39 et seq.; Teitelbaum, *Harab Miladi,* vol. 1, pp. 136-45.

KALISZ, a town in western Poland, which had (1939) a Jewish population of about 12,000, out of a total population of 55,000. It was one of the oldest Jewish settlements in Poland. In 1264 those Jews who already lived in the community—for how long is not exactly known—received one of the first charters granted in Poland from Boleslaw the Pious. Called the statute of Kalisz, this charter became the standard for the privileges granted later to the Jewish population of the country. It was issued for the second time in 1334. In 1364 it was given to the Jew Falk, who lived in Kalisz.

During the succeeding centuries the Jewish community of Kalisz grew because of the development of business relations between Poland and the German countries. The Jews were frequently the victims of riots, notably in 1666, when the Polish Hetman Stefan Czarniecki incited a riot in which more than 600 Jews lost their lives. After this, the Jewish community remained small for many years. Following the partitions of Poland in the 18th cent., Kalisz became a Russian town and district capital, near the German frontier. On July 23, 1878, a pogrom was organized in Kalisz by the Russian Black Hundred on the pretext that the rabbi of Kalisz, Hayim Wax, was a sorcerer. Many Jews were murdered and the damage amounted to more than 200,000 rubles.

Early in the first World War (1914-18), Kalisz was razed by the Germans and totally burned. The Jewish population in 1914 had been about 25,000. The city never recovered from this destruction. When, in 1919, the frontier between Poland and Germany was set west of Kalisz, it became a small provincial city. It was again occupied by the Germans in 1939.

The first synagogue in Kalisz was built in 1698, and a new synagogue was erected in 1879. A hospital was built in 1863. Many well-known rabbis visited or lived in Kalisz. Among these were Jehiel Michael Arieh, the author of *Shaare Hochmah* (Prague, 1657) and of *Shaare Shamayim* (Prague, 1675); Moses bar Benjamin Wolf, known as "Harofe" (the doctor), author of *Yerushath Mōsheh* (1677) and *Yarim Mosheh* (Amsterdam, 1679), books on medicine in Yiddish; Abraham Avli Gombiner, Zebi Hirsch Chajes, Meir bar Yitzhak Auerbach and Simson Ornstein. The artist Arthur Szyk used the story of the statute of Kalisz as the subject for one of his paintings.

KALLAH ("bride"), one of the minor tractates attached to the Talmud; in the printed texts of the Babylonian Talmud it is usually placed at the end of the fourth division, Nezikin. The tractate exists in two versions, a shorter one of one chapter, and a longer of ten; the former occurs in the ordinary editions of the Talmud and the *Mahzor Vitry,* while the latter was published by N. N. Coronel (Vienna, 1864) and printed in the Romm (Vilna) edition of the Talmud.

The first two chapters of the longer version are an amplification of the shorter version through citation of passages from the Babylonian Talmud. The remaining eight chapters are a similar amplification of *Derech Eretz Rabbah, Derech Eretz Zuta* and *Perek Kinyan Torah.* The topics treated are regulations concerning women who have just been married, rules for the conduct of husband and wife, and similar moral maxims. The extant treatise appears to be a compilation of the post-Talmudic period, and is not identical with a tractate Kallah which is twice mentioned in the Babylonian Talmud (*Taan.* 10b; *Kid.* 49b).

A new edition of Kallah was made by Michael Higger (New York, 1936).

KALLAH MONTHS, Talmudic designation for the months of Elul and Adar during which popular academic courses were given yearly at the Babylonian academies of Sura and Pumbeditha. The custom was started some time during the Amoraic period (200-500 C.E.). These two months, which fell, respectively, immediately before the autumn and the spring seasons, were used because at those times Jewish farmers were free from their agricultural labors. There appears to be no evidence for the existence of the "Kallah" in Palestine.

The object of these lecture courses was to enable those persons who were prevented, for financial or geographical reasons, from attending a higher institute of learning during the year to learn in condensed form the studies taken up in the academy during the semester. During these two months lectures were given from early morning till nine. The subject matter was legalistic methodology of the Talmud, assignments for study, and principally practical problems in answer to inquiries sent by various communities.

During those periods all judicial activity was halted. At the end of each such month, answers to inquiries were read to the academy, signed by the president in the name of the whole school, and notarized by the seal of the college. These courses served the regular students as a review.

The assemblies were called "Kallah," which is generally taken to mean "general assembly." There is, however, much uncertainty as to the etymology of the words. Levy and Strack hold that it is a Hebrew word meaning "bride," indicating the endearing relationship between Israel and the Torah. Another view is that it is derived from the Aramaic *kilalah,* meaning "totality," although in rabbinic literature it is not used in the sense of "assemblage of people." Still others believe that the source word is *kililah,* the Aramaic word meaning "garland," since the assembly was considered an enhancement of Jewish life. Lauterbach maintains that Kallah refers to assemblies and schools; that it was the original name of the Babylonian school, and that it referred to parts or certain groups of the

school belonging to the academy. He further contends that Kallah is a word created from the initial letters of the words in the Hebrew phrase *Keneseth, Lomede, Hatorah* ("gathering of students of Torah").

In the 20th cent. the Texas Rabbinical Association chose the name Kallah as a designation for its annual meetings devoted to the discussion of rabbinical and religious questions.

Lit.: Hildesheimer, A., in *Freimann Festschrift* (1937), Hebrew section, pp. 58-71.

KALLEN, HORACE MAYER, philosopher, b. Berenstadt, Germany, 1882. He received his Ph.D. degree at Harvard University in 1908, and accepted a post there as assistant and lecturer in philosophy. In 1910 he received a call to Clark College, in Worcester, Mass., where he taught logic. In the following year he became an instructor of philosophy at the University of Wisconsin, serving until 1918.

After the first World War his position as professor at the New School for Social Research, in New York city, to which he was appointed in 1919 (he was still serving in 1942), permitted him to devote more time to Jewish affairs, in which he had always been deeply interested. He became active in the American Jewish Congress, distinguishing himself by his scholarly abilities and his quick wit in debate. In 1942 Kallen and Jerome Michael were appointed co-directors of the newly formed Board of Trustees of the Institute of Jewish Affairs.

Kallen wrote voluminously. Under the influence of William James he sought to conciliate the claims of modern science with those of religion, particularly Judaism. His theory was that in Palestine the Zionist effort was bringing these two forces peacefully together. Some of his chief works are *The Book of Job as a Greek Tragedy, William James and Henri Bergson, Frontiers of Hope, Why Religion?, Zionism and World Politics, Individualism: An American Way of Life, Judaism at Bay,* and *Culture and Democracy in the United States* (1940).

KALLIR, MAYER, banker and communal leader, d. 1875. He was the son of Alexander Kallir, who came to Brody, Galicia, from Germany and founded a bank there. Mayer Kallir succeeded his father in the business, was several times president of the local chamber of commerce, and in 1848 and again in 1861 to 1867 was deputy from Brody in the Galician Parliament, where he fought for equal rights for the Jews. He was active in the Brody community, and developed a plan to settle the Galician Jews in the country districts; it failed because of the opposition of the Orthodox.

NATHAN VON KALLIR (b. Brody, 1821; d. Brody, 1886) was the son of Mayer Kallir. He followed in the footsteps of his family as banker and communal leader. In 1870 he was elected to the Galician Parliament and in 1873 to the Austrian Reichsrat, winning reelection in 1879 and 1885. He was a member of the Constitutional Party, but, unlike the other Jewish deputies, did not take the side of the Poles in the language disputes of the Austro-Hungarian empire. Kallir was president of the Brody chamber of commerce, and in 1873 was raised to the nobility because of his services at the Vienna World Exhibition. A street in Brody was named after him.

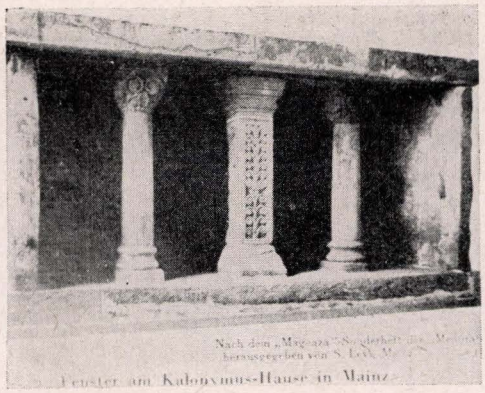
KALLÓS, BERTALAN, under-secretary of state, b. Buda, Hungary, 1869. After graduating from the Technical School of Budapest, he was employed by the Hungarian state railways as a mechanical engineer. Subsequently he served at the state institute for the supervision of the trades. As an official of the Hungarian ministry of commerce, he took part in international negotiations, and was a delegate to the peace conference of Bucharest, after the termination of the Balkan War (1913). During the first World War, he was in charge of expanding industrial production in Hungary. After the War, he was appointed head of the economic section of the Hungarian ministry for foreign affairs; he was removed from this position during the Communist regime (1919), and after the downfall of that regime was pensioned in the rank of under-secretary of state. From that time on Kallós interested himself in the textile industry, which became a prominent industrial factor of post-War Hungary. He was also instrumental in establishing the Hungarian School of Textile Industry.

KALLÓS, EDE, sculptor, b. Hódmezövásárhely, Hungary, 1866. He studied in Budapest and Paris, and first exhibited in the Hungarian capital (1891). His statue of David brought him fame in 1892. He wrought statues of the composer Ferenc Erkel, erected at Gyula, Hungary (1896); of the poet and reformer Ferenc Kölcsey at Nagykároly (1897), and subsequently at Budapest; of King St. Stephen at Palánka (1897); of the poet György Bessenyei at Nyiregyháza (1899); monuments of Louis Kossuth at Makó and Vásárhely; (in collaboration with Ede Telcs) of the poet Vörösmarty at Budapest (1908). His portrait busts of Dániel Irányi, Bishop Ottokár Prohászaka (1913), and of the actress Sári Fedák are strikingly original, as is also his *Cinderella* (1934), at the children's playground on Mount St. Gellért, Budapest.

Kallós' reliefs, adorning the House of Culture at Marosvásárhely, crypts, mausoleums, and medallions were also noteworthy artistic creations. Kallós received the order of Francis Joseph. He embraced Christianity.

KALLÓS, EDE, philologist, b. Budapest, Hungary, 1882. He received his Ph.D. degree in classical philology, and a secondary school teacher's diploma at the university of that city. He taught Latin and Greek at the secondary schools of the city of Budapest. In 1910 he was made a member of the Hungarian Academy of Arts and Sciences. He contributed to various Magyar reviews, numerous excellent articles in the fields of classical philology and of the history of ancient religions. His published volumes are: *Homérosz és Archilochosz* (Homer and Archilochus; 1904); *Megjegyzések és exkurzusok Archilochoszhoz* (Notes on and Excursions into Archilochus), published by the Hungarian Academy (1911); *Sappho* (1922); *Görög mithológia* (Greek Mythology; 1923); *Görög élet és műveltség* (Greek Life and Culture, 3 editions); *Regélnek a Muzsák* (Tales Told by the Muses; 1925), illustrated by Álmos Jaschik; *Görög-római vallástörténet és mithológia* (Greco-Roman History of Religion and Mythology; 1927); *Verborgenes Wissen* (1924). He also translated into Hungarian *Peri Hypsous* (On the Sublime; 1922), a treatise on the esthetics of writing by an anonymous Greek author.

KALLUTH ROSH, *see* HEAD, COVERING OF.



The stone house excavated at Mayence which is believed to be that of the Kalonymus family

KÁLMÁN, IMRE (EMERICH), composer, b. Siófok, Hungary. He studied at the National Music Academy of Budapest as a pupil of Kössler, at the same time pursuing and finishing the study of law at the University of Budapest. At first he composed serious music, including a tone poem, *Saturnalia,* which was performed by the Budapest Philharmonic in 1904, and a cycle of songs which won the Francis Joseph Prize three years later. But it was his operettas which won him a worldwide reputation.

His first success was *Tatárjárás* (performed in English as *Autumn Manoeuvres*), produced in 1908. This was followed by numerous other operettas, presented with outstanding success not only in Budapest, but also in the leading capitals of Europe. His most famous operetta has been *Czardas Fürstin* (1916), but other works like the *Bayadere* (1922), *Countess Maritza* (1924), the *Circus Princess* (1926), *The Princess of Chicago* (1927), the *Devil's Rider* (1932) and *Empress Josephine* (1936) also achieved great popularity. When the Nazis occupied Austria, Kálmán settled in Paris; in 1940, he went to the United States to settle permanently.

KALODNER, HARRY ELLIS, judge, b. Philadelphia, 1896. He was educated at the University of Pennsylvania Law School, and in 1917 was admitted to the bar. When the United States entered the first World War he served overseas, and later was with the Allied Army of Occupation in Germany.

On his return to the United States, he entered the field of journalism, and at the same time practiced law. He was a member of the editorial staff of *The North American Review* (1919-25), and financial editor of *The Philadelphia Record* (1928-30). He received honorary mention for the Pulitzer Prize in journalism (1931 and 1932).

Kalodner had a distinguished career in the judiciary branch of the government of the state of Pennsylvania. In 1935 Governor George H. Earle appointed him a member of his cabinet. Later that year he was elevated to the post of secretary of revenue. In 1936 he became judge of the 2nd Court of Common Pleas, 1st Judicial District of Pennsylvania.

KALONYMUS, a famous Jewish family, many of the members of which were learned rabbis, liturgical poets, and philosophical writers. The first traces of this family may be followed back to Italy in the 8th cent. The life of Emperor Otto II was saved by a Jew named Kalonymus after the battle of Cotrone in 982, in gratitude for which he appears to have conferred a special privilege upon Kalonymus' family and to have granted them permission to remove to Mayence. Excavations made in the old Jewish quarter of Mayence brought to light a stone house and stocks of lead with the imperial eagle, which are ascribed to the Kalonymides. It is certain that from this time on sages from this family displayed a fruittul activity in Italy as well as on the Rhine. The transplanting to Germany of the study of the Talmud and of mystical piety is attributed to them.

HANANEEL I (ben Kalonymus) and JEKUTHIEL BEN MOSES both lived in Germany during the 11th cent. and wrote liturgical poetry. The latter's son Moses is cited as a prominent Talmudist.

KALONYMUS II (ben Moses), author of liturgical poetry and celebrated as a Talmudist, lived about the middle of the 10th cent. in Italy.

KALONYMUS III (ben Meshullam) the reputed author of Unethanneh Tokef, the famous Yom Kippur prayer, and of other liturgical poetry, lived in Mayence, Germany, about the early part of the 11th cent.

KALONYMUS BEN ISAAC THE ELDER, an important Talmudist and the ancestor of distinguished progeny (he was the father of Judah Hehasid [the saint]), lived in Germany during the 11th and 12th centuries.

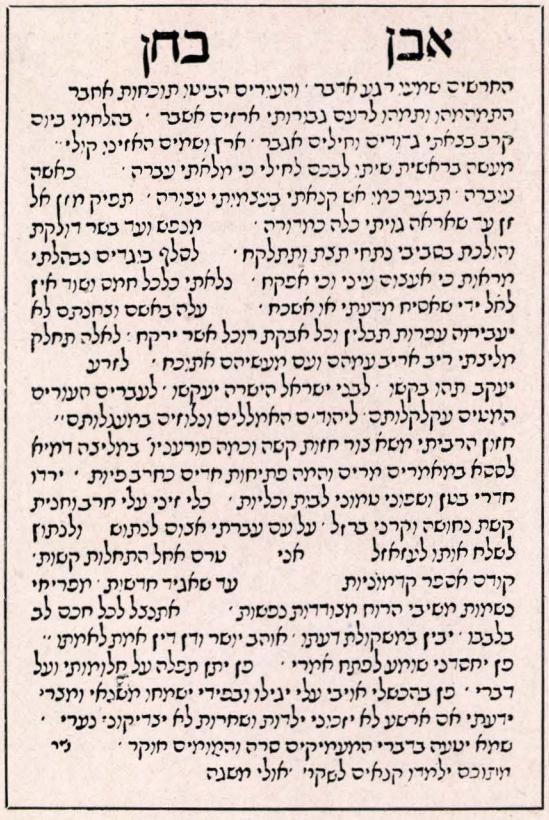
KALONYMUS BEN JUDAH (Kalonymus the Younger) wrote liturgical poems, some of which found their place in the Mahzor (high holyday prayer-book). Some of his poems depict the sad condition of the Jews of his day caused by the Crusades and other persecutions. He lived in Germany about the middle of the 12th cent.

MESHULLAM THE GREAT (or the Roman), commentator on *Aboth,* polemist against the Karaites, Talmudist, was also the author of liturgical poetry. He was in correspondence with some of the leading Jews of the day, among them Gershom ben Judah and Simon the Great. He wrote many liturgical poems, a considerable number of which are found in the prayer-book. He lived in Italy about the latter half of the 10th cent.

MESHULLAM BEN MOSES, who lived about the last quarter of the 11th cent. in Mayence, wrote liturgical poetry, some of which was incorporated into the prayer-book. He and others committed suicide rather than be seized by the Crusaders.

KALONYMUS BEN JUDAH was a translator and physician who lived in Italy during the first half of the 16th cent. His translations of philosophical and scientific works from Hebrew into Latin gained him distinction among non-Jews. He also translated works into Hebrew. He wrote a supplementary work to Abraham de Balmes' grammar (*Miḳneh Abraham*) dealing with Hebrew accents.

KALONYMUS BEN SHABBETHAI (Kalonymus of Rome) was a Bible commentator, legalist and author of liturgical poetry. His opinion as a Talmudist was consulted from afar. His commentaries on the Talmud, although cited by great authorities, are no longer ex


אבן בחן

A page of the "Eben Bohan" of Kalonymus ben Kalonymus, printed by Jospeh ben Jacob Ashkenazi at Naples in 1489

tant. His commentaries on the Bible were also held in high regard. He occupied a pulpit in Worms, and was co-director of a rabbinical school there, some of his students becoming distinguished scholars. It is believed that he met an unnatural death during the Crusade of 1096.

See also KALONYMUS BEN KALONYMUS BEN MEIR.

WALTER DUCAT.

KALONYMUS BEN KALONYMUS BEN MEIR (HANASI) (surnamed Maestro Calo, Calo or Kalo being an abbreviation for Kalonymus), translator, and physician, b. Arles, France, 1286 (according to Kayserling and others, 1287); d. after 1328. He was the son of Kalonymus ben Meir Nasi. Kalonymus ben Kalonymus studied philosophy and rabbinic literature at Salon-de-Provence under Senior Astruc de Noves, and at Avignon under Moses ben Solomon of Beaucaire. Many years of his life were spent in travel and in the acquisition of an amazingly great knowledge of mathematics, philosophy and astronomy; he was also renowned as a master of Arabic. Some of the cities in which he lived in the course of his varied travels included Avignon (1314), Salon-de-Provence (1318-19), Rome (1319-22), Tarragona, and Arles. He met Robert of Anjou, king of Naples, noted as a patron of the arts and sciences, who sent him on a scholarly expedition to Rome.

The high esteem in which Kalonymus was held by the Jewish community of Rome is evidenced by the fact that when his stay of several years there was drawing to its close, the poet Immanuel of Rome, his close friend, in the name of the Jewish community, implored the Nasi (prince) of Arles to allow him to remain (*Mahberoth,* No. 23). However, Kalonymus returned to Provence in 1322 after a short stay in Catalonia, and once again lived in Arles, where he had resided from 1307 to 1317, except for the year spent at Avignon. He is believed by some scholars to have remained at Arles and to have worked there until his death, although others, such as Kayserling, claim that nothing further is known of his life and activities beyond the year 1322.

Kalonymus, whose career as translator and author began when he was barely twenty years old, is best known for his numerous and highly skilful translations of the philosophical, scholarly, and natural scientific works of Greek and Arabian authors, including Abn Gaaza Ahmed ben Yusuf, Averroes (Ibn Roshd), Alfarabi, Alkindi, Galen and Ptolemy (Claudius Ptolemaeus), from Arabic into Hebrew. In 1316, at the urging of friends, Kalonymus undertook the editing and Hebrew translation of a portion of the Arabic encyclopedia of sciences ("The Pure Brothers"), under the title of *Iggereth Baale Hayim* (Epistle on the Living Creatures; first published at Mantua, 1557; then at Frankfort, 1704, and at Berlin, 1762; Yiddish trans. Chanoch ben Zevi, Hanau, 1718; Vilna, 1802). Furthermore, by commission of Robert of Anjou, he translated a number of works into Latin; of these, only the incomplete translation of Averroes' rejoinder to Ghazali's polemic against philosophy is known (printed at Venice, 1497 and 1508). Most of these translations are extant only in manuscript.

Among his original works are: *Massecheth Purim* (The Tractate Purim; Pesaro, between 1507 and 1520; Venice, 1552; new ed., Vienna, 1871), written during his stay in Rome. It is a parody on the methods and contents of the Talmudic tractate *Megillah* intended for use on Purim and poking fun at contemporary foibles and defects, not even overlooking his own. Later Jewish satirists employed this work as a model for books written in similar vein. It is of interest that after his times a number of rabbis objected to the work on the ground of its levity and mockery, and sought to prevent the dissemination and reading of the 1552 edition, warning all Jews against it.

Eben Bohan (Touchstone), his most important work, referred to often as a "mirror of morals," an ethical treatise written in elegant style and rhymed prose about 1322. In it he points out the shortcomings of his generation, gives an account of the wretched conditions under which the Jews were living and of the burning of the Talmud in the city of Toulouse under the inquisitor Bernard Guido in 1319. He describes the sufferings of the Jews in France beginning with the expulsion in 1306 under Philip the Fair, under the Pastoureaux ("shepherds") in northern France and in Provence in 1320, and in 1321 on the occasion of the charge brought against the Jews that they, together with a group of lepers, had poisoned the wells and streams. The *Eben Bohan,* published for the first time at Naples in 1489 and thereafter several times (thus by Michael

Wolf at Lemberg, 1865, with notations of sources), was twice translated into German (thus by W. A. Meisel, in metrical form; Budapest, 1878) and once into Yiddish.

Sefer Melachim (The Book of Kings), on mathematics and astrology. Steinschneider discovered the only extant fragment of this work, and is of the opinion that the king referred to in the title and at whose request the book was written was Robert of Anjou.

Kalonymus wrote also a polemical work against Joseph Caspi (in 1318; first published at Munich in 1879 under the twofold title of *Teshubah* and *Kalonymos ben Kalonymos Sendschreiben an Joseph Kaspi;* it contains the Hebrew text and a German introduction; edit. Joseph Perles). It is a refutation of Caspi's treatise on the Bible, *Tirath Kesef* or *Sefer Hasod,* in which Kalonymus censures Caspi for his irreverent treatment of Biblical characters. In addition, he wrote on mathematics. Several other original works and a number of translations, formerly attributed to Kalonymus ben Kalonymus, have been proved to be the works of other authors. ABRAHAM I. SHINEDLING.

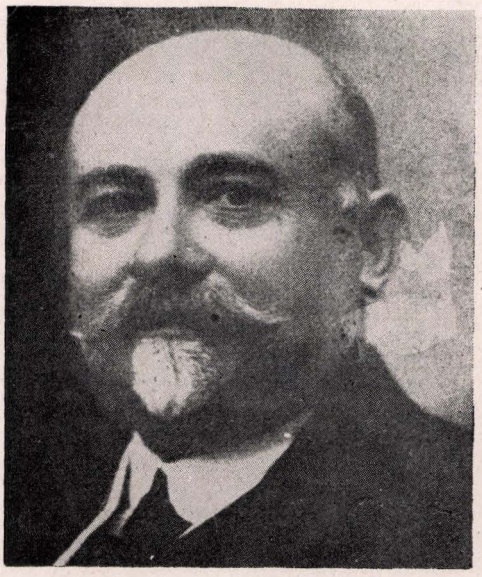
Lit.: Davidson, I., *The Parody in Jewish Literature* (1907) 19-29, 115-34; Zunz, L., *Gesammelte Schriften,* vol. 3, pp. 150-55; Graetz, H., *History of the Jews,* vol. 4 (1927) 61-63, 68; Kayserling, Meyer, "Leben Kalonymos ben Kalonymos," biographical introduction to Meisel's German translation of the *Eben Bohan* (1878; also reprinted separately as a pamphlet); Chotzner, *Hebrew Humour* (1905); idem, in *Jewish Quarterly Review,* vol. 13, p. 133 et seq.; Marx, Alexander, in *Linda R. Miller Memorial Book* (1938) 150-53; Steinschneider, M., *Gesammelte Schriften,* vol. 1, pp. 196-215; Renan, E., and Neubauer, A., *Les écrivains juifs français* (1893) 71-114.

KALUSHINER, JOSEPH LEIZER, Yiddish poet, b. Warsaw, Poland, 1893. He came to the United States in 1911 and settled in New York city, where he worked for a number of years in hat factories. He made his debut in 1918 in the literary monthly, *Onheib.* His poetry has since appeared in *Tog, Kinder Zhurnal, Freiheit, Hamer* and *Signal;* most of it has appeared also in the *Feder,* a magazine which he helped to found. His early poetry in free verse was influenced by the American Yiddish expressionists, the "Insichistn" (Introspectivists).

Kalushiner's verse displays images which convey his feeling of awe for the terrifying grandeur of the modern metropolis. His more impressive poems are those in which he describes his childhood. About the year 1925 Kalushiner abandoned free verse and wrote mostly sonnets; among these, his sonnets on nature are considered the best. While he tends to be abstract, his subjective approach may be considered his chief characteristic. The following books by Kalushiner have appeared: *Arum Mir* (Around Me; New York, 1922); *Sonnetn* (Sonnets; New York, 1932).

Lit.: Rivkin, B., in *Feder,* vols. 3-4 (1927); Tabachnik, A., in *Yiddish,* No. 21 (1932).

KAMAIKY, LEON, newspaper publisher, b. Vilkaviskis, Lithuania, 1864; d. Watkins Glen, N. Y., 1928. He was the son of a rabbi. He came to the United States in 1885, and for a while studied at the Jewish Theological Seminary of America, in New York city. In 1889 Kamaiky became manager of the New York *Jewish Daily News,* the first Yiddish daily newspaper in the United States. It had been founded three years before by his father-in-law, Kasriel H. Sarasohn.



Leon Kamaiky

Kamaiky eventually became his partner and, on Sarasohn's death in 1905, owner of the newspaper. At this time Kamaiky was also vice-president of the corporation publishing the New York *Jewish Morning Journal.* In 1928 the *Jewish Daily News* was merged into the *Jewish Morning Journal,* and Kamaiky continued as vice-president of the corporation which published it.

Kamaiky organized a committee in 1914 to aid the Jewish refugees of Eastern Europe during the first World War. The committee raised fourteen million dollars for relief through the Orthodox Jewish communities of which the *Jewish Daily News* and the *Jewish Morning Journal* were the leading newspapers. Kamaiky himself visited Europe in 1920 and helped organize aid for the refugees. He was one of the founders of the Hebrew Sheltering and Immigrant Aid Society, and for many years its vice-president. He was also a director of the Isaac Elchanan Yeshiva and of its successor, Yeshiva College.

KAMEA, *see* AMULETS.

KAMENETS PODOLSK, a town in the Ukraine, with a population (1941) of 31,000, of whom some 12,000 were Jews. Jews probably lived in the city before the 14th cent., but no mention is made of them in any document prior to 1447, when no Jew was permitted to remain in Kamenets longer than three days. In 1648, during the Chmielnicki insurrection, Kamenets was taken by the insurrectionists and some 10,000 Jewish families were murdered. In 1650 the Polish king John Casimir gave the Jews the right of domicile in Kamenets.

By 1672 the Jewish community had grown to such an extent that during the Turkish siege the Jews of the city established their own division of the besieged army. During the last thirty years of the 17th cent. Kamenets was under Turkish rule. For the first time in the history of the city, Jews had unlimited right of domicile there; it was during this period that they built a beautiful synagogue which lasted for centuries. Early in the 18th cent. the city was under Polish rule

again, then it passed over to Russia, under whose jurisdiction it remained until July, 1941, when it was occupied by the German armies. In the late 19th and early 20th centuries, and even after the end of the first World War (1914-18), there were many pogroms in Kamenets. In 1913 there were about 23,500 Jews in the city; during the next decade the number was reduced to 12,700.

Kamenets was also the scene of religious struggles among the Jews themselves. Jacob Frank, the founder of the Frankist cult, stayed in Kamenets for some time in 1757. One of the leading rabbis of the community was Isaac ben Hayim Meisels (d. 1832), the father of Dob Berush Meisels, rabbi and statesman.

KAMENEV, LEO, Marxian revolutionary, b. Moscow, 1883; d. Moscow, 1936. He was originally named Lev Borisovich Rosenfeld, but, like other revolutionaries in Russia and elsewhere, he was compelled to assume a party name to elude the police. He was educated at the Imperial Gymnasium at Tiflis and at the University of Moscow. While still attending the university, he was arrested in 1902 for subversive political activities, and he fled to Paris.

In France he worked together with other political exiles from czarism. His brilliant theoretical faculty won him high regard among his comrades, and his reputation extended throughout world-wide Socialist circles. Despite his extreme youth he came to be regarded as one of the leaders of the Bolshevik group which had just split with the Mensheviks within the Social Democratic Party. In 1905 the news of the Russian uprising electrified the radical world with new hopes, and Kamenev hastened to the scene. After the failure of the insurrection he remained in Russia for three years, working in the underground movement. He was imprisoned again in 1908; this time he escaped to Switzerland.

In Geneva he assisted Lenin in the publication of *Proleterij* and *Sozialdemokrat,* official theoretical organs of the Social Democratic Party. His articles were notable for their lucidity and force of expression. In 1914 Kamenev returned to Russia in the status of a representative of Lenin's. In 1915 detection by the Okhrana sent him to Siberia. After the February revolution the provisional regime of Kerensky granted amnesty to all political prisoners, and Kamenev came to Petrograd in time to participate in the November revolution.

At this period he revealed himself most strongly as a moderationist, opposing the counsel of Trotsky and others who were calling for an overthrow of Kerensky and the installation of a Soviet dictatorship. But his best talents were intellectual, and he failed to organize a political following or military support. The disaffected soldiers and war-weary peasants turned to Lenin and Trotsky to guide them to the security of "Bread, Land, and Peace." It was of his work at this time that Trotsky was probably thinking when he wrote in his *The History of the Russian Revolution* (1933): "Kamenev grasped better than most Bolsheviks the general ideas of Lenin, but he grasped them only in order to give them the mildest possible interpretation in practise."

Kamenev did not let his difference with the other leaders alienate him from the Bolshevik Party, and in 1917 he was delegated chairman of the Brest Litovsk treaty commission. From then on he was extraordinarily active in Soviet politics. From 1918 to 1926 he was chairman of the Moscow Soviet, and from 1922 to 1926 he was a member of the powerful Political Bureau of the Communist Party. In 1923 he sensed the danger of Trotsky's monopolizing of the party apparatus, so he joined forces with Stalin. Together with Zinoviev, they formed a triumvirate that ruled the Soviet Union for two or three years. But Stalin soon attained dominance. From 1925 to 1927 Kamenev was active in the so-called party opposition bloc, cooperating with Trotsky. In 1927 he was expelled from the Communist Party, but a year later, upon acknowledging the correctness of party tactics, he was readmitted. Shortly thereafter he was made ambassador to Italy.

Kamenev held official positions almost up to the time of his arrest and execution (1936) on charges of terrorist activity against the Soviet regime and of leadership in the "Trotskyite-Zinoviev Center."

According to Joseph E. Davies, former United States Ambassador to Soviet Russia, Kamenev's involvement in these activities dated back to the assassination of Sergei Kirov, one of Stalin's supporters. In an official report to the State Department, Davies wrote (Feb. 17, 1937): "The Trotsky-Radek treason trial was the outgrowth of the Kirov murder of December 1, 1934. . . . The dispatches to the Department at that time indicated that it gave rise to great concern on the part of the leaders of the government at Moscow and that Stalin himself, Voroshilov . . . and other heads of the government hastened personally to the scene of the crime, apparently apprehensive that there was a widespread conspiracy to overthrow the Stalin government. . . . The Kamenev-Zinoviev trial held in Moscow from August 19 to August 24, 1936, when sixteen defendants were arraigned, found guilty, and subsequently shot, was the outgrowth of that incident." LIONEL HILL.

Lit.: Bolshaia Entziklopedia; Trotsky, Leon, *The History of the Russian Revolution* (1933); Souvarine, Boris, *Stalin* (1939); Davies, Joseph E., *Mission to Moscow* (1942).

KAMENSKY, V. (Vasilii Vasilevich Kamenskii), Russian poet, b. 1884. His literary activity started in 1904, and during his early period he devoted himself to the idealization of human beings who lived close to nature, such as hunters and fishermen. He also dealt with the futuristic descriptions of capitalist cities, and was one of the founders of Russian futurism, editing *The First Journal of Russian Futurists* in 1914. Before the revolution of October, 1917, he was active in underground political work and had been arrested and exiled for his agitation among the workers of Nizhne-Tagil. After the revolution, Kamensky was one of the first deputies elected by the writers of Moscow and the Moscow Soviet. Kamensky's most important works are on historical peasant uprisings: *Stenka Roszin* (1916 and 1918); *Emelian Pugachev* (1931); *Bolotnikov* (1933). Kamensky's later work shows a trend away from his earlier futuristic approach; it is simpler and clearer in form, and is enriched by the use of folklore and dialects.

KAMETZ, *see* VOWELS, HEBREW.

KAMINER, ISAAC, Hebrew writer and poet, b. Levkiev, near Zhitomir, Volhynia, Russia, 1834; d. Bern, Switzerland, 1901. One year after his marriage, at a quite early age, he left his native town to settle in Vilna, where he identified himself with the Haskalah movement. Later he went to Zhitomir to teach Hebrew at the rabbinical seminary, and subsequently, in 1859, he studied medicine at the University of Kiev. For fifteen years he served as assistant to Professor Mehring in Kiev. In 1875 he became district physician in Nieshin, and was also appointed Russian government official, besides holding the post of "learned Jew" in the government of Chernigov, as a member of a commission to investigate conditions of the Russian Jews, a position which he later lost as a result of his vehement defense of his coreligionists.

Kaminer's poetry and prose, of an emphatically nationalistic character, is predominantly satiric. The objects of his satire were the assimilated newly-rich Jews, the Jewish social climbers, and enemies of the Jews. His best-known works are: "Baraithoth de Rabbi Yitzhak," published in *Hakol;* "Misidduro shel Rabbi Yitzhak" (in *Hashahar*), and a number of elegies lamenting the fate of the Russian Jews. He was the author of *Seder Kapparoth Lebaal Takse* (1878) and *Kinoth Misidduram shel Bene Dan* (1878). To his collected works, published after his death, Ahad Haam and J. H. Rabnitsky wrote an evaluative preface.

KAMINKA, ARMAND (AARON), rabbi and author, b. Berdichev, Russia, 1866. He was rabbi at Prague (1893-97) and at Esseg, Slavonia (1897-1900). In 1901 he became secretary of the Israelitische Allianz zu Wien; from 1901 to 1924 he taught at the Vienna Beth Hamidrash, and from 1924 at the Maimonides Institute which he founded. In 1926 he began giving lectures on the Talmud and Jewish philosophy at the University of Vienna. He held these positions until the Nazi invasion of Austria in March, 1938, when he was under arrest. He subsequently migrated to Palestine.

Kaminka wrote a number of works dealing with scholarly subjects, including: *Poésies hébraïques* (1888); *Studien zur Geschichte Galiläas* (1890); *Die Geonim und ihre Schriften* (1892); *Alcharisis Tachkemoni* (1899); *Tzaharayim* (1909); *Raze Olam* (1927); *Le prophète Isaïe* (1925); *Studien zur Septuaginta* (1928). He translated into Hebrew a number of works of classical Greek and Roman authors, such as Marcus Aurelius (1923), Seneca's *Dialogues,* and tragedies of Aeschylus, Sophocles and Euripides (*Tragedioth Nibharoth,* Tel-Aviv, 1940). In 1937 a *Festschrift* was compiled in his honor.

Lit.: Sokolow, Nahum, *Sefer Zikkaron;* Katsh, A. I., in *Jewish Outlook,* April, 1941, pp. 9-10.

KAMINSKI, ESTHER RACHEL (née Halpern), Yiddish actress, b. Porosavo, near Grodno, Russia, 1870; d. Warsaw, Poland, 1925. She made her debut in 1892 at the Eldorado Theatre in Warsaw and, soon after her marriage (1893) to A. J. Kaminski, an actor and theatrical manager, toured Russia and Poland with his Yiddish troupe. She soon won fame as an outstanding actress and for her devotion to elevating the standards of the Yiddish stage. In 1905 she joined the newly organized Yiddish theatre in Warsaw, and upon her appearance at St. Petersburg was hailed as "the Jewish Duse." From 1909 to 1911 she won acclaim in her tours of the United States. From 1913 on she played on the Yiddish stage at London and Paris, returning to Russia at the outbreak of the first World War and to Poland in 1918. Her particular talent was the interpretation of the maternal roles in the Gordon plays, but her repertoire included parts in the dramas of Ibsen, Sudermann and Dumas.

Lit.: Turkov, Mark, introduction to *Brifn fun Esther Rachel Kaminski* (1927).

KAMMERKNECHTSCHAFT, *see* EMPERORS, GERMAN, AND THE JEWS.

KAMTZA AND BAR KAMTZA, two citizens of Jerusalem whose names are connected in Talmudic tradition with the outbreak of the great insurrection against the Romans in 66 C.E. The Talmud relates the following tale:

A man once prepared a banquet to which was invited, by mistake, Bar Kamtza, an enemy of his, instead of Kamtza, a friend. Bar Kamtza arrived at the feast, but the host refused to admit him. In spite of Bar Kamtza's offer to defray all the expenses of the feast rather than suffer humiliation, his host turned him out. Thereupon Bar Kamtza, bent on revenge, went to the Roman emperor (whose name is not given) and denounced the Jews as rebellious. As proof he asserted that they would refuse to accept an offering which the emperor would send to the Temple. A young calf was sent, which Bar Kamtza managed to mutilate on the way in a manner not offensive to Roman sacrificial law, but violating that of the Jews. Even then the Jews were willing to offer it as a sacrifice, for the sake of peace; but Zechariah ben Abkilas, fearing that such an action would set a dangerous precedent, intervened to stop it. The emperor was notified by Bar Kamtza of the rejection, and immediately proceeded to send against the Jews first Nero (who is conceived of as a Roman general), and afterwards Vespasian (*Git.* 55b; cf. *Midrash Lam.* 4:3; edit. Buber, p. 142).

Jost, Graetz and Derenbourg identify Bar Kamtza with a certain Compsus, the son of Compsus of Tiberias, a Jew noted for his allegiance to the Romans (Josephus, *Life,* 9).

There is a historical substratum to the tale in that from the time of Cyrus (*Ezra* 6:10), throughout the period of Syrian domination (*I Macc.* 7:33), and down to the period of the Romans (Philo, *Virtues of Ambassadors,* §23; edit. Yonge, vol. 4, p. 135), sacrifices were offered daily for the welfare of the ruling monarch; a refusal to offer such sacrifices was a sign of rebellion. Josephus in fact records that among the first acts of the revolt against Rome was the resolution to reject sacrifices from or in behalf of the emperor, on the urging of Eleazar the son of Ananias the high priest (Josephus, *Jewish War,* book 2, chap. 17, sections 2 to 4; edit. St. John Thackeray, vol. 2, p. 483 et seq.). The kings, and later the Roman emperors, were in the habit of sending gifts and offerings to the Temple on festive occasions, such as coronations, recovery from illness, or victory in war.

Lit.: Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 2, part 1, pp. 302-4; Klausner, J., *Historiah Yisraelith,* vol. 4, p. 116; *Hehalutz,* vol. 9, p. 14.

KANDEL, ABEN, writer, b. Roumania, 1899. He was educated at New York University Law School, where he received his LL.B. degree in 1918. Since the minimum age at which candidates are admitted to the New York bar is twenty-one, he had over a year in which to idle. He spent that year so successfully in journalism and various manual jobs, mostly in Alaska, that when the time came he decided that he did not care to be a lawyer.

He started out as publicity director of the New Playwrights Theatre, a group of young writers and actors interested in experimenting in new dramatic forms. His next job was running an Anglo-Jewish weekly in Los Angeles. But his life's work was the writing of novels. His first book, *Vaudeville* (1928), was a sympathetic psychological study of the old triangle situation. It was acclaimed as one of the most promising first novels of the season. His second novel, *Black Sun* (1930), which won him even more enthusiastic endorsements, was an autobiographical tale of his Alaskan adventures. His next novel was *Rabbi Burns* (1932), a somewhat lurid book steeped in Jewish atmosphere. His latest novel *City for Conquest* was a portrayal of life in the crowded sections of the New York metropolis; it was made into a motion picture.

Kandel was even more successful as a cinema script writer. He collaborated on *She Gets Her Man, Manhattan Moon, The Werewolf of London,* and *It Happened In New York*. Hollywood claimed his attention almost entirely for a decade prior to 1942.

KANDEL, ISAAC LEON, educator, author and editor, b. Botoshani, Roumania, 1881. Educated at the University of Manchester, England, he did graduate work at Columbia University, where he received his Ph.D. degree in 1910. He had come to the United States in 1908 and served as an assistant editor of *Monroe's Cyclopedia of Education* until 1913. In 1914 he became associated with Teachers College of Columbia University as lecturer on education, and since 1923 has been professor at that institution. He has also been visiting lecturer at many of the leading universities of the British Commonwealth and the United States, among which are the University of London (1933), Harvard University (1934), and the University of Melbourne, Australia (1937).

Kandel has contributed numerous articles on educational theories and practices to encyclopedias and professional journals, and is an editor of the *Educational Yearbook of the International Institute of Teachers College*. He is also author of many books, the most important of which are: *Essays in Comparative Education* (1930); *History of Secondary Education* (1930); *Comparative Education* (1933); *Dilemma of Democracy* (1934); and *Examinations and their Substitutes in the United States* (1936).

KANDT, RICHARD, scientist and physician, b. Posen, Germany, 1876; d. Nuremberg, Germany, 1918. He started his career as a physician in hospitals for mental diseases in Bayreuth and Munich. From 1897 to 1902 he explored the headwater region of the Nile, and discovered that the Kagera river arises from the Rukarara. He founded, at Lake Kiwu, the zoological station Bergfrieden (1899), and became a member of the German frontier commission which fixed the frontiers of German East Africa in 1901.

The description of this voyage, *Caput Nili,* won acclaim. The first edition appeared in 1905 and was reprinted again and again. Kandt was appointed resident of the district of Ruanda, in German East Africa, in 1907. During the first World War he served with the German army as a staff surgeon, and died from the effects of poison gas.

KANIN, GARSON, motion picture director, b. Rochester, N. Y., 1912. When still hardly more than a boy, he supported himself by playing the clarinet in a jazz orchestra and acting in vaudeville. He studied at the American Academy of Dramatic Arts in New York city (1933), and then acted small parts in plays produced by George Abbott. He was soon not only acting for Abbott but reading, directing, and even painting scenery for him.

In 1937 Samuel Goldwyn hired him as a director of motion pictures. Kanin managed to familiarize himself with the mechanics of making motion pictures, but was given no picture to direct. He left Goldwyn to work for RKO Studios and directed *A Man To Remember* (1938), notable not only for its low cost but for its successful treatment of an undramatic subject—the life of a man, seemingly a failure, in a small humdrum town. Other pictures of distinction directed by Kanin were *Bachelor Mother* with Ginger Rogers (1939), *My Favorite Wife* with Irene Dunne and Cary Grant (1940), and *They Knew What They Wanted* with Charles Laughton and Carole Lombard (1940).

Kanin was appointed, in 1941, motion picture consultant in the Division of Information for the federal Office of Emergency Management (OEM).

KANITZ, ÁGOST, botanist, b. Lugos, Hungary, 1843; d. Kolozsvár, Hungary, 1896. He studied in Vienna, in Paris, and in Leyden, Holland. In 1872 he became professor of botany at the University of Kolozsvár, where he established a botanical institute and herbarium. In collaboration with Schulzer and Knapp, he classified the flora of Slavonia, and, together with Ascherson, that of Montenegro, Bosnia, Herzegovina and Albania. He also edited a list of the flora of Roumania.

Kanitz was the first scientist in southeastern Europe to engage in exhaustive classification of the flora of that region. He classified and wrote about the flora collected by Hungarian expeditions to Asia Minor and China. He contributed to *Flora Brasiliensis,* edited by Carl F. Martius. He was a member of the international botanical jury of Florence, Italy. He founded, sponsored and edited the first botanical journal of Hungary, *Magyar Növénytani Lapok* (1877-92).

His major published works are: *Reliquiae Kitaibelianae* (1862-63); *J. Heuffelii fragmenta monographia Caricum Hungariae* (1863); *Geschichte der Botanik in Ungarn* (1863); *Versuch einer Geschichte der ungarischen Botanik* (1865); *A magyar tartományok növénytani viszonyai* (1866); *Einige Probleme der allgemeinen Botanik* (1873); *A természetes növényrendszer áttekintése* (1874); *Plantae Rumaniae* (3 vols., 1879-81).

KANITZ, DEZSÖ, de Nagyecsér, banker and industrialist, b. Eger, Heves county, Hungary, 1856. He was the son of a wealthy landowner and merchant; his father made him partner in his business ventures. In 1894 he founded the Agrár Takarékpénztár (Farmers Savings Bank), which, under his guidance, became one of the most important provincial banks in Hungary. By founding thirteen commercial and industrial enterprises, he contributed notably to the economic prosperity of his native town and county. He played a prominent part in the public and social life of the city of Eger and of Heves county. He was president of the Jewish congregation and of the Hebrah Kaddisha of Eger.

In 1910 Kanitz was knighted and authorized to use the prefix "de Nagyecsér." The building of a beautiful new synagogue in Eger (1913) and the transformation of the old synagogue into a center of Jewish cultural and social activities were due to his initiative.

KANITZ, FELIX PHILIPP, ethnographer and art historian, b. Pest, Hungary, 1829; d. Vienna, 1904. He studied history, archeology and ethnography at various universities in Austria, Germany and France. He traveled through the Balkans to investigate relics of the Roman and Byzantine empires there. Later he became interested in the history and cultures of the peoples which had lived in the Balkans after the disintegration of these empires. He embraced the Christian faith.

Kanitz published, among other important works: *Die römischen Funde in Serbien* (1861); *Serbiens byzantinische Monumente* (1862); *Reise in Südserbien und Nordbulgarien* (1878); *Serbien, historisch-ethnographische Reisestudien aus den Jahren 1859-68* (1868); *Donau-Bulgarien und der Balkan* (1875-79); *Römische Studien aus Serbien* (1892); *Katechismus der Ornamentik* (1902); *Das Königreich Serbien* (1904).

KANN, JACOBUS HENRICUS, banker, government official and Zionist, b. The Hague, Holland, 1872. He was educated at the business school at Osnabrück, and became a member of the banking firm of Lissa and Kann in The Hague in 1891. Kann began to participate in the Zionist movement early in the 20th cent. From 1905 to 1911 he was a member of the executive committee of the Zionist organization. During this period, after a business trip to Palestine, he wrote *Erez Israel, Das jüdische Land* (1908), in which he stated that only the development of Palestine as a Jewish homeland could save the Jews from the misery to which they were being subjected in other countries. In 1930, following the Arab riots in Palestine of the previous year, Kann published *Some Observations on the Policy of the Mandatory Government of Palestine,* calling for a more positive and more impartial attitude from Britain toward the Jewish settlement of Palestine. Kann was consul in Jerusalem for The Netherlands from 1924 to 1927, and held several posts in government commissions dealing with Netherlands finance. He served also as vice-president of the Jewish Colonial Trust from its foundation until 1924. In 1942 Kann was believed to be still living in The Hague.

KANNAIM (Hebrew name for the Zealots), *see* ZEALOTS.

KANSAS, one of the states of the United States, with an estimated Jewish population of 9,250, out of a total population of 1,801,028 (1941 census).

The oldest Jewish community of Kansas is in LEAVENWORTH. The first brick building in that city was built for a Jewish resident, Philip Rothschild, for his place of business. A Jewish prayer group (Minyan) existed there as early as 1855. The congregation B'nai Jeshurun, organized four years later and chartered in 1864, moderate Orthodox at its inception, has little by little become Reform; its latest temple, dedicated in 1916, is on the lot purchased by the congregation in 1864 at Sixth and Osage streets; its rabbi in 1942 was Eugene E. Hibshman. The Orthodox congregation, Beth Jacob, was founded in 1881. The Jewish community at large, 473 persons in a total of 19,220 (1940), maintains various charities, fraternities, and clubs, and engages in volunteer welfare work for the Jewish prisoners of the Federal Penitentiary, the State Penitentiary and the Disciplinary Barracks. In memory of Jonas and Betty Wollman, a swimming pool in Wollman Park, and another, for colored people, at Second and Kiowa streets, have been given to the city, the funds having been contributed partly by William J. and Kate Wollman, of New York city, and the labor by the Works Projects Administration. A Jewish chaplain, Israel J. Sarasohn, appointed and maintained by the Federal government, is stationed at the Federal Penitentiary.

In WICHITA, the Reform congregation Emanu-El, organized in 1889, celebrated its fiftieth anniversary on March 24, 1939; its first regular rabbi, Bernard Cantor, was installed in September, 1916; its first temple was dedicated on September 23, 1932; its rabbi in 1942 was Perry Nussbaum; its president for forty-seven years was Henry Wallenstein, long-time secretary and Master of the Work in the Masonic consistory. There are several Wichita groups holding services according to the Orthodox ritual, a B'nai B'rith lodge, a section of the Council of Jewish Women, Zionist societies, and a United Jewish Charities. The body of Rabbi Bernard Cantor, who, together with Professor Israel Friedlaender, was assassinated in the Ukraine in 1920 while they were distributing funds from America for the relief of the Petlura pogrom sufferers, is interred in the Wichita Jewish cemetery. The Jewish population of Wichita was about 1,380 in a total of 114,966 (1940).

TOPEKA was without a regular rabbi until 1928. The temple of the Reform congregation Beth Sholom was built in 1924; its rabbi in 1942 was Benjamin Bernfeld. Other Jewish organizations are a B'nai B'rith lodge, a Benevolent Association, a section of the Council of Jewish Women, and Zionist societies. The Jewish residents numbered 720 in a total of 67,833 (1940).

Jewish cemeteries have been maintained for many years in Topeka, Wichita, and Leavenworth, also in Atchison and in Fort Scott.

In KANSAS CITY, the metropolis of the state, there was a Jewish population estimated to be upwards of 3,000, out of a total population of 121,458 (1940). Congregation Ohev Sholom, with which the congregation Gomel Chesed has been consolidated, was organized in 1900; its present synagogue was built in 1923; its rabbi in 1942 was Marshall Miller, installed in September, 1937. Beth Horon, the B'nai B'rith lodge, was formed

in 1905. The communal undertakings of the Jewish population are largely merged with those of Kansas City, Mo.

During the years 1882 to 1891 several colonies of Jewish refugees were settled on farms purchased or rented for the colonists by Jewish agricultural aid societies. The most successful of these ventures, a colony consisting mostly of Russian and Roumanian immigrants, and settled near Garden City, was, like the others, shortlived in consequence of crop-failure, absentee management and the inexperience of the settlers.

Jewish notables of the state of Kansas include: August Bondi, postmaster of Salina under President Ulysses S. Grant and Republican candidate for the office of lieutenant governor; Samuel Classen, mayor of Rosedale and for two terms member of the State Legislature; Newman Erb, railroad executive; Adolf Gluck, mayor of Dodge City for five terms; S. Fishman, member of the Legislature; Julius Gottlieb, mayor of Pleasanton; Benjamin Heilbrun, mayor of Osage City and member of the Legislature; R. N. Hershfield, regent of the State University; Sol. H. Kohn, mayor of Wichita; Maurice L. Levy, pioneer Wichita banker, politician and railway promoter; John and Max M. Levand, majority owners in the Wichita daily *Beacon;* Louis Levand, its publisher; B. I. Litowich, of Salina, president of the Kansas Bar Association; Harry E. Michael, Leavenworth County Attorney; Samuel Nirdlinger, president of the Leavenworth Board of Education; A. Saarbach, mayor of Holton; Elias Summerfield, benefactor of the University of Kansas; Henry Wollman, Assistant City Attorney of Leavenworth.

August Bondi and Theodore Wiener were among the ten original volunteers of John Brown's band; with flaming devotion to him and his Free Soil Crusade they fought beside him in the bloodiest battles of his guerrilla war against the Border Raiders. Jacob Benjamin, another follower of John Brown, organized Captain Benjamin's Pottawotamie Rifles in support of the Free Soil movement. Sigmund Schlesinger served as a scout with the greatly outnumbered United States Army in the epic battle against the Indians at Beecher's Island in 1868. Theodore Weichsebaum was a noted plainsman.

A portrait of the pioneer mother Betty Wollman, painted by Boris Gordon and donated by her son, William J. Wollman, was hung for permanent exhibit in the Kansas State Historical Society rooms at Topeka. A park in Pittsburg was, upon the recommendation of the local Chamber of Commerce, officially named Schlanger Park in recognition of A. H. Schlanger's philanthropies, and a plaque and flag pole were placed in the park to his memory; a swimming pool in this park was provided for by the specific bequest of Samuel Israel (d. 1940), who made the city his residuary legatee.

Frequently, and down to recent years, sometimes for lengthy periods, there was nowhere in the entire state any community having a rabbi. As supervisor rabbi under the Union of American Hebrew Congregations, Harry H. Mayer, of Kansas City, Mo., organized the Jewish communities and ministered to the religious needs of individuals in all sections of the state. Other Missouri rabbis likewise usually consented to render their official services when needed.

The governor of the state of Kansas, Payne H. Ratner, elected on the Republican ticket in 1938 and re-elected in 1940, encountered strong anti-Semitic political propaganda against his election, particularly during the campaign of 1938; the attempt to incite feeling against him was based on his being partly of Jewish descent, his father being of full Jewish parentage; both the political parties repudiated the fanning of religious and racial hatreds, and the Democratic state organization in 1938 offered a reward for the arrest of persons circulating anti-Semitic leaflets against the Republican candidate.

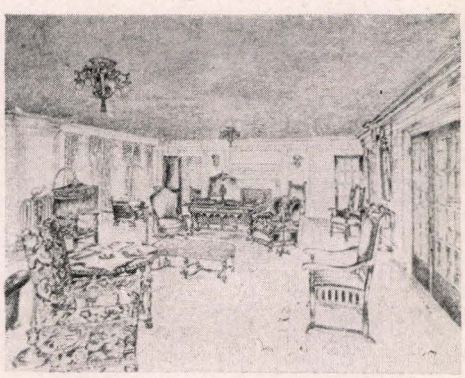
In the Republican senatorial primaries of 1938, the Jew-baiting Wichita evangelist, Gerald B. Winrod, apparently plentifully supplied with funds, was signally defeated, his vote being the smallest polled by any of the three candidates. Although opposed by the national and state Republican organizations, he was conceded by political observers to have a better than even chance of winning the nomination. Among those who joined in denouncing him as a bigot were John D. M. Hamilton, the Republican national chairman, William Allen White, widely known editor of the *Emporia Gazette,* and other influential Republicans of the state and nation.

HARRY H. MAYER.

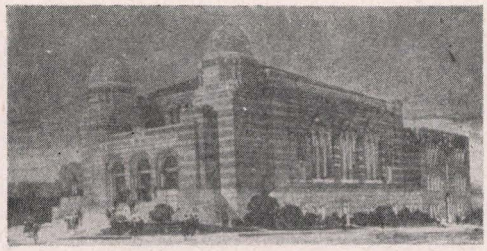
Lit.: *Kansas Historical Collections,* vol. 8, p. 275 et seq.; Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 23 (1915) 55-78; *American Hebrew,* April 29, 1932, p. 613; *New York Times,* June 13, 1938; *Jewish Morning Journal,* July 29, 1938; *New York Times,* Nov. 22, 1940; *Kansas City Jewish Chronicle,* May 27, 1938.

KANSAS CITY, city in Missouri, with a Jewish population of about 25,500 (1940), out of a total population of 399,178. A colony of at least four Jewish families is known to have been in existence at Weston, near Kansas City, in 1846. On arriving by steamboat in Kansas City in 1858 to make a home for himself as a settler, Louis Hammerslough, who, years later, was the leading merchant, found a small Jewish population already resident.

The Reform Jewish congregation, B'nai Jehudah, established in 1870, was incorporated in 1872. The synagogue of this pioneer congregation, at Linwood Boulevard and Flora Avenue, was dedicated on September 11, 1908; the symbolic windows of opalescent stained-glass, representing Jewish history, in ten double panels, were designed and executed by John La Farge, the inventor of opalescent stained-glass. An annex, known as the Bernheimer Memorial Hall, was com-



Interior of the lounge of the Progress Club at Kansas City



Synagogue of Congregation Keneseth Israel, Kansas City

pleted in 1921. The incumbents of the B'nai Jehudah pulpit, who have served for more than brief periods and had more than local prominence, were Ignatz Grossman, Elias Eppstein, Joseph Krauskopf, Henry Berkowitz, Samuel Schulman, Harry H. Mayer, Henry J. Berkowitz, and the 1942 incumbent, Samuel S. Mayerberg.

Ten of the Orthodox Jewish congregations chartered an association in November, 1921, under a directorate styled the Board (Vaad) of the United Synagogues of Greater Kansas City. Of these congregations, five soon withdrew. One of the seceding congregations, Keneseth Israel, then united with the Modern Conservative congregation Beth Sholom, their consolidation calling itself by their combined names and adopting the Modern Conservative mode of worship; the synagogue, begun in 1921, was completed in 1927; the rabbi in 1942 was Gershon Hadas. Orthodox congregations with titles of ownership in synagogue buildings are Tiphereth Israel, Kerem Israel, Sherith Israel D'Lubawitz Beth Jacob, Beth Hamidrash Hagodol, Tiphereth Sphorod, Ohavai Sholom Sford, Volhiner Anshai Sphord, Linath Hazedek and Beth Abraham.

The first Talmud Torah was established by the Keneseth Israel synagogue in 1901. During 1915 to 1917 Rabbis Samuel Cohen and Harry H. Mayer conducted evening classes in Jewish subjects thrice weekly at Temple B'nai Jehudah, for adults, especially teachers. The Greater Kansas City rabbinical association was established in 1938 with Maurice Solomon, Gershon Hadas, Samuel S. Mayerberg, Marshall Miller and Harry H. Mayer as the founding members.

The United Jewish Charities, a merger of former societies, was incorporated in 1902; under its auspices the Jewish Educational Institute was built in 1909 at the northeast corner of Admiral Boulevard and Harrison Street. Adjoining the Institute is the Alfred Benjamin Dispensary, erected in 1919. The Michael Appleman Home for the Aged, at Twenty-ninth Street and Troost Avenue, was dedicated on October 26, 1919. The Sisters' Aid Jewish Orphans' Home was opened in July, 1923. The Young Men's and Young Women's Hebrew Association dedicated its first building, a converted and rented dwelling-house on Troost Avenue, on July 19, 1917; the building on Linwood Boulevard, dedicated on July 6, 1924, is now known as the Jewish Community Center. The Jewish Memorial Hospital Association, organized in 1926, erected the Menorah Hospital under Henry A. Auerbach as president; the first patients were received on September 7, 1931.

The leading social organization, the Oakwood Country Club, was founded in 1913. A weekly newspaper, the *Kansas City Jewish Chronicle,* has appeared regularly since January, 1920, with Harry H. Mayer as its sole editorial writer until 1927.

The Jewish Welfare Federation of Greater Kansas City, a fund-raising agency for the support of out-of-town, as well as local, philanthropies, has operated since 1933. A Talmudic Academy, or Yeshiva, on the Eastern European model, has been in operation since 1935, with Rabbi Jehudah Braver at its head.

Five Jewish cemeteries are in Kansas City or nearby. In Rose Hill Cemetery, owned by Congregation B'nai Jehudah, are a chapel, dedicated on October 14, 1923, in memory of Henry A. Guettel, and a communal mausoleum with chapel, dedicated on November 22, 1932.

A symbolic bronze and granite monument, erected by public subscription in 1926 in the largest of the city parks, commemorates the philanthropist Alfred Benjamin.

The Joseph Liebman Post and the Grover Metzger Post of the American Legion are named for Jews who lost their lives in the first World War.

Sigmund Harzfeld has been president of the Symphony Orchestra. Ben Terte is a judge of the Jackson County Circuit Court. R. S. Crohn was County Administrator; Alex Sachs, County Surveyor; Frank Gordon, City Prosecuting Attorney; Jacob A. Harzfeld, City Counsellor; Jerome M. Joffee and Lee D. Seelig, State Senators; Charles Weill, Arthur Fels, Isaac Taylor, Isaac Reicher and George Goldman, City Aldermen. Sylvain Laing was French Consul; Oscar Sachs, German Consul; Alexander Rieger, Czechoslovakian Consul. Anna R. Lyon was a member of the Mayor's Tenement Commission and the first volunteer probation officer of the Juvenile Court. Ernestine B. Benjamin was the national secretary of the Council of Jewish Women. Louis H. Ehrlich is president of the local Red Cross. Arthur Mag and Sigmund Stern are trustees of the University of Kansas City. Harry H. Mayer was a chaplain of the Democratic National Convention of 1900, the first rabbi ever invited to offer prayer at a national convention for the nomination of a United States presidential candidate. Fred Goldman was president of the Chamber of Commerce; Jacob Billikopf, a member of the City Welfare Board, vice-president of the Board of Pardons and Paroles and president of the Missouri State Conference of Charities. Louis Sulzbacher was the first United States appointee to the position of Justice of the Supreme Court of Puerto Rico, and later became a federal judge of Indian Territory. Harry H. Mayer was president of the Pure Milk Commission. I. J. Ringolsky was president of the local Bar Association. Louis Oppenstein was chairman of the Board of Police Commissioners, and was also on the Board of Public Works, an Election Commissioner and a member of the Board of Education; Butler Disman succeeded him on the Board of Education. I. E. Bernheimer was a member of the Missouri State Utilities Commission.

Notables besides those mentioned above include the philanthropists David Benjamin, Gustav and Jerome Bernheimer, Morris and William J. Berkowitz, Izza Landa, Alexander Rothenberg, Nathan Schloss; the composer and orchestra conductor, Arnold Volpe, later of the University of Miami; the pianist, Moishe Boguslawski, later of Chicago; the educator and author Leo

Wiener, later of Harvard University; the attorneys Alexander New and Henry Wollman; the physicians Jacob Block, H. J. Jerewitz, Joseph Lichtenberg, A. J. Lorie, B. L. Sulzbacher and I. J. Wolf.

HARRY H. MAYER.

Lit.: Special Kansas City number of the *Reform Advocate,* March 28, 1908.

KANT, IMMANUEL, German non-Jewish philosopher, b. Königsberg, Germany, 1724; d. Königsberg, 1804. Kant's attitude toward Judaism as a religion does not differ essentially from that of many representatives of the Enlightenment, especially from that of the English Deists. These thinkers, in turn, are deeply impressed by Spinoza's critical judgment. Thus, Kant, following Spinoza's *Tractatus theologico-politicus,* regards Judaism less as a religious belief than as a political system. Despite its monotheism, Judaism is said to teach not ethical laws which are to be fulfilled on the basis of pure inner conviction, but it is accused of enjoining upon its adherents the performance of statutes and commandments through an outer authority, a God who requires no more than slavish obedience in order to reward or to punish. All God's promises refer to this life only; there is no immortality proclaimed to uplift man beyond earthly interests. Kant advises the Jews not to approach the Christian dogma, in which he himself did not believe, but the ethical principles of the Gospels, which he thought much superior to those of the Old Testament.

Nevertheless, Kant attracted many Jews by his own philosophical doctrine, so that Schleiermacher could remark that among three or four educated Jews at last one Kantian would be found. And, indeed, from the very beginning Jews are met who are either faithful adherents of his ethical lore or interpreters and students of his system, which often became for them a congenial expression of their own philosophical convictions. Marcus Herz and Lazarus Bendavid, especially the former, who had lived in Königsberg, the home of Kant, though not of historic importance as independent thinkers, were among the first to understand the greatness of the new philosophy. Herz's Berlin lectures on this topic were attended by persons of education, and to his audience belonged the aristocracy of the royal capital. To him Kant owed his earliest fame in the future cultural center of Germany.

Solomon Maimon was the only one who was recognized by Kant as truly understanding the deepest impulses and motives of his thought, and whose criticism alone seemed to deserve a serious answer. Maimon's own system, which gave him a distinct place in the history of philosophy, is an edifice erected on Kantian ground. When, in the 19th cent., German Jews endeavored to find a synthesis between their own spiritual inheritance and the ideas of the *Zeitgeist,* Kant became their guide, just as once the medieval Aristotle had become the guide for many Sephardim.

Salomo Ludwig Steinheim, who attempted to found a system of Jewish theology, is completely dependent upon Kant's doctrine of the "ideas," not only for what he meant by the content of Jewish religion, but also concerning the way in which he explained the relation between knowledge and belief. Moritz Lazarus' *Ethics of Judaism,* despite a great many different influences, is permeated by the "critique of practical reason," and so are numberless popular, and even school, books dealing with the Jewish religion through the whole post-Emancipation period of the German Jews. Great preachers (Manuel Joel, Jacob Guttmann, Moritz Steckelmacher) reveal that spirit which, through scholars such as Moses Buttenwieser and David Neumark, to a certain extent was transplanted to America.



Immanuel Kant

During the last decades of the 19th cent. many Jews were participating in the reawakening of Kant's system. Otto Liebmann was the first to recognize again its value for modern culture, and subsequently Hermann Cohen became the founder of a new philosophy, the "Neo-Kantian" school, which played an important part in the generation preceding Germany's moral and spiritual decline. Cohen himself expounded in three vast works Kant's three *Critiques* before he started his own work, which to a considerable degree shows a synthesis of his interpretation of Judaism and Kant's practical philosophy. Apart from these thinkers, who restored Kantianism to a leading power, men like Ernst Cassirer and Julius Guttmann may be mentioned; and the Kant literature is particularly rich in smaller or larger works by Jewish authors. Many were members of the Kantgesellschaft and contributors to its quarterly, *Kantstudien.*

The reason why Kant's spirit, especially his ethical *Weltanschauung,* has so strongly attracted Jews can be easily understood. The liberal leaders of Judaism during the Enlightenment and Emancipation were themselves extraordinarily eager to strip the inherited system more and more of its ritualistic components and to transmute it into a purely ethical lore. No doubt, Kant had wronged Judaism in accusing it of being nothing but a strict, legalistic religion out of which any personal conviction or belief of heart was banished. He could not be persuaded by Moses Mendelssohn that Judaism beyond its particularistic observances and statutes was a rational faith completely coinciding

with the demands of pure reason, as universalistic and all-encompassing as this reason itself.

However, such a misunderstanding, regrettable as it was, did not prevent enlightened Jews from admiring a system which, in their opinion, realized the ideal postulates of a rational religion. And it was exactly such a faith for which they were yearning and looking behind the thicket of the traditional rites and sanctified usages. With Mendelssohn they were proud that the religion of their fathers was free from ununderstandable dogmas; and with Kant, in whose thought Enlightenment reached its climax, they were convinced that every historic religion had to be purified in order to become pure humanity and reason. The prophets and the great Jewish teachers of later times seemed to have set forth the same ideal as the master of the philosophic Enlightenment. The most perfect expression of this development was Hermann Cohen's *Religion der Vernunft aus den Quellen des Judentums* (Religion of Reason according to the Sources of Judaism).

Yet, religion does not exhaust its meaning and its sway upon the human heart by its ethical content; its irrational and mystical elements, the belief in the "wholly different," hardly met consideration in Kant's doctrine, nor were they appreciated by most of his Jewish adherents. Thus, Kant's influence upon Jewish thinking and feeling was limited by the limits of his own philosophic and religious personality.

MAX WIENER.

Lit.: Lazarus, Moritz, *Ethics of Judaism;* Cohen, Hermann, *Ethik des reinen Willens;* Guttmann, Julius, *Kant und das Judentum* (1918); Klatzkin, Jacob, *Hermann Cohen* (1919); Lewkowitz, Albert, "Kants Bedeutung für das Judentum," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1924); Wiener, Max, *Jüdische Religion im Zeitalter der Emanzipation* (1933); Kinkel, Walter, *Moses Mendelssohn und Immanuel Kant* (1929) 391 et seq.

KANTOR, JACOB ROBERT, psychologist, b. Harrisburg, Pa., 1888. He took his Ph.D. degree at the University of Chicago (1917) after he had already been an instructor in philosophy and psychology at the University of Minnesota for two years. In 1917 Kantor was made instructor in psychology at the University of Chicago, retaining the post until 1920, when he became assistant professor in psychology at the University of Indiana. In the following year he was made associate professor, and in 1923 was given a full professorship. In 1942 Kantor still held the chair in psychology at the University of Indiana. He was author of *Principles of Psychology* (2 vols., 1924-26); *An Outline of Social Psychology* (1929); *A Survey of the Science of Psychology* (1933); and *An Objective Psychology of Grammar* (1936).

KANTOR, JUDAH LEIB, journalist and editor, b. Vilna, 1849; d. Riga, Latvia, 1915. He graduated from the rabbinical seminary in Vilna in 1873, then went to Berlin to study medicine. While still in Vilna, he joined a Jewish socialist group led by Aaron Lieberman. In Berlin Kantor began to write for various Hebrew journals, defending Jewish youth against the charges of atheism being made against them. He also became virtual editor of the *Hatzefirah* and Berlin correspondent for the *Golos Moskvei.*

After his graduation in 1879, Kantor went to St. Petersburg, and was for five years editor of the *Russky Yevrei,* which was published there. In 1886 he established at St. Petersburg the first Hebrew daily in Russia, *Hayom.* It lasted for only one year, after which Kantor launched a literary monthly, *Ben Ami.* He also became one of the editors of the *Yiddishes Folksblatt,* for which he wrote political essays in Yiddish. During this period Kantor was partly responsible for bringing David Frischmann, Simeon Frug and Judah Loeb Kazenelson into literary activity. Ill health made Kantor leave active literary life and he entered the rabbinate. From 1890 to 1904 he was rabbi in Libau, then in Vilna. After 1909 he started to write again, appearing in both the Hebrew and Yiddish press with feuilletons and literary studies. Kantor wrote under many pseudonyms, such as Menahem Ab, Okez, M. Balshan, Ben Bag-Bag, and Nahum ben Ozer.

KANTOR, MORRIS, painter, b. Minsk, Russia, 1896. He came to the United States in 1911, and studied art in New York city from 1916 to 1918. He was one of those American artists who broke away from European influences to paint the American scene in an American way. But he did not, like some superpatriotic members of this group, scorn to learn from the experiments then being carried on in France; he adapted Parisian lessons to American subjects and methods. He painted in all genres, but specialized in landscapes.

Kantor exhibited extensively. Aside from his many one-man shows at the Rehn Gallery in New York, he has, since 1930, had his pictures hung in the Metropolitan Museum of Art, the Museum of Modern Art, the Whitney Museum (New York), the Chicago Art Institute, the Pittsburgh Carnegie International, and the Corcoran Art Gallery in Washington, D. C.

In 1931 he won the first prize and the Logan medal at the Chicago Art Institute; in 1939 he was awarded third prize and the Corcoran bronze medal in the annual national competition at Washington.

In 1940 his painting, *Lighthouse,* won the $2,500 Temple Medal for the best oil painting in the 135th annual exhibition of painting and sculpture at the Pennsylvania Academy of Fine Arts, in Philadelphia. In the same year he was appointed to the faculty of the Cooper Union Art School, in New York.

KANTOROVITCH, CHAIM, Yiddish and English journalist, and author, b. Lochre, province of Minsk, Russia, 1890; d. Liberty, N. Y., 1936. He came to the United States in 1907 and settled in Boston. He worked there in factories and studied law at night. In 1914 he emerged in the *Arbeiter Freind,* a London Yiddish weekly, with a series of articles on the American labor movement. Later he contributed to various Yiddish radical periodicals. Kantorovitch also became active in the Poale-Zion party, was a member of its central committee and a contributor to its official organ, *Der Yiddisher Kempfer.* From 1919 to 1926 he was one of the leaders and spokesmen of the left wing of the Poale-Zion. He left the Poale-Zion movement (1926) and joined the Socialist Party. Being active at first mostly in the Jewish Socialist Farband, he contributed articles under his own name, assumed names, as well as many unsigned editorials, to the weekly *Veker,* organ of the J. S. F. In 1932 Kantorovitch became editor of the *Veker,* continuing in this capacity until 1934.

In 1934, following the Detroit convention of the Socialist Party, he became one of the theoreticians and leaders of the militant or Norman Thomas group of the party, and a contributor to the *New Leader,* organ of this group. His first English article, "The Rise and Decline of Neo-Communism," was published in the *Modern Quarterly,* of which he became an associate editor. Among the articles which he contributed to that publication, the following were important: "A Revolutionary Interpretation of Philosophy" (a Marxian analysis of the philosophy of John Dewey); "Historical Materialism and the New Science" (an essay on the philosophy of Bertrand Russell). In 1931 Kantorovitch, together with David P. Berenberg, Harry W. Laidler and others, launched the *American Socialist Quarterly,* subsequently converted to a monthly. To this magazine he contributed articles and essays in which he discussed political and social issues from a Marxian point of view.

The following books by Kantorovitch appeared in Yiddish: *Sozialism* (New York, 1917); *Die Geshichte fun der Amerikaner Arbeiter Bavegung* (History of the American Labor Movement; New York 1920); *In Licht fun Marksism* (In the Light of Marxism; New York, 1925), a collection of essays.

Lit.: In Yiddish: *Zukunft,* Oct., 1936; *Veker,* Aug., 1936; Marmor, Kalmen, in *Freiheit* (1925); Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3. In English: Bercowitz, Anna, "Haim Kantorovitch," *American Socialist Monthly,* Oct., 1936; Berenberg, David, *ibid.,* Dec., 1936.

KANTOROWICZ, HERMANN, professor of law and author, b. Poznan, Poland, 1877; d. London, 1940. Educated at the Universities of Berlin, Geneva, Heidelberg and Munich, he was appointed a lecturer at the University of Freiburg in 1908 and extraordinary professor in 1913. After serving through the first World War of 1914 to 1918, Kantorowicz returned to his university work, and was made associate professor in 1923. In 1929 he went to the University of Kiel as professor in ordinary of jurisprudence and criminal law. Here he remained until his dismissal in 1933 after the Nazis' assumption of power.

Kantorowicz then migrated to the United States, where he had already been as visiting professor to Columbia University in 1927, and served on the faculty of the New School for Social Research in 1933 and 1934. In 1934 he was a lecturer in jurisprudence and history of law at the College of the City of New York. In the next year Kantorowicz went to England, where he was first on the faculty of the School of Economics in London. In 1935 to 1936 he taught at Cambridge, in the following year at Oxford, and in 1937 he returned to Cambridge. At the time of his death he was serving both as assistant director of research in law at Cambridge and as lecturer at All Souls' College, Oxford. From 1923 to 1929 Kantorowicz had served as an expert with the Reichstag committee investigating the origin of the 1914 to 1918 War.

Among Kantorowicz's most important published works are: *Rechtswissenschaft und Soziologie* (1911); *Der Geist der englischen Politik* (1929), which appeared in an English edition, with an introduction by Gilbert Murray, in 1931; *Tat und Schuld* (1933); *Dictatorships* (1935).

KAPILOVITCH, LEAH (also **KAPILOVITCH-HOFFMAN**), Yiddish poetess and story writer, b. Vorklan, Vitebsk, Russia, 1898. At the age of six her tutoring was begun in Yiddish, Hebrew and Russian. When she was twelve, the family left for London. Here she worked in a shop by day and studied English during evenings. She read assiduously, especially Yiddish translations of Russian and Scandinavian writers. At the age of fourteen her first sketch appeared in the Yiddish weekly, *Der Fonograf* of London. In 1914 she emigrated with her family to the United States, where she lived first in Detroit, then in New York city, working in a dress shop.

The free spirit of her new surroundings revived her desire to study and to read. She published a series of articles about children in *Die Yiddishe Velt,* a Cleveland daily. Some time later she began to write poetry, which attracted the attention of Abraham Reisin and Morris Wintchevsky. For three years (1918-21) she was a regular contributor to the *Kundes* (The Big Stick), a humor magazine. Her talents in full bloom, she wrote humorous sketches, lyrical poetry, verse for children, and short stories, contributing also to the *Varheit, Yiddisher Kempfer, Zukunft, Forward, Freiheit, Tog, Kinder Zhurnal,* and other publications in the United States. She published a book of verse, *In Kinder Land* (In the Land of Childhood; 1919; 2nd ed., 1922), and a book of stories, *Kleine in der Groiser Velt* (Little People in the Big World; 1921).

Leah Kapilovitch is best known for her children's poetry, tender and humorous, with appealing word-pictures and easy rhythm. Her understanding of children—their interests, pranks and delights—have made her perhaps the most frequently recited children's poet in Yiddish. Her verse has been included in virtually every Yiddish school reader, and some of her poems ("Die Mume Zelde," "Dem Zeidns Tabek-Pushke," "Feier," and "A Groiser Fardiener") became classics.

Lit.: Olgin, M., in *Naie Velt,* Oct. 22, 1920; Katz, M., *ibid.;* Niger, S., in *Freind,* Oct., 1920.

KAPLAN, ELIEZER, Zionist leader, b. Minsk, Russia, 1891. He received his education in Heder, high school and the Technical Institute in Moscow, obtaining an engineering degree in 1917. He took an active part in Russian Zionist activities, particularly in the work of the Zeire Zion, of which he was one of the organizers. In 1919 he was a member of the Jewish delegation to the Paris Peace Conference.

Since 1923 Kaplan has resided in Palestine. For many years he was a member of the municipal council of Tel-Aviv, in charge of its engineering department. In 1933 he was elected a member of the World Zionist Executive and became head of its financial and administrative Departments. He was treasurer (1942) of the Jewish Agency for Palestine. Kaplan has been a member of the executive of the Histadruth since 1923, a member of the Vaad Leumi since 1926, a member of the central committee of the Palestine Labor Party since 1930, a member of the board of directors and governor for the Zionist executive in the Jewish Colonial Trust since 1934, and a member of numerous other settlement and development agencies for Palestine. He visited the United States for a short while in 1937 and again in 1940 in the interests of the Zionist movement.



Mordecai Menahem Kaplan

KAPLAN, JOSEPH, physicist, b. Tapolcza, Hungary, 1902. He came to the United States in 1910, and subsequently attended Johns Hopkins University, receiving his doctorate degree in 1927. In 1928 he was appointed assistant professor of physics at the University of California (at Los Angeles), and in 1935 associate professor and chairman of the department of physics, in which capacity he was still serving in 1942.

Kaplan has gained international eminence for his research in astrophysics, particularly for his discoveries in the nature of the iridescence of the northern lights. He has also conducted experiments proving atomic nitrogen and helium are present in the upper atmosphere.

KAPLAN, MORDECAI MENAHEM, rabbi, philosopher and educator, b. Lithuania, 1881. He was brought to the United States at the age of eight. He attended the College of the City of New York (A.B., 1900), Columbia University (M.A., 1902) and the Jewish Theological Seminary of America (Rabbi, 1902). From 1903 to 1909 Kaplan was rabbi of Congregation Kehilat Yeshurun in New York city; in June, 1909, at the invitation of Solomon Schechter, he became principal of the Teachers' Institute of the Jewish Theological Seminary. In 1931 he became dean of the Institute. In 1910 he was appointed professor of homiletics at the Seminary. In 1916 Kaplan organized the first synagogue center in America, the Jewish Center, on West 86th Street, New York city; in November, 1921, he resigned from the Center and in January, 1922, he organized the Society for the Advancement of Judaism. In 1929 he received the honorary degree of Doctor of Hebrew Literature from the Jewish Theological Seminary.

Early formulations of Kaplan's philosophy of Judaism are contained in "A Program for the Reconstruction of Judaism" (*Menorah Journal,* Aug., 1920) and *A New Approach to the Problem of Judaism* (1924); but the full treatment appeared in *Judaism as a Civilization* (1934). He subsequently wrote *Judaism in Transition* (1936) and *The Meaning of God in Modern Jewish Religion* (1937).

In 1934 Kaplan founded *The Reconstructionist,* a biweekly periodical devoted to the exposition of his philosophy. He was joined in this enterprise by a group of disciples who made up the editorial board. In 1936 he edited a volume of *Jewish Reconstructionist Papers,* containing selections of articles and editorials from the first thirty issues of the magazine. The Jewish Reconstructionist Foundation was organized in 1940, to carry forward the movement.

Reconstructionism is an attempt to reinterpret the Jewish religion, reorganize the Jewish community, revive the creative power of Jewish writers and artists, rebuild Palestine as the Jewish homeland, and in other ways recreate Jewish life in such directions as to render it a source of enrichment and fulfillment to Jews. The movement is designed to check the escapism which is prevalent in contemporary Judaism, and to substitute for it a joyous acceptance of Jewishness as an opportunity for self-realization.

Other writings by Kaplan include *Supplementary Prayers and Readings for the High Holidays* (1934); a translation and editing of *Mesillath Yesharim* (1936); and *The New Haggadah* (with Eugene Kohn and Ira Eisenstein as co-editors).

Since 1932 Kaplan has been lecturer at Teachers' College, Columbia University. From 1937 to 1938 Kaplan served as professor of the principles of education at the Hebrew University in Jerusalem. He lectured also at the Graduate School for Jewish Social Work. He was president of the Rabbinical Assembly of America (1932-33), and has been a member of its executive council since 1934, a chairman of the executive committee of the Zionist Organization of America, and chairman of the Matz Foundation. IRA EISENSTEIN.

Lit.: Arzt, Max, "Dr. Kaplan's Philosophy of Judaism," *Proceedings of the Rabbinical Assembly of America,* vol. 5 (1938) 195-219.

KAPLANSKY, SOLOMON, engineer and Labor Zionist leader, b. Bialystok, Poland, 1884. From 1904 to 1906 he was the editor of *Der Yiddisher Arbeiter,* organ of the Austrian Poale Zion (Labor Zionist) party. In 1906 Kaplansky helped formulate the program of the Poale Zion party, and in the following year served as the first secretary of the World Poale Zion Organization. He went to Palestine in 1912 and, after one year in the headquarters of the Poale Zion there, served as secretary of the Keren Kayemeth Leyisrael (Jewish National Fund) headquarters from 1913 to 1919.

Kaplansky was director of the Finance and Economic Committee of the World Zionist Organization in London from 1921 to 1924, after which he went to Palestine again to become head of the economics division of the Palestine Zionist Executive. He served in this capacity until 1927, and from 1924 to 1929 he was also director of economics for the Histadruth Haobedim, the Palestine labor organization. He was made a member of the Jewish Agency Executive Committee in London in 1929, and served until 1931. Kaplansky returned to Palestine in 1931 to become director of the Haifa Technikum, and in 1942 he was still occupying this post. He was the author of *Problems of Palestine Colonization* (1923) and of a *Collection of Essays* (2 vols., 1932).

KAPLUN-KOGAN, VLADIMIR WOLF, political economist, b. Yalta, Russia, 1888. After complet-

ing his studies in Germany, he became associated with the welfare work of the Comité für den Osten in Berlin during the first World War. At the end of the War he became economic adviser to the Ost Europa Institut of the University of Breslau, where he also delivered lectures on Jewish economic life. He was editor of *Neue jüdische Monatshefte* from 1916 to 1920, and author of the following works: *Die Wanderbewegungen der Juden* (1913); *Die Juden in Polen* (1916); *Die jüdische Sprach- und Kulturgemeinschaft in Polen* (1917); *Die jüdischen Wanderungen in der neuen Zeit* (1919); *Russisches Wirtschaftsleben seit der Herrschaft der Bolsheviki* (1919). In 1942 Kaplun-Kogan was living in Sweden.

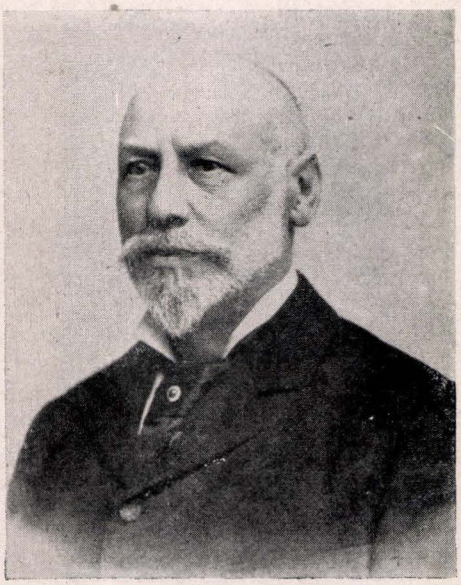
KAPORES, *see* KAPPORES.

KAPOSI, HAYIM, rabbi in Cairo, Egypt, b. about 1555; d. 1639. He received the surname Baal Hanes ("miracle worker") because of the miraculous restoration of his sight after he had become blind and while he was in the very act of calling upon heaven to restore his sight as a refutation of a false accusation that he had taken bribes (cf. *Ex.* 23:8, interpreted by the rabbis as meaning that judges who took bribes would literally lose their eyesight). This event seems to have taken place about 1611, as the name of Kaposi appears written in a different manner in documents after that date. His writings and letters deal almost exclusively with Halachic subjects. Some of his responsa, signed by Kaposi and his colleague Meir Gavison, are found in the collection *Zera Anashim* (edit. D. Fränkel, Munkacs, 1902) and in the responsa of Jacob Castro and other rabbis. Judah Nadjar mentions a commentary of Kaposi on the *Mechilta* and *Sifra,* called *Sefer Hayim.* His name is preserved in a synagogue at Cairo (Keneseth Rabbi Hayim), and his grave became a place of pilgrimage for Egyptian Jews from near and far.

KAPOSI, MORIZ, dermatologist, b. Kaposvár, Hungary, 1837; d. Vienna, 1902. His original name was Kohn. He studied medicine at the University of Vienna, and upon graduation (1861) was made medical assistant at the clinic of Hebra. In 1866 he became dermatological instructor and in 1875 professor, and director of the clinic for skin diseases, at the University of Vienna. He pioneered in this field of medicine, and international dermatological research followed the trail blazed by him.

Kaposi contributed to leading medical journals numerous articles on syphilis and dermatology. His first important work was *Die Syphilis der Schleimhaut der Mund-, Rachen-, Nasen- und Kehlkopfhöhle* (1866), after which, among others, followed *Die Hautkrankheiten* (as the third volume of the *Handbuch der speciellen Pathologie und Therapie;* 1870-76); *Die Syphilis der Haut und der angrenzenden Schleimhäute* (1875); *Handbuch der Syphilis* (1880); *Gedächtnisrede auf Hebra* (1880); *Über Xeroderma Pigmentosum* (1882); *Pathologie und Therapie der Hautkrankheiten* (5th ed., 1899); *Pathologie und Therapie der Syphilis* (1891); *Handatlas der Hautkrankheiten* (1898-1900). He also published in more than 150 papers results of investigations on framboesia, rhino-scleroma, lupus, keloid, xanthoma herpes, and zoster.

Kaposi embraced Christianity in 1899. His statue



Moriz Kaposi

was erected in the auditorium of the University of Vienna.

KAPOSVÁR, city in Somogy County, Hungary. The Jewish congregation of Kaposvár, according to the testimony of tombstones, was in existence early in the 19th cent. The first rabbi mentioned in the documents of the congregation was Adolf Ehrenteil (1852-54); then followed Salamon Kuttna (1854-77) and Sándor Rosenberg (1877-85). In 1938 Manó Herzog was chief rabbi of Kaposvár and of several villages belonging to the congregation. The congregation founded a Hebrah Kaddisha in 1834, an elementary school in 1840, and in 1862 built a synagogue which was subsequently enlarged in 1906. In 1869 the congregation reorganized itself and reformed its cult according to the statutes of the National Jewish Congress (1868-69). In 1942 the congregation maintained also a Talmud Torah, a society for the aid of the sick, a sisterhood and a society for the providing of clothes for poor children. The number of Jews, 3,025 in a total of 32,700 inhabitants, represented the normal contingent of 10 per cent of Jewish inhabitants in the business centers of Hungary.

KAPP, EDMOND, artist, b. London, 1890. He was educated at Owen's School, London, and Christ's College, Cambridge University. He served in the first World War as a lieutenant of the Royal Sussex Regiment, and was promoted to captaincy in the intelligence department at General Headquarters.

His first exhibition of drawings and caricatures in London (1919) attracted critical attention to his incisive, expressive art. He had many successful exhibitions of drawings and lithographs till 1936. In 1939 he had his first showing of oil paintings, which were technically competent but lacking in the warmth and humor of his work in pencil and ink.

Kapp published several books of drawings, including *Personalities* (twenty-four drawings; 1919), *Reflections* (twenty-four drawings; 1921), and *Minim* (twenty-eight drawings; 1925). In 1934 and 1935 he did a series of twenty-five lithographic portraits of prominent mem-

bers of the League of Nations at Geneva. These and other examples of his work were acquired by the British Museum, the Victoria and Albert Museum, the National Portrait Gallery, London, and the Palace of Peace in Geneva.

He contributed cartoons and caricatures, which were perhaps his best and most characteristic work, to *Time and Tide, New Statesman and Nation, Manchester Guardian, Studio,* and other political and cultural periodicals.

KAPPARAH, *see* ATONEMENT.

KAPPER, SIEGFRIED, physician and poet, b. Smichov, a suburb of Prague, 1820; d. Pisa, Italy, 1879. He received his early education in Prague, and in 1841 took up medicine at the University of Vienna, graduating in 1847. But quite early in his life he began to write poetry of a Slavic character (at first in the German language: Cossack romances); translations of poems of the Czech poet Macha; Slavic melodies (1844). He contributed for many years to *Ost und West* and *Österreichisches Morgenblatt.* His first poems in the Czech language were called *Ceske listy* (1846); they expressed a longing for a rapprochement between Jews and Czechs. This tendency received a rebuff at the hands of the noted Czech poet and journalist Karel Havliček Borovsky. The poems, recalling the past glory of Israel and deploring its present state of oppression, inaugurated "Czecho-Judaism." The rebuff made Kapper revert to the use of the German language again. He was the author of the first stories on the ghettos of Bohemia. He published in this category: *Der Rabbi und das graue Haus* (first in Frankl's *Sonntagsblätter*); *Die versunkene Synagoge* (1846); *Der seltsame Orach.*

After graduation in 1847, Kapper practiced medicine in Karlsbad, but in 1848 he returned to Vienna and became deeply involved in the revolutionary movement of that period, to which he dedicated a collection of poems entitled *Befreite Lieder* (1848-49). For several years he was a reporter in the Austrian Parliament. He subsequently returned to his medical practice in Dobris, Mlady Boleslav and Prague finally in 1867. But he was active chiefly in the field of literature. Among his German poetic works are: *Herzel und seine Freunde Falk, Südslavische Wanderungen (Christen und Türken)*; the epic poem *Fürst Lazar, Gesänge der Serben.* His novels are: *Vorleben eines Künstlers; Die Glockenstürmer von Komotau;* he also wrote travel books: *Böhmische Bäder; Das Böhmerland.* During his stay in Prague, he wrote in Czech again: *Spevi lidu srbskeho* (Songs of the Serbian People); *Primorske pohadky* (Tales from the Shoreland); *Gusle, ohlasy černohorske* (Pictures from the Black Mountains). The Black Mountains are represented as the dwelling-place of the Slav spirit which will arise one day to wage the great battle for freedom.

Kapper was the first Jew—as political thinker and poet—who aimed at a synthesis of the German, Czech and Jewish spirits. Although he had no religious ties, he was intensely conscious of being a Jew, and manifested this in his political attitude and in his poetry. The leading Czech students' association bore his name.

Lit.: Hub, Ignatz, *Deutsche Balladen und Romanendichter,* vol. 3, p. 450; Donath, Oscar, in *Archiv für slavische Philologie,* vol. 30.



Scenes from the Kappores rites. From a woodcut (1530) by Antonius Margaritha of Augsburg

KAPPORES (originally *kapparoth,* "atonements"), the offering for sins, is the name given to a custom frequently practised on the day before the Day of Atonement. A man or boy takes a cock, a woman or girl a hen, in his or her hand, swinging the animal over their heads, at the same time reciting certain penitential prayers, in which the animal is designated as a sin-offering. The latter is then immediately slaughtered and the meat or the value of it is given to the poor.

The origin of the custom is unknown, but it can be traced back as early as the Gaonic period. Hai Gaon abolished it, and Nahmanides forbade it as pagan. Certain German Jewish authorities of the Middle Ages, such as Mordecai ben Hillel (13th cent.), and Asher ben Jehiel and his son Jacob (14th cent.), author of the *Arbaah Turim,* approved of it. Solomon ibn Adret (13th cent.) and Joseph Caro, author of the *Shulhan Aruch,* rejected it as foolish. On the other hand, Polish rabbis, especially Moses Isserles (16th cent.), and later on, Isaiah Horowitz, defended it.

The custom represents a relapse into the old idea of sacrifice as a means of atonement; the relapse is all the more remarkable since, according to Jewish laws, sacrifices may be offered in the Temple only, and nowhere else. It is not observed by Reform or Conservative Jews.

Lit.: Shulhan Aruch, Orah Hayim, 605, together with the *Tur* and the commentaries; Hirsch, S. R., *Horeb,* § 153.

KARA, ABIGDOR BEN ISAAC, Cabalist and liturgical poet, d. Prague, Bohemia, 1349. He was highly honored by both Jews and Christians, and was a friend of the king of Bohemia, Wenceslaus IV, who liked to discuss religious questions with him. Kara lived nevertheless in the greatest poverty. He was an eye-witness of the attack on the Jews by the Prague mob on April 1, 1389, and he wrote an elegy, *Eth Kol Hatelaah,* which is used as a Selihah (penitential prayer) for Yom Kippur. From 1400 to at least 1409 he seems to have been away from Prague because of the persecutions of the Jews and to have lived in Regensburg. Among his works extant in manuscript

are *Eben Sappir,* Haggadic notes on the Bible, and *Kodesh Hillulim,* a Cabalistic commentary on *Ps.* 150. Of his poems which have been incorporated into the liturgy, the best known is *El Nekamoth Hofia.*

KARA, JOSEPH BEN SIMEON, French Biblical commentator, who lived in Troyes, France, from about 1060 to 1130. He studied under his uncle Menahem ben Helbo, the first Biblical exegete in northern France. He knew Rashi, and some believe that he was Rashi's pupil. At any rate, both writers quote each other; Rashi quotes Kara as the author of a number of interpretations, while Kara, a prolific and independent Biblical commentator, modestly calls his explanations to the Pentateuch and his remarks on *Midrash Genesis* glosses to Rashi. Many of his comments on Rashi's commentary were incorporated into the text of Rashi. He wrote independent commentaries to the prophets, *Job* and the Five Scrolls (Megilloth); in these, despite occasional Haggadic explanations, he aimed at the simple meaning of the text (*peshat*) more decidedly than did Rashi. His independence of mind and rationalism are indicated by the facts that he questioned the view that Samuel really wrote the book bearing his name, that he frequently deviated from traditional views and explanations, and that he recommended conscious deviation from the Midrash. The name Kara is explained as meaning "follower of the Peshat," in contrast with "Hadarshan," which refers to the Midrashic interpretation.

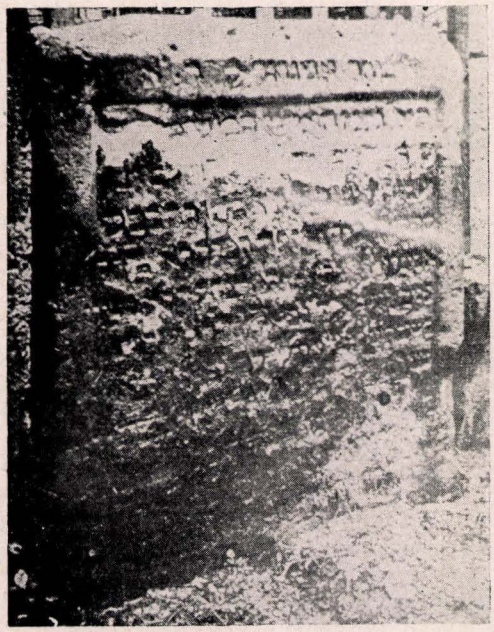
Lit.: Eppenstein, in *Jahrbuch der Jüdisch-Literarischen Gesellschaft* (1910); *Poznanski, Introduction to Perush al Yeheskel of Eliezer of Beaugency,* p. XXXII et seq.; Graetz, H., *History of the Jews,* vol. 3 (1927) 345-46.

KARA, SIMEON (called Hadarshan), rabbi who lived during the 11th cent. in northern France. He was the father of Joseph ben Simeon Kara and the brother of Menahem ben Helbo. According to J. L. Rapoport (*Kerem Hemed,* vol. 7), Simeon Kara was the author of the Midrashic compendium *Yalkut Shimeoni;* however, both Zunz and Abraham Epstein ascribe the authorship of the *Yalkut Shimeoni* to a different person, because internal evidence shows that the compiler of this work used Midrashim which were not known until after the time of Simeon Kara.

KARABACEK, JOSEF VON, orientalist and librarian, b. Graz, Austria, 1845; d. Vienna, 1918. He became assistant professor of Oriental history at the University of Vienna (1868) and ordinary professor (1884). He was appointed director of the Imperial Library in Vienna (1899), and retired in 1915. Karabacek was baptized.

He specialized in old Persian art, and wrote, among other works, *Die persische Nadelmalerei in Susanschird* (1881), *Das persische Papier* (1887) and *Beiträge zur Geschichte der Nazjaditen* (1874). In 1882 and in 1887 he published the results of his classification and compilation of the famous papyrus discovery at El Fayum in Egypt.

KARÁCSONY, BENÖ, author, b. Gyulafehérvár, Hungary, 1888. He was one of the Transylvanian authors who, under Roumanian rule after 1918, continued to write in Hungarian, thus keeping alive in the public the longing for a reunion with Hungary. He wrote for the Magyar theatre of Kolozsvár (Cluj) such plays as *Válás után* (After the Divorce), which won an award in 1924, and *A rút kis kacsa* (The Ugly Duckling; 1937).



Tombstone of Abigdor Isaac ben Kara in the old Jewish cemetery of Prague

His volume of short stories, *Tavaszi ballada,* and his novels, *Pjotruska* (2 vols.) and *Uj élet kapujában* (At the Threshold of a New Life; 1934), were well received by Magyar readers and critics beyond the confines of Transylvania as writings of sound literary qualities. In 1940 his symbolical novel, *Utazás a szürke folyón* (Traveling on the Grey River), appeared. It conveyed a message of implicit hope, of the beauties of truth and kindness which will be attained at some point of our travel on the grey river.

KARAITES (*Kara'im, Bene Mikra, Ba'ale Mikra;* variously interpreted as "people of the Holy Writ" and "callers to a new faith"), Jewish sect which rejects the rabbinic (Rabbinite) tradition as expressed in the Mishnah, the Gemara, and later literature, and claims to base its teaching on the Holy Writ alone; in practice, however, the Karaites have a tradition (*Sabal hayerushah*) of their own, composed of beliefs and customs recognized as binding by the consensus of opinion of the Karaite community (*kibbutz, 'edah;* in Arabic, *jama'a*).

1. History. The origin of Karaism is as yet shrouded in great obscurity, owing to the fact that by far the greatest part of the earliest Karaite literature is still unpublished, undiscovered, or irreparably lost, while later accounts of the sect's beginnings, both Karaite and Rabbinite, are obviously partisan and subject to doubt; as a result, no sufficient documentary basis exists upon which modern research could build a historical picture. Several factors, however, seem to have played an important, if not decisive, role in the birth of Karaism, i.e.: 1) old heterodox movements reaching, as the Karaites themselves assert, as far back as the reign of Jeroboam, and

represented by the Sadducees, the Boethusians, the recently discovered Damascus sect, the Essenes, and others, for the development and ultimate adoption of the Talmudic tradition could not possibly have taken place without considerable dissent and schism; 2) the impact upon Eastern Jewry of the amazing political success of Islam in the 7th cent. C.E., which within a few years converted the Arabs from obscure starving nomads into the rulers of a world empire; and probably most of all 3) the influence of the immense spiritual upheaval, and its political consequences, attending the development of Muslim (Moslem) theology, particularly the struggle between traditionalism and rationalism (as represented by the Mu'tazila school) and their ultimate synthesis in the Muslim scholasticism founded by al-Ash'ari in the 10th cent.

Among the immediate precursors of Karaism were the Jewish teachers Abu Isa al-Isfahani (end of the 7th cent.) and his pupil Yudghan (beginning of the 8th cent.). The former was so far influenced by Islam that he not only acknowledged the apostolic mission of Jesus and Mohammed and the inspiration of the Koran, but also attempted to play the role of the Savior-Messiah (in Arabic, *mahdi*) by heading an unsuccessful revolt against the Muslim authorities. In this political aspect Abu Isa seems to have had no imitators, but both he and Yudghan show the principal earmarks of early Karaism, the rejection of Rabbinite tradition, literalistic interpretation of the Holy Writ, a strong tendency toward ascetic and monastic rigor, and a passion for instituting new doctrines and customs based on Biblical interpretations, frequently of an extremely fanciful and far-fetched nature.

The unifying impulse for all such dissenting groups, however, was furnished in the second half of the 8th cent. by Anan ben David, of the family of the exilarch, whom Karaite tradition regards as the father of their synagogue and the first to secure recognition of it from the Muslim administration. Contemporary evidence has now overthrown this official theory by showing that the term Karaites does not appear until the 9th cent., and that Anan's teaching as a whole was professed only by a small group of Ananites who were eventually submerged in orthodox Karaism. Nevertheless, it seems certain that Anan's high social position and his considerable Talmudic learning placed him above all other dissenters, and his *Book of Precepts* furnished the first complete systematic scheme of non-Rabbinite law built upon a more or less solid foundation of exegesis and logical reasoning. His name thus became a rallying point for the various schisms, although the allegiance of many of them apparently never was more than purely nominal.

The main principle of faith proclaimed by Anan, "Search diligently in the Law and rely not upon my own opinion," while in itself a healthy reaction to some of the fanciful excesses in contemporary rabbinic Haggadah, bore within itself the seeds of its own impracticability. The Holy Writ, even subjected to the most acute exegetic scrutiny, could not provide legal norms for every facet of human life under much later and vastly changed political and social conditions; hence Anan himself, and his contemporaries and successors in an increasing measure, were obliged to use forced and fanciful methods of legal construction and exegesis



A latterday Karaite woman

(aside from direct borrowing from rabbinism and Islam), thereby forfeiting their claim to being reformers. Instead of purifying rabbinism and returning it to its pristine Biblical prototype, they merely developed a rival teaching which, under the cold eye of impartial scrutiny, came certainly no nearer to pure Biblical theology than did rabbinic Judaism. Secondly, the rejection of the tradition produced by some 600 years of Jewish thought and custom, through the collaboration of generations of the best minds of Jewry, not only created a void under the very cornerstone of Karaism, but also led to a chaotic state of affairs whereby innumerable sectarians, freed from submission to any traditional authority and acting under the principle that their own brand of Biblical exegesis was as valid as that of any one else, proceeded to produce untold varieties of schisms differing in absurd minutiae and squandering effort and thought on internecine squabbles, so that, as al-Kirkisani (10th cent.) picturesquely puts it, it was in his time impossible to find two Karaites in complete agreement with each other.

The ascetic rigors imposed by Anan's own teaching (for example, the imposition of a seventy-day fast, the prohibition of medical treatment, the creation of the notorious catenary, *rikkub*, theory of forbidden marriages, and the like) limited the number of Ananites and caused their migration to Palestine and Egypt; Anan's son Saul and his grandson Josiah, while inheriting the honorary title of prince (*Nasi*), played no role of any importance in the further history of Karaism. Fortunately for the survival of the sect, there was, following Anan's death, no lack of energetic and creative leaders.

Hard on the heels of Anan came Ismail al-Ukbari (first half of the 9th cent.), a caustic and outspoken critic of his distinguished predecessor; his school, too, was short-lived, and his teaching is characterized chiefly by borrowings from Samaritan theology and by the rejection of the Masoretic variants (*Kethib* and *Kere*).

He was succeeded by Mishawayh (Meshwi) al-Ukbari, who in disputed matters of law advocated following the Rabbinite practice, on the rather cynical ground that "all coins are counterfeit, so one might as well use the (Rabbinite) coins one has on hand." Among his contemporaries were Musa al-Zafarani, who migrated to Tiflis in the Caucasus and became known as Abu Imran al-Tiflisi, and Malik al-Ramli, of Ramla in Palestine. All these sectarians, however, pale into insignificance before the series of outstanding leaders produced by the golden age of Karaite thought, beginning with the middle of the 9th cent.

The first of them is Benjamin ben Moses al-Nahawandi (Benjamin ben Moses Nahavendi), who appears to be the earliest writer to use the term Karaites; he is often designated as the co-founder of Karaism, and is revered by the Karaites themselves as the first of their great men next to Anan. His teaching is characterized by profound positive liberalism, in glaring contrast to Anan's negative rigorousness. He welcomed individual interpretation of the Bible, and had no fear of the inevitable disagreements resulting from personal opinions. Towards Rabbinism he felt no fundamental hostility, and freely borrowed from it whenever he deemed it preferable, advising his followers to do likewise in cases where the Bible failed to supply a clear legal prescription. Particular notoriety came to him through his assertion that God Himself did not create the world and perform all the deeds ascribed to Him, but rather a special angel created by Him for this purpose—apparently a device to remove all taint of anthropomorphism from the Bible and to reconcile the Jewish conception of the Deity with the Philonic and Christian theory of the Divine Word (Logos). This tolerant attitude found immediate rebuff in the teaching of Benjamin's pupil Daniel al-Kumisi (also surnamed al-Damaghani), who reverted back to the literalistic asceticism of Anan, even though his early reverence for the latter ultimately gave way to caustic contempt. The Bible, thought Daniel, must be interpreted according to its very letter, and reasoned deductions from its text are forbidden; in cases of doubt, the more rigorous alternative is always to be accepted as binding. Yet this rigid conservatism did not prevent Daniel from borrowing from Islamic law, nor did it stop him from adopting such doctrines as the denial of the existence of angels, whose names in his opinion are but metaphoric designations of the forces of nature (such as fire, wind, and the like) acting at God's behest.

As Karaism was slowly consolidating itself into a more or less homogeneous organization, its conflict with Rabbinism became increasingly acute, and since the center of controversy lay in the interpretation of the Holy Writ, there arose on both sides a great literature on Biblical exegesis, theology and jurisprudence, and Hebrew philology, mostly written in the Arabic tongue. The polemical purpose of much of this literature naturally colored it with prejudice, and the successful defense of Rabbinism by Saadia Gaon made some Karaite writers, such as Solomon ben Jeroham, literally foam at the mouth at the very sound of his name.

The greatest Karaite mind of the first half of the 10th cent. was undoubtedly Yakub al-Kirkisani, whose voluminous "Book of Lights" (*Kitab al-anwar*) and "Book of Gardens" (*Kitab al-riyad*)—in addition to several lesser works so far undiscovered—form a veritable encyclopedia of contemporary Karaism. A fearless seeker after truth, as it was given him to see it, and a firm believer in the use of reason as well as reasonableness, he was possessed also of great secular learning, had traveled widely, and had many personal contacts with rabbinic, sectarian, Christian, and Muslim leaders.

In the second half of the same century David ben Abraham al-Fasi, of Fez in Morocco, produced a capital Hebrew dictionary, the oldest work of its kind by a Karaite author, showing a remarkably keen philological sense. Among his contemporaries were Japheth ben Eli (in Arabic, Yafith ibn Ali), a prolific translator and commentator of the Bible; the afore-mentioned Solomon ben Jeroham, a reactionary obscurantist of the purest water; Sahl ben Mazliah, author of an important book of precepts; and Joseph ben Noah, whose commentary on the Pentateuch and Hebrew grammar earned him great fame.

Among the latter's pupils were Abu al-Faraj Harun ibn al-Faraj, famous both as exegetist and philologian, and Joseph Haroeh (euphemistically for "the Blind"; in Arabic, Yusuf al-Basir), who in spite of his blindness became easily the foremost Karaite divine of the 11th cent., particularly through his liberalizing reform of the catenary theory of forbidden marriages (which had by that time brought the Karaites to the brink of race-suicide), in which he was ably seconded by his pupil Jeshua ben Judah (in Arabic, Abu al-Faraj Furkan ibn Asad), an eminent and versatile writer in his own right. Many of these writers had flourished mainly in Palestine, and the advent (in 1099) of the first Crusade could not but put an abrupt end to this golden age; from then on Karaite thought exhibits a nearly complete absence of creative originality and a progressive process of paralyzing ossification.

Although the Karaite communities in Egypt, particularly in Cairo, were safe from the Crusaders and continued to exist comfortably through the Middle Ages, they produced only mediocre writers who, like Samuel ben Moses al-Maghribi (14th cent.), contented themselves with codifying and condensing the work of their illustrious predecessors. One notable exception is Moses ben Abraham Dari (13th cent.), a poet of considerable talent, but even he relied principally on the prototypes furnished by the Spanish Rabbinite poets, like Judah Halevi, Solomon ibn Gabirol, and others. A 15th cent. Cairene scholar, Ibn al-Hiti, wrote a chronicle of Karaite writers, which is an important historical document.

The main flow of Karaite activity now shifted to Europe, especially to the Balkan Peninsula, where several pupils of Jeshua ben Judah produced a massive, though sometimes unscholarly, literature of translations into Hebrew from older Karaite works written in Arabic. The most eminent of them was Tobiah ben Moses, a resident of Constantinople, who did considerable work translating the writings of Jeshua ben Judah and Joseph Haroeh, and writing a commentary on the Pentateuch based on the similar works of Japheth ben Eli and others.

Of the Byzantine writers of the 12th cent., the most outstanding was Judah ben Elijah Hadasi, the author

of a work entitled *Eshkol Hakofer,* which gives in an encyclopedic (though rather indigestible) form the entire range of contemporary Karaite law, custom, and knowledge, on the basis of an extensive use of a great number of both Karaite and Rabbinite writers, although toward the latter he exhibits a violent enmity reminiscent of Solomon ben Jeroham. In the 13th cent., Aaron ben Joseph (Aaron the Elder) wrote a classical commentary on the Pentateuch and arranged the hitherto unstable Karaite liturgy into an organized ritual. His 14th cent. namesake, Aaron ben Elijah (Aaron the Younger), distinguished himself through his systematic code of law, entitled *Gan Eden,* and a philosophic work, *Etz Hayim,* written in refutation of the Aristotelianism of Maimonides.

The conquest of the Byzantine empire by the Turks and the Spanish-Portuguese expulsion sent to the Turkish possessions a wave of Jewish refugees nurtured upon a high and flourishing standard of civilization and literature. Their arrival and activity lent a new impetus not only to Rabbinite, but also to Karaite thought and modified to a considerable degree the mutual distrust and hostility between the two camps. The greatest Karaite writer of the 15th cent. was Elijah ben Moses Bashyazi (Bashyatchi), whose code of law, *Addereth Eliyahu,* became the Karaite counterpart of the rabbinic *Shulhan Aruch.* His pupil and brother-in-law, Caleb Afendopolo, not only brought the unfinished *Addereth Eliyahu* to completion, but composed also a number of theological and scientific works of his own on a wide variety of subjects. Elijah Bashyazi's great-grandson, Moses ben Elijah, followed in his ancestor's footsteps by writing a number of works, after thorough preparation in the way of travel and extensive reading in both Hebrew and Arabic.

As the 16th cent. was drawing to a close, Karaite activity was shifted once more, this time to the Crimea, Lithuania, and Galicia. In the Crimea, Karaites were settled as early as the 13th cent., and lived apparently in fairly amicable relations with the local Rabbinite Jews. At the end of the 14th cent. a colony of captive Crimean Karaites and Tatars was carried to Lithuania and was established in the city of Troki, in Vilna province, whence the Karaites later spread to Lutzk in Volhynia and Halicz in Galicia and founded important communities there. By the 15th cent. these communities were in close contact with their Byzantine-Turkish coreligionists.

The Troki settlement produced the first eminent Russian Karaite, Isaac ben Abraham Troki (d. 1594), who earned permanent fame through his anti-Christian treatise entitled *Hizzuk Emunah,* for which he prepared himself by studying Christian theology and sectarian differences by way of personal contact with clerics of various Christian denominations. The standard of scholarship and skilled argumentation of the work subsequently drew the admiration of no less an expert in the field of polemics than Monsieur de Voltaire. Zerah ben Nathan Troki specialized in the exact and natural sciences, while Solomon Troki (end of the 17th cent.) composed a detailed treatise on Karaism entitled *Apiryon.* Among the Galician and Volhynian writers stands out Mordecai ben Nisan Kokizov (about 1700), the author of the *Lebush Malchuth* and *Dod Mordecai,* treatises on Karaism written in reply to inquiries submitted, respectively, by Charles XII of Sweden and Professor Trigland of Leyden. Simhah Isaac Lutzki, the first Karaite bibliographer (middle of the 18th cent.), went to the Crimea to compose his *Ner Tzaddikim* (also abridged as *Orah Tzaddikim*), which is still valuable in spite of its many defects. In the first half of the 19th cent. a number of Karaites wrote their own works as well as edited works by older authors—noteworthy are Isaac ben Solomon, of Chufut-Kale, author of an important treatise on the reform of the Karaite calendar, *Or Halebanah,* and pupil of Benjamin Agha, the leader of the Crimean Karaites in the period of transition from Tatar to Russian rule; Joseph Solomon Lutzki; David Kokizov; Mordecai Sultanski, author of an important chronicle entitled *Zecher Tzaddikim;* Solomon Beim; and Isaac Sinani.

The most eminent Karaite figure of the 19th cent., however, is Abraham Firkovitch (Firkowitsch), who was commissioned by Simhah Bobovich, the wealthy and influential leader of the Crimean Karaites, to compile a memorandum to the Russian authorities showing that the Karaites professed the true Biblical religion anterior to Rabbinism, and that, having had nothing to do with the Talmudic tradition, could not have had any share in the guilt for the crucifixion of Jesus. Firkovitch's memorandum was completely successful in its purpose, and procured for the Karaites equal rights with Christian citizens of Russia, liberating them from the crushing burden of civil disabilities affecting the rabbinic Jews. In the course of his researches in preparation to writing this memorandum Firkovitch, armed with governmental authority, collected a great mass of hitherto unknown extremely valuable archeological and literary material. However, in using this material for his memorandum and for other works, Firkovitch permitted himself to tamper with dates in epitaphs and colophons of manuscripts, and while his startling quasi-discoveries of alleged pre-Christian Karaite settlements in Russia were at first believed, later research discredited them completely. Nevertheless, Karaite studies owe Firkovitch a profound debt of gratitude for his work in collecting and preserving (to be sure, often in a high-handed manner amounting to downright plundering) much unpublished material of which only a small part so far has been made accessible to students of Karaism.

After the death of Firkovitch, Karaite literary activity was limited to negligible publications by such writers as Samuel Pigit (d. 1911), Elijah Kazaz (d. 1912), Judah Kokizov, and others, none of whom could even remotely qualify as an outstanding scholar.

The tragic chain of events in Poland and Russia which began in 1914 affected the Karaites resident there as terribly as it did the population of these countries as a whole. The Polish Karaites at Lutzk, Troki, Vilna, Halicz, and other places were somewhat more fortunate than their Crimean brethren who experienced the full fury of the Russian civil war. In 1932 the total number of Karaites was estimated at 12,000, about 10,000 in the Crimea, the rest in Poland, Istanbul, Cairo, Jerusalem, and Hit on the Euphrates.

2. Practice. Karaism officially recognizes only the Bible as an authoritative source of dogmatic and practical faith, while in practice admission is given also to the Karaites' own tradition. For the construction and

interpretation of law from the Bible three exegetic principles are in force, namely: 1) the literal meaning of the Biblical text; 2) the conclusions derived from the Holy Writ by the method of logical analogy (*hekesh;* Arabic, *kiyas*); and 3) the consensus of opinion of the Karaite community in questions incapable of being solved by 1 and 2. A fourth principle, the dictates of human intelligence and knowledge, has not been universally recognized. As far as dogma is concerned, aside from the non-recognition of the oral tradition prior to Anan, Karaism differs in no cardinal points from rabbinic Judaism. It is in practical theology that the Karaite canon law parts company with Rabbinism; some of the principal differences are:

Calendar: The beginnings of months are determined by a combination of direct lunar observation and astronomical calculation; the latter element is a later development and can not be decisive alone. The year begins with the month of Nisan, and the leap year has for a thirteenth month a second Shebat.

Holy days: New Year's day may fall on any day of the week and can in no case be postponed; consequently the Karaite Day of Atonement sometimes does not coincide with the rabbinic one. Shabuoth must always fall on a Sunday. Hanukah is not observed. Sabbath is observed with great rigor, and the ancient Karaite prohibition of all lighting from Friday evening through Saturday dusk is still observed by many. The varieties of actions prohibited on the Sabbath are more numerous than in rabbinic law, and include marital intercourse.

Dietary and slaughtering laws differ in many respects from the rabbinic ones. The Biblical prohibition of boiling a kid's flesh in its mother's milk is interpreted literally in a narrow sense and is not expanded further as in rabbinic law.

Marriage law: The degrees of forbidden marriages, even after the reform of the catenary theory of consanguinity, are far more extensive than in rabbinic law.

Purity: Karaite law is more stringent than rabbinic law, particularly in the regulations governing women.

Liturgy and ritual: Two daily prayers are required, morning and evening, to which, on Sabbaths and holy days, additional prayers are added. The prayers consist of Biblical psalmody supplemented by liturgical hymns and the confession of faith. The Keriath Shema is used, but there are no Eighteen Benedictions (Shemoneh Esreh), and the Haftaroth are also different from the rabbinic ones. Tefillin (phylacteries) and Mezuzah are not recognized, the pertinent Biblical ordinances being interpreted in a symbolical sense, but greater sanctity is attached to the Tzitzith (fringes). The regulations governing circumcision also differ considerably from the rabbinic ones.

3. Evaluation. The fact that Karaism is the only Jewish schism (not counting the Samaritans) which has survived for nearly 1,200 years is sufficient to establish it as an important branch of Judaism. Karaism (or perhaps rather the various anti-traditionalist schisms later consolidated into official Karaism) offered a natural and beneficial reaction to the stagnation of the Saboraic period, and forced upon rabbinic Judaism a policy of self-examination and scientific revival as a matter of sheer self-defense. Hand in hand with this came a luxuriant growth of theological, philosophical, exegetic, and philological literature, culminating in Saadia Gaon and Maimonides on the Rabbinite side, and in the writers of the golden age on the Karaite side. To say that Karaism alone was responsible for this renaissance would be going counter to historical truth, for Eastern Jewry would have been in any case powerfully and irresistibly drawn into the orbit of Arab thought and science, to which it made its own extensive and important contribution. Nevertheless, the Karaite onslaught undoubtedly proved an accelerating stimulus, and the Karaite writers of the golden age are valuable contributors to the common heritage of both camps, either of whom would have been much the poorer without them. As soon, however, as a revivified Rabbinism became able to combat Karaism with the latter's own weapons, the schism lost its *raison d'être,* for the rabbinic abuses which it was created to oppose were no longer extant. Henceforth, only a barren and dreary existence was Karaism's lot. Attempts at reunion with Rabbinism were fairly frequent but unsuccessful, and the conduct of the Karaite leaders in Russia in securing civil rights by renouncing all connection and sympathy with their Rabbinite brethren did not make the probability of such a reconciliation any less remote.

4. Karaite Printing. The history of Karaite book-production is perhaps the most amazingly odd chapter in the development of Hebrew typography. The Rabbinite Jews took immediate hold of Gutenberg's invention with great eagerness, and developed an enormous output of printed books from the 1470's down to the present day. This was achieved in the face of bitter handicaps in the way of political and economic persecution, censorship, and book confiscation and destruction. On the Karaite side, the picture is almost wholly the reverse. No Karaite work or printer is represented among Hebrew incunabula prior to 1501. Only four Karaite books were issued during the 16th cent., the first (the Karaite liturgy, 1528) set up by Rabbinite typesetters at the Christian printing firm of Daniel Bomberg at Venice, the next (Bashyazi's *Addereth Eliyahu,* 1531) produced at Constantinople by Gershom ben Moses, a member of the great Rabbinite printers' family of the Soncinos; the remaining two books (Aaron the Elder's *Kelil Yofi* and Judah Fuki's *Shaar Yehudah*) appeared also at Constantinople in 1581 and 1582 respectively; neither bears the name of the printer, who was presumably a Rabbinite Jew and did not care to advertise himself in Karaite books. In the 17th cent., incredible as it may seem, only one Karaite book was printed, Joseph Malinovsky's *Haelef Lekha,* produced by the printing shop of the famous Manasseh ben Israel at Amsterdam in 1643.

Ninety years passed between this and the next Karaite book—a few specimen-sheets of the Karaite liturgy produced in 1733 by the first Karaite printers, the brothers Afda and Shabbethai Yeraka, at Constantinople, who worked under the auspices of Isaac Sinani, a wealthy leader of the Crimean Karaites. These sheets appear to have been struck off merely as a sample of the brothers' workmanship, for in the next year they removed to Chufut-Kale in the Crimea and produced a larger specimen of their work, an edition of the Haftaroth dated 1734. The new sample having passed muster, the brothers set to in earnest and published a complete edition of the Karaite liturgy in 1737, a booklet of Benedictions (*Seder Berachoth*) in 1741, and an edition of the Rabbinite liturgy according to the rite of Kaffa and Karasubazar in 1735. No other productions from this press are known, and it must have gone out of business about 1741, although its patron, Isaac Sinani, lived until 1756; what caused him to permit the collapse of the undertaking is not known.

It was not until 1804, after the Crimea had been annexed to Russia, that a new Karaite press was organized, again at Chufut-Kale. In the period from 1804 to 1806 it produced only four works, a new and revised edition of the Karaite liturgy, an enlarged edition of the Benedictions, and two works on the calendar; then this press, too, went out of existence, and the few Karaite books printed after its discontinuance were issued from non-Karaite presses in Vienna and Ortaköi (near Istanbul). The first more or less successful Karaite press was set up in 1833 at Eupatoria.

In explanation of this astounding typographical poverty of the Karaites, Poznanski (in his classical, but unfortunately unfinished sketch of Karaite printing, *Zeitschrift für hebräische Bibliographie,* vols. 21 and 23, 1918 and 1920) cited their innate conservatism and distrust of innovations and the fact that they continually used manuscript prayer-books and other works. But the Rabbinite Jews also were conservative enough in adopting innovations, and they, too, kept on producing and using manuscripts well into the 19th cent. The chief cause lies probably rather in the general lack of interest in literary pursuits among the Karaites as a group and in the paucity of literary men among them. There was evidently no sufficient financial backing, no sufficient personnel of trained master-printers and untrained but willing apprentices, no adequate supply of authors, and no wide enough reading public to make printing a feasible enterprise until the 1830's.

LEON NEMOY.

Lit.: The present state of Karaite research permits of no complete detailed history of the Karaites and their literature, and the older works by Julius Fürst, Simhah Pinsker, Abraham Bär Gottlober, and others, must be used with extreme caution. The best authoritative sketches (with bibliographies) are still those of Abraham Harkavy (in the *Jewish Encyclopedia* and the *Yevreiskaya Entziklopedia*), Samuel Poznanski (in James Hastings' *Encyclopaedia of Religion and Ethics*), and Isaac Markon (in the *Encyclopaedia Judaica*); all three of these scholars have produced a great number of capital studies in various departments of Karaitology (bibliographies of Harkavy's and Poznanski's contributions in this field are found in the *Festschriften* published in their honor). Valuable works were published also by Moritz Steinschneider, Adolf Neubauer, Solomon Schechter, Israel Davidson, Jacob Mann (whose *Texts and Studies,* vol. 2, is a veritable thesaurus of Karaite material), Solomon L. Skoss, and others. See also the literature given under the names of individual Karaites.

The Karaites in America numbered about one hundred families in 1942. The pre-World War immigration was mostly from Lithuania; after the War and the Russian revolution, a few scores of Karaites came from the Crimea, former landowners, manufacturers, and professionals, some of them officers of high rank in the armies of the czar, Denikin, and Wrangel, who fought against the Soviets. One Karaite family came from Galicia.

The American Karaites live in New York city and in various points of New Jersey, also in Chicago, St. Louis, and California. Furniture-making, trading in silk, and dealing in real estate are their chief occupations. There are also fur-merchants, painting contractors, civil engineers, artists, lawyers, and doctors among them. Most of them are prosperous. They have organized a benevolent society and extend relief to those Karaite groups of foreign countries, especially of the Crimea and Manchuria, who are in distress.

Men predominate in the group, and many of the American Karaites take rabbinic-Jewish wives. The number of such marriages reached 20 per cent of all the unions performed within the group, and this is the highest per cent of intermarriage with rabbinic Jews achieved by any Karaite group in the world. Some of the American Karaites speak Yiddish.

In New York city they buried their first dead in a Jewish cemetery, but began negotiating for a separate Karaite cemetery. They have no Haham, cantor or other Karaite clergyman among them, and no synagogue of their own. For their prayers they gather in the house of one of their number.

KARASUBAZAR, a town in the Crimea, midway between Simferopol and Kerch. Statistics later than 1917 are lacking, but at that time there were approximately 17,000 inhabitants in the town, of whom probably about 5,000 were Jews. The historical connection of the Jews with Karasubazar dates back to before the 16th cent., when the town served as the center of the Rabbinite, Tatar-speaking Jewish community. Under the religious liberalism of the Tatars, the Jews received special dispensations from the Khans of the 16th, 17th and 18th centuries; the conquest of the city by the Russians (1737) brought this period of security to an end.

The Rabbinite synagogue of Karasubazar contained a collection of scrolls and manuscripts which was confiscated by the Russian government in 1839 and later sold to the St. Petersburg public library, forming the nucleus of its Hebraic department. For a time prior to the Crimean War (1854) there was an agricultural Jewish community around Karasubazar, but it was destroyed in the fighting. Before the Bolshevik revolution of 1917, the Jews of Karasubazar were engaged mostly in handicrafts and petty trades.

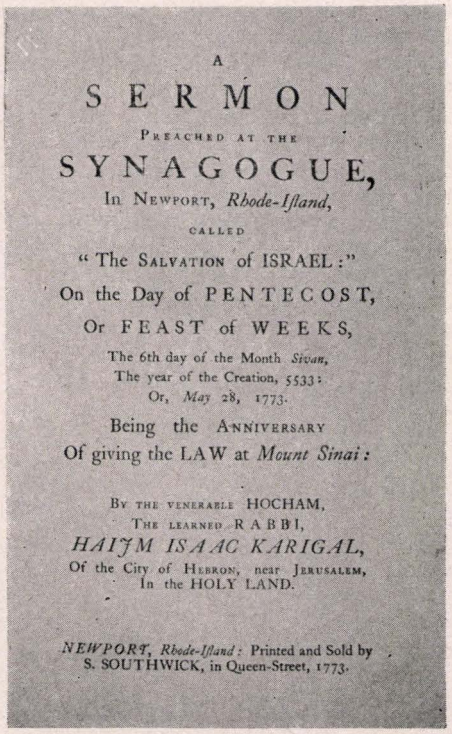
KARDOS, ALBERT, educator and literary historian, b. Récekeresztur, Hungary, 1861; d. Debrecen, Hungary, 1924. He became principal of the state secondary school of Debrecen in 1912. After the first World War, the Jewish congregation of Debrecen founded a secondary school and appointed Kardos principal. His published books include a history of Hungarian literature from earliest times to 1830, a volume on the Magyar national mission of Hungarian Jewry, and several essays on raising the standard of education of peoples inhabiting the great Hungarian plains (puszta).

Kardos edited and annotated works of the Hungarian poets Sándor Csokonai and Sándor Petöfi, also the finest specimens of the popular poetry of the Rákóczian wars. He contributed to *Müveltség Könyvtára* an essay on the Hungarian literature of the age of Reform and Counter Reform, collaborated on the illustrated history of Hungarian literature, and wrote an introductory essay on the history of Hungarian poetry to *Magyar Költészet Kincsesháza* (Treasury of Hungarian Poetry). His essay on the Hungarian Göcsej dialect won the award of the Hungarian Academy of Arts and Sciences. He contributed to periodicals and daily newspapers numerous essays on education, philology and history of literature.

KARETH, *see* CAPITAL PUNISHMENT; EXCOMMUNICATION; MORTAL SIN.



Hayim Isaac Karigal. From a contemporary portrait



A
SERMON
PREACHED AT THE
SYNAGOGUE,
In NEWPORT, *Rhode-Island*,
CALLED
"The SALVATION of ISRAEL:"
On the Day of PENTECOST,
Or FEAST of WEEKS,
The 6th day of the Month *Sivan*,
The year of the Creation, 5533:
Or, *May* 28, 1773.
Being the ANNIVERSARY
Of giving the LAW at *Mount Sinai*:

By the venerable HOCHAM,
The learned RABBI,
HAIJM ISAAC KARIGAL,
Of the City of HEBRON, near JERUSALEM,
In the HOLY LAND.

NEWPORT, Rhode-Island: Printed and Sold by
S. SOUTHWICK, in Queen-Street, 1773.

Title page of a published sermon, entitled "The Salvation of Israel, preached by Hayim Isaac Karigal in Newport, R. I., on May 28, 1773

KARFF, N. MAY, chess player, b. in Europe. She came to the United States and settled in Boston. She learned the game from her father at the age of eight, but did not enter active competition until 1937, when she represented Palestine at Stockholm, Sweden, in the international women's tournament. Here she finished sixth in a field of fourteen competitors. In the following year Miss Karff made her second public appearance in New York and took first place in the United States Women's Championship, winning nine games, losing none and drawing once.

In 1939 she finished in a triple tie for first place in the American Chess Federation Tourney with Mrs. Mary Bain and Dr. Helen Weissenstein. This tie was played off early in 1940 and ended in another victory for the champion. She also took part in the Women's International Tourney at Buenos Aires, Argentina, in 1939, finishing fifth among twenty participants.

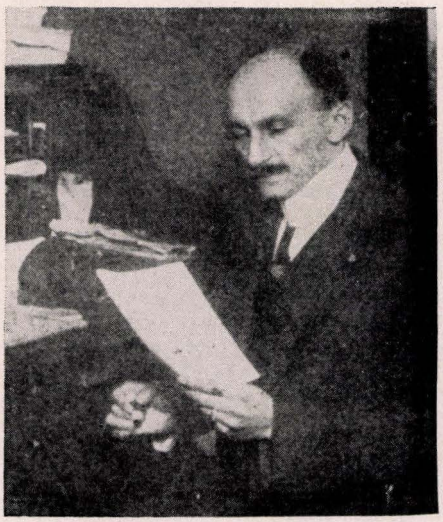
The 1940 United States Women's Championship in New York saw her temporarily deprived of the title, for she finished second to Mrs. Adele Rivero.

In 1941 she defeated Mrs. Donald Belcher (the former Mrs. Rivero) in a match for the title, winning decisively by five games to one.

KARGER, GUSTAV J., journalist, b. Berlin, 1866; d. Washington, D. C., 1924. Brought to the United States at the age of seven, Karger was educated in Cleveland and Columbus, Ohio, and first studied law. His newspaper career began when he was made a reporter on the *Cincinnati Freie Presse* in 1884. In 1890 he joined the staff of the *Cincinnati Commercial-Gazette*. Five years later Karger became city editor and acting manager of the *Cincinnati Post*. In 1899 he went to Washington as Washington correspondent of the newspaper and of the Scripps-McRae Press Association. Transferring to a post as Washington correspondent of the *Cincinnati Times-Star* in 1906, Karger moved into the position which he was to occupy until his death.

During the eighteen years of his service with the *Times-Star*, Karger earned a nation-wide reputation for the fairness of his reporting. Although he was an active Republican and influential in shaping many of the party's policies, his reporting retained the necessary objective viewpoint. He was a close friend of President William Howard Taft, and for a time acted as Taft's personal press representative.

KARIGAL, HAYIM ISAAC (also Carigal, Carregal, Karigel, Karigol, Kargol, Kragol), 18th cent. rabbi, b. Hebron, Palestine, 1733; d. Barbados, West Indies, 1777. He was ordained a rabbi when he was seventeen years old, and started to travel when he was



Gustav J. Karger

twenty. By 1761, when he came to the Dutch island of Curaçao, he had already been through the Middle East, Europe and England. In Curaçao he served as substitute rabbi for two years, then returned to Europe. He sailed for the New World again in 1771, and after spending one year in Jamaica, came to the North American colonies.

The most complete record of his visit to America resulted from the friendship which Karigal developed with Ezra Stiles, then living in Newport, and later president of Yale College in New Haven. Stiles was a Hebrew student, and the news that an itinerant Hebrew scholar had come to Newport sent him in search of instruction from what he considered an impeccable source. Karigal and Stiles spent many hours of discussion together, touching on the exegesis of certain Biblical passages, and after Karigal's departure from Newport, they corresponded, mostly in Hebrew. The sermons which Karigal delivered during his stay in the colonies were in Spanish.

In 1773 Karigal left the North American mainland and sailed for Surinam in South America. In the following year he moved to Barbados, which, at the time, housed one of the most prosperous Jewish communities of the Western Hemisphere. He was made rabbi of the community, and served until his death.

Lit.: Friedman, Lee M., *Rabbi Haim Isaac Caregal* (1940); *Publications of the American Jewish Historical Society*, No. 3 (1895) 122-25; No. 8 (1900) 119-26.

KARINTHY, FRIGYES, author, b. Budapest, 1888; d. Siófok, Hungary, 1938. He studied philosophy at the University of Budapest. He began to publish poems and satirical sketches at the age of twenty, and became one of the *Nyugat* school of young writers whose ambition it was to raise Hungarian literature to Western European standards. His first published volume was called *Igy irtok ti* (This is How You Write; 1909), and offered astounding parodies on the styles and philosophies of the best contemporary authors. At the age of twenty-six he had published ten volumes of short stories and satirical sketches, and a complete translation of *Gulliver's Travels.*

In 1916 he published *Utazás Faremidóba* (Journey to Faremido), and later *Capillaria* (which had its third edition in 1926). These novels are like a continuation of *Gulliver's Travels.* Faremido is the world of the future governed by music, and Capillaria, a submarine world ruled by women.

Karinthy had a spiritual affinity with such English writers as Swift and Wells, and also with the French encyclopedists with whom he shared the faith in science and in human reason which would ultimately shape a world worth living in. He kept himself informed on the latest findings of science which he fitted into his metaphysical speculations on the possibilities of other existing worlds. He had to descend from the heights of his philosophical planetarium to the level of Budapest coffeehouses where he wrote for the newspapers to make a living. Looking at everyday life, he saw its incongruities, and satirized them, lavishing his inexhaustible wealth of ideas and his unusual associations on humorous sketches.

At the age of forty-nine he had published eighty volumes in one million copies, yet he had to go on writing daily for the newspapers for financial reasons, and was able to realize only a small part of his major projects. Although he had adopted Christianity, official Hungary stinted its encouragement of a writer whose source of inspiration was resented as "foreign."

When Karinthy lost his first wife in 1918, he described, in his diary, the sensation of his agony "as if a tumor had formed in my brain." Eighteen years later (1936) he fell gravely ill with intermittent lapses of consciousness. His malady was diagnosed as a brain tumor, and it was predicted that he would die within a short time. His friends and admirers subscribed toward the cost of a journey to Sweden, where he underwent an operation by the noted brain surgeon Olivecrona. For Karinthy this very personal experience was just an adventure in the field of consciousness and sensation, and his *Journey Around My Skull* (English translation, 1939) describes his malady and his operation, most of which he witnessed while fully conscious and which was rendered poignant by its astounding objectivity.

This experience of varying states of his ego spurred Karinthy to a complete visualization of life outside of our system of time and space. In his *Mennyei riport* (Report from Heaven) he portrays himself as a newspaperman covering a story on the Beyond never before written.

He was eager to realize his major plans, and was seeking contact with American publishers and film companies who would afford him the possibility of writing for a broader public. Upon returning from Sweden, he submitted to one of his patrons a "five year plan" for the publication by him of a magazine in French and English, to have been called *New Encyclopedia;* for a comic history of the world; for entering the French peace film competition with his Titus Telma, a symbol of militant virtue; and for writing a novel which might win him the Nobel prize.

In August, 1938, while walking with his wife in their garden, he was gripped by a fearful headache and died five minutes later, surviving his operation by two years.

Comparatively few of his writings were translated into other languages. These were (English): *Journey Around My Skull* (1939); *The Drama* (in Longman's Play Series; 1925); *Refund* (Contemporary One-Act Plays; Wilde, Percival, edit., 1936). In German: *Selbstgespräche in der Badewanne* (1936); in Italian: *Viaggio intorno al mio cranio* (1937); in Swedish: *En resa runt om min hjärna* (1939); in Esperanto: *Norda vento* (1926).

Among those published only in Hungarian the best-known are: *Együgyü lexikon* (Lexicon for Simpletons; 1912); *Két hajó* (Two Boats; 1916); *Tanár ur Kérem* (Teacher, Please; 1916); *Kötéltánc* (Tight-Rope Dance; 1920); *Nevető Decameron* (Laughing Decameron; 1923); *Legenda az ezerarcú lélekről* (Legend of the Soul of Thousand Faces; 1925); *A másik Kolumbusz* (The Other Columbus; 1927); *Nem mondhatom el senkinek* (I Can Not Tell Anyone; 1929); *Még mindig igy irtok ti* (This is How You Still Write; 1932); *Nevető betegek* (Laughing Patients; 1936).

His play *Holnap Reggel* (Tomorrow Morning) was produced in Budapest in 1916 and 1926, and his one-act play *Kisérleti módszer* (Experimental Method) in 1920. In 1929 a selection of his works was published in ten volumes (Budapest).

ANNA BETTELHEIM.



The synagogue at Karlsbad

KARKASANI, JOSEPH, *see* KIRKISANI, JOSEPH.

KARLINER, AARON, *see* AARON OF KARLIN.

KARLSBAD (Carlsbad, Karlovy Vary), a city and resort in Bohemia. Its population in 1939 was about 24,000, of whom some 2,700 were Jews, constituting the fourth largest Jewish community in Bohemia. The community, established in 1868, was one of the youngest Jewish communities in the old Austria, and the tardiness of its establishment showed the difficulties with which Jews contended in obtaining the right of domicile.

During the Middle Ages, itinerant Jewish businessmen, peddlers and money-lenders, came to Karlsbad. When, in 1497, the Jews were expelled from Eger, a neighboring city, King Wladislaus (1499) gave the city of Karlsbad the privilege of refusing Jews the right of domicile if it wished. The city took advantage of the privilege and refused to admit Jews as residents, although they were allowed as transients. A special decree issued by the town council in 1607 warned the citizens to be careful in admitting foreigners, especially Jews from Prague. Those Jews who had to carry on business in Karlsbad lived in Lichtenstadt and Königswart, which were not far away and which contained ancient Jewish communities.

During the summer resort season, however—from the first of May until the end of September—Jews were allowed to live in the city, since it was considered the Fair period. Even this privilege aroused the displeasure of the non-Jewish merchants, well into the 19th cent. There are many records of protests against the competition of Jews. In 1821 a number of Jews who had settled in Karlsbad were forced to leave the city at short notice, taking all their merchandise with them. Eleven Jews are mentioned as living in Karlsbad in 1838. But this was still illegal, and as late as 1853 and 1855 there were expulsions of such Jews.

A legal battle to allow Jews to live in Karlsbad started in 1864, and ended with a decree from the ministry of culture and education which gave Jews the privilege of establishing a community there. When this was done in 1868, the community numbered 100 members, many of whom had already acquired real estate in the city. The rabbinate was established in 1870. A temple with a seating capacity of 2,000 was dedicated in 1877. Ignaz Ziegler, who was appointed rabbi in 1888, still held that post in 1939, at the time of the German invasion of the territory.

In addition to its permanent Jewish population, Karlsbad entertained many Jews during its resort season, including Jews of renown in the fields of culture and finance. Several philanthropic institutions, such as the home for the aged and the Jewish hospital, were known for their excellent arrangements and management. The hospital had been opened as early as 1844, for the use of Jewish patients from all over the world who came to Karlsbad because of its reputation as a curative center. The twelfth and thirteenth World Zionist Congresses (1921 and 1923) were held in Karlsbad, as were also the first and second Jewish World Welfare Conferences (1920 and 1924).

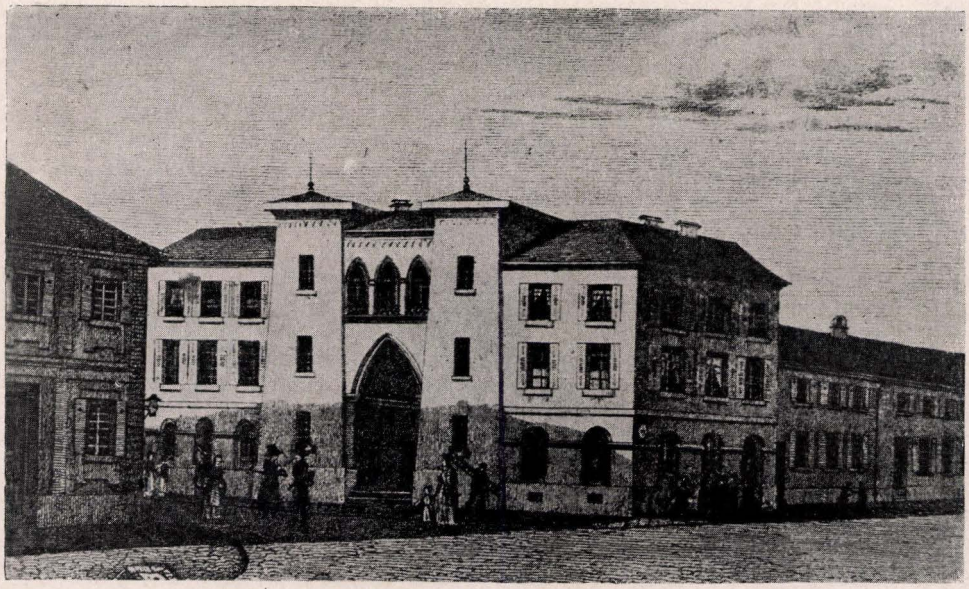
OSCAR FRANKL.

Lit.: Gold, Hugo, *Die Juden in Böhmen;* Ziegler, Ignaz, *Dokumente Pjild: Temple v. Karlsbad u. Königswart.*

KARLSRUHE, capital of the German state of Baden, which in the year 1940 had a Jewish population of between 700 and 800, out of a total population of about 150,000.

Karlsruhe was founded in 1715 by Margrave Ludwig Wilhelm of Baden-Durlach, who granted every settler, free of charge, the site and the necessary lumber for the construction of a house which had to be erected in accordance with a definite model. In addition, all settlers were exempted from all taxes imposed by the ruler. The supplementary patent of 1722, which was valid for a period of thirty years, and was issued by the margrave, contained no provision for distinctions on the ground of nationality or religion, and promised freedom of conscience and of religion to all; the sole distinction was that every settler was required to bring with him the sum of 200 florins, while Jews were required to bring into the city at least 500 florins. Those persons who were admitted into the city without meeting these requirements had no claim to the stated rights and privileges.

Beginning with the year 1738, the Karlsruhe Jews—like those of the rest of Baden—were not permitted to keep more than a single child from any one family in the land. At the expiration of the charter, in 1752, Margrave Karl Friedrich reordered the conditions under which Jews lived in the city. In this Jewish ordinance, of 1752, which was in part copied literally from the ordinance of August 21, 1727, it was provided that the rabbi was to supervise the divine service and the



The synagogue at Karlsruhe

synagogue, the Jewish court was to have jurisdiction over minor civil disputes in accordance with the law of the land (its superior officers, the "Oberamt," exercised the right of confirming and executing decisions of the court), and marriage contracts were required to be written in German. The Jewish court had the duty also of dividing inheritances and of paying out dowries. All heads of families admitted to Karlsruhe at the time were to enjoy protection for life, provided that they did not become guilty of any crime or give up the possession of their house. Neither male nor female descendants of Jews who had been admitted to Karlsruhe were to have the right to such protection.

Karlsruhe Jewry was required to pay a lump sum of 700 florins as protection money each year. Toward this amount each individual Jew had to contribute twelve florins annually, and widows only six (later these amounts were raised to forty and twenty florins, respectively). At the head of the Jewish community of Karlsruhe stood the Jewish magistrate. The court Jew Salomon Meyer of Wesel, son-in-law of the court Jew Model and the founder of the Model foundation for the study of the Talmud, occupied this office from 1724 to 1774; in 1736 three assistants were furnished the magistrate for the conduct of his office. In 1737 a regulation concerning clothing was issued. After Salomon Meyer's death the magistracy remained vacant for a considerable period; thereafter it was occupied by Hayum Levi, owner of a large madder factory near Grotzingen and of other enterprises. Disputes which broke out among the members of the Karlsruhe Jewry led the supreme authorities of the city to issue instructions applicable to each officiating magistrate. In 1725 the Jews of the city acquired a synagogue and a bath house; in addition, the community owned a hospital and home for the poor and a burial place, both located near the Rittberger (Rüppurer) gate; there were also two Jewish inns. In 1798 the construction of a wooden synagogue was started under the direction of the architect Weinbrenner; however, this burned down in 1875. From 1720 on Karlsruhe was the seat of the rabbinate. The rabbis who served in the city included Nathan Uri Kahn (1720-49), the district rabbi Nathanael Weil (1749-69), author of the *Korban Nethanel,* and his son, Jedidiah (Tia) Weil (1770-1805).

The attempts at reform in the civil status of the Jews in Baden, especially under the influence of Emperor Joseph II of Austria, found an echo among the members of the Karlsruhe Jewish community. On September 7, 1798, the trustees of the Karlsruhe community expressed their gratification that "equality of civic advantages has been adopted as the basis for amelioration." However, in reply to an official questionnaire, the Karlsruhe Jewish community, on September 10, 1799, unlike practically all the other Jewish communities of Baden, declared itself opposed to the attendance of Jewish children at Christian schools. In 1801 there were 140 Jewish school children in the city. A Jewish free school (*Volksschule*) was founded in 1820, its first head teacher being Elias Friedländer. The sixth constitutional edict of June 14, 1808, declared the Jews to be "hereditary free citizens" (*erbfreie Staatsbürger*), thus abolishing the category of "protected Jews" (*Schutzjuden*). The edict of January 18, 1809, for the first time in any state in Germany, proclaimed the Jews of Baden a constitutionally accepted religious component of the land, and created the "Oberrat" (supreme council of the Israelites of Baden), which was assigned the task of adapting the Jews to their environment in economic, occupational, intellectual and cultural matters. However, complete legal and factual civic equality was made dependent on the efforts which should be made by the Jews to become like the Christians with respect to political matters and to customs and practices. Karlsruhe became the seat of the "Oberrat." The first Jew who served as chief trustee was Elkan Reutlinger of Karlsruhe, a genuine court factor type of the period of the absolute monarchy. The first land rabbi of Baden, who functioned at the same time as city rabbi of Karlsruhe, was the learned Asher ben Aryeh Löw Günzburg (1810-37), who was a man cultured in both philosophy and literature.

The period of the reaction at the beginning of the 19th cent. brought Hep! Hep! riots to Karlsruhe also in 1819. During the 1830's, however, the Jewish community of Karlsruhe took an active part in the struggle against reaction and in favor of civic equality; it received aid from the other Jewish communities of Baden and from their representatives in the "Oberrat." Among the members of this supreme council, Naphtali Epstein, of Karlsruhe (1782-1852), distinguished himself for his championing of the cause of civic emancipation and for his advocacy of the school system.

The character of Karlsruhe Jewry itself had changed. Whereas, in 1801, the Jews were chiefly to be found engaged in trade and commerce, there were, in 1832, thirty-seven Jewish master-workmen, eleven journeymen and nine apprentices engaged in the various skilled trades in Karlsruhe, and the Karlsruhe court banking firm of Haber and Son established a company for the manufacture of machinery. In 1862, civic emancipation became an accomplished fact; one reason for this was the good will which the princes of the Zähringer line had always evinced toward the Jews. Moritz Ellstätter was minister of finance of Baden from 1868 to 1893, David Meyer (d. 1931) was privy chief governmental councillor at the administrative court of the Baden government, and at the same time president for many years of the Jews' supreme council and an outstanding Jewish personage; chief governmental councillor S. Weissmann was active in the ministry of the interior and in the ministry of cult; Ludwig Haas (d. 1930) rose to the rank of state councillor of Baden. Jewish teachers at the Technische Hochschule included the chemists Fritz Haber and Predig, who was its rector about the year 1920, as well as Nathan Stein, the last president of the supreme council, who performed especially meritorious service in the creation of the pension fund for employees and officials of the Jewish communities and of the supreme council. Until 1933 Lewis was president of one senate of the supreme court. The Jews there took an active part in economic life. The machine industry in Karlsruhe owed a considerable share of its development to the banking houses Veit L. Homburger and Strauss and Company.

In 1819 ten Jewish families of Karlsruhe formed a Reform congregation on the model of the Hamburg Tempelverein. In 1869, twenty-five Orthodox Jewish families seceded from the community and formed the Israelitische Religions-Gesellschaft (Jewish Religious Society). Asher ben Aryeh Löw Günzburg was succeeded in office by the following rabbis: Elijah Willstätter (administrator of the rabbinate from 1837 to 1842), his brother Benjamin Willstätter (1842-75), Adolf Schwarz (1875-93, who later was director of the Jewish theological seminary in Vienna), Mayer Appel (until 1919), Hugo Schiff (after 1925).

In the new constitution of the Jewish religious communities of Baden (issued in 1923) Karlsruhe retained its old position; it was also the seat of various Jewish organizations and foundations. In 1886 the Israelitische Landesstift was created for the purpose of providing shelter for young teachers as well as instruction in religion and the training of cantors. The home for Jewish artisans' apprentices, erected in 1902, was placed in the house of the Landesstift in 1904. In 1898 the Karl Friedrich lodge of the B'nai B'rith was founded. In December, 1917, Karlsruhe became the seat of the Israelitische Frauen-Vereine association, and in February, 1918, the headquarters of the Bund Israelitischer Wohlfahrtsvereinigungen in Baden. Besides the Model foundation, there were at Karlsruhe the Worms foundation for the study of the Talmud (established in 1828) and the first foundation established by Bernhard Höber, created in 1855 for secular studies. A number of Hebrew books were printed at Karlsruhe in the 18th (1755 on) and 19th cent.

In 1720 there were nine Jewish families in Karlsruhe; in 1733, sixty (in Baden-Durlach, 160); about 1738, sixty-seven; about 1750, seventy-five; in 1802, a total of 520 Jewish persons; in 1860, a total of 1,062 persons; and in 1932 there were 3,400 Jews, out of a total population of some 150,000.

Beginning with 1933, Baden, like the rest of Germany, came under the rule of the Nazi government. In contrast with the rest of the German Reich, however, Jewish school departments were created in the interdenominational schools of Baden and were, for the most part, maintained by the state up to November 10, 1938. Furthermore, the Jews' supreme council, which up to April 1, 1938, had existed as a corporate body in public law, received the usual subsidy up to that date from the state of Baden, which also approved the budget. During the night of November 10, 1938, the Jewish hotel was attacked and an aged Jew was killed, and on the following day the main synagogue, which had celebrated its golden jubilee in 1926, and the synagogue of the Israelitische Religions-Gesellschaft were set on fire and totally destroyed. This was followed by the complete destruction of the Jewish kitchens for the feeding of the needy, the damaging of the buildings of the supreme council, and the casting of almost all the Jewish men of the city into concentration camps. On October 22, 1940, the Jewish community of Karlsruhe came to an end with the deportation of even its oldest members to the concentration camp in Gurs, in Southern France. The number of the Karlsruhe Jews who suffered this fate was between 700 and 800, out of a total of 10,000 Jews in Baden and the Palatinate. ADOLF KOBER.

Lit.: Biberfeld, E., "Hebräische Druckereien zu Karlsruhe," *Zeitschrift für Hebräische Bibliographie,* vols. 1-3; Seeligmann, S., *ibid.,* vol. 5; *Gedenkbuch zum 125-jährigen Bestehen des Oberrats der Israeliten Badens* (1934); Lewin, Adolf, *Geschichte der badischen Juden seit der Regierung Karl Friedrichs 1738-1909* (1909); Rosenthal, B., *Heimatgeschichte der badischen Juden* (1927).

KÁRMÁN, MÓR, de Szőllőslak, educator, b. Szeged, Hungary, 1843; d. Budapest, 1915. His original name was Kleinmann. From 1862 to 1865 he studied philosophy and philology at the University of Vienna. In 1866 he received the degrees of M.A. and Ph.D. from the University of Budapest. From 1868 to 1869 he taught Jewish religion at the secondary schools and at the Commercial Academy of Budapest. In 1869 the minister of public worship and education, Baron Eötvös, sent him to Leipzig to study methods of training teachers for secondary schools. In Leipzig, the famous pedagogue Ziller entrusted him with the organization of, and the writing of a curriculum for, the training of teachers at the model elementary school. This curriculum was published under the title *Vademe-*

cum für die Praktikanten des pädagogischen Seminars zu Leipzig. When he returned to Hungary in 1872, he became lecturer in pedagogy, ethics and psychology at the University of Budapest. He organized, and served as director of education, at the Model Secondary School, Budapest; later he reorganized and expanded the national secondary school system. His *Instructions* to the uniform curriculum of gymnasia (secondary schools), translated into German, attracted attention in Germany. In 1907 he served at the Ministry of Education, and was knighted in the same year, being authorized to use the prefix "de Szőllőslak." In 1909 he became professor at the University of Budapest.

Kármán encouraged Jewish communities to establish secondary schools of their own, and inspired the appeal for the foundation of the IMIT (Jewish Hungarian Literary Society). He also exerted influence to insure equality of treatment for Jewish students in state secondary schools. His essays on education won the award of the Hungarian Academy of Arts and Sciences. His other publications are a history of the theory of education, *A nevelés elméletének története* (Budapest; 2nd ed., 1907); a retrospective survey of education in Hungary prior to 1848, *Geschichtlicher Rückblick* (1915); works on the theory and system of public education in Hungary; and some controversial writings and translations from German of several volumes on logic, psychology, ethics and kindred subjects.

He was honored by the surname *Praeceptor Hungariae* (teacher of Hungary).

In 1921, six years after his death, Kármán's *Ethics* was published.

KARMAN, THEODORE VON, aeronautical engineer, son of Mór de Kármán, b. Budapest, 1881. After receiving his M.E. degree from the Technical School of Budapest (1902) and his Ph.D. degree from the University of Göttingen (1909), he was assistant professor at the latter university (1909-12), professor of aeronautics and director of the Aeronautical Institute at the University of Aix-la-Chapelle (1913-30) and professor of aeronautics and director of the Guggenheim Aeronautics Laboratory, California Institute of Technology, Pasadena, from 1930 on, a position which he still held in 1942. He was a visiting professor in the United States, Japan, China, India, Belgium and England and a recipient of many academic honors. A theory of turbulence and turbulent friction was named after him. In addition to many important publications in German, he published in English (with J. M. Burgers) *General Aero-Dynamic Theory* (2 vols., 1924) and (with A. M. Biot) *Mathematical Methods in Engineering* (1940).

KARNIOL, ALTER YECHIEL, cantor, b. Dzialeshitz, Russia, 1855; d. New York city, 1928. After apprenticeship with well-known Hazanim in Russia, he emigrated to Hungary where he occupied positions in Miskolc, Szabadka and Nagyvárad. Later the Hungarian Congregation Ohab Zedek in New York city imported him and he served them for five years. His fame having by now reached leading European communities, he was invited to the large synagogue in Odessa. There he was idolized by the congregants. Local pogroms, however, impelled him to return to the New World. His voice was unique in combining low bass-like tones of broad volume with those above lyric high C. His singing was marked by florid coloratura, executed with great dexterity and ranging the gamut of more than two octaves.



Gustav Karpeles

KARNE FARAH, *see* CANTILLATION.

KARPELES, GUSTAV, editor and historian of literature, b. Eiwanowitz, Moravia, 1849; d. Nauheim, Germany, 1909. He studied at the Jewish theological seminary of Breslau and at the University of Breslau. In 1870 he published a short biography of Israel Hildesheimer, and in the same year became editor of the *Jüdische Presse*. From 1878 to 1883 Karpeles was editor of *Westermanns Monatshefte,* an important monthly which had great influence on the German middle classes. Karpeles became editor of the *Allgemeine Zeitung des Judentums* in 1890, and retained that post until he died.

In 1892 Karpeles founded the Verein für jüdische Geschichte und Literatur, in Berlin, and in 1893 he organized a union of Jewish literary societies, which took hold even in the smallest towns of Germany. Karpeles devoted much of his time to lecturing on Jewish history and literature in the meetings of these societies. He was also, from 1898 until his death, editor of the *Jahrbuch für jüdische Geschichte und Literatur* published by the union.

Karpeles was the author of *Geschichte der jüdischen Literatur* (1886), a history of Jewish literature which was translated into French and English (*Jewish Literature and Other Essays,* Philadelphia, 1895). He also published a general history of literature and an anthology of medieval Jewish poetry, *Die Zionsharfe* (1889), as well as the study *Goethe in Polen* (1890). Another volume which was translated into English was *A Sketch of Jewish History* (1897). Most of his research interests were devoted to Heinrich Heine, from his youth, when he published *Heinrich Heine und das Judentum* (1868), until the posthumously published *Heine Reliquien*. Karpeles was indefatigable in his

search for previously unknown manuscripts of Heine, and he succeeded in saving important documents of Heine's life from loss or oblivion. Some results of his search are collected in *Heinrich Heine: Aus seinem Leben und aus seiner Zeit* (1899). He also defended the memory of Heine against anti-Semitic outrages, especially when the struggle about a monument to Heine arose in Germany. Other literary interests are documented in *Literarisches Wanderbuch* (1897). Although Karpeles was no born fighter, and rather contemplative by nature, the challenge of anti-Semitism made him fearless and self-denying in his defense of Judaism.

Lit.: Levin, M., "Gustav Karpeles," *Jahrbuch für jüdische Geschichte und Literatur*, vol. 13 (1910).

KARPF, MAURICE J., social worker, b. Austria, 1890. He was educated at the Universities of Chicago and Valparaiso, graduating as a civil engineer, and at Columbia University (Ph.D.). For some time a teacher and psychologist in the Chicago school system, Karpf transferred his activities to the field of Jewish social work. He was superintendent of the Jewish Social Service Bureau of Chicago between 1919 and 1925. Upon the establishment of the Training School for Jewish Social Work (later known as the Graduate School for Jewish Social Work) in New York city in 1925, Karpf became its director and later president of its faculty, a position which he held till the closing of the institution in 1941.

Karpf was also active in the National Conference of Jewish Social Welfare (president, 1932); he headed various sections of the American Sociological Society, and was president of the American Association of Schools for Social Work in 1931 to 1933. He was one of the organizers and the chairman of the International Conference of Jewish Social Work (1932-). He was also a non-Zionist member of the council, administrative committee, and the executive of the Jewish Agency for Palestine. In 1941 he was appointed executive director of the Federation of Jewish Welfare Organizations of Los Angeles and executive secretary of the Los Angeles Jewish Community Council. Karpf was a prolific writer and lecturer on educational and communal subjects; his most important books are *The Scientific Basis of Social Work* (1931) and *Jewish Community Organization in the United States* (1938). Karpf was editor of the department of social institutions of this encyclopedia.

FAY B. KARPF (b. Berger, Austria, 1895), social psychologist, was a sister of Maurice J. Karpf. She was educated at Northwestern University (Ph.B.) and the University of Chicago (Ph.D.), and taught in the Chicago school system. From 1928 to 1939 she was lecturer on scientific method and the theory of social investigation at the Graduate School for Jewish Social Work, New York, and headed the division of Social Psychology of the American Sociological Society. She was an exponent and interpreter of the Rankian School of psycho-therapy (relationship therapy). She wrote *American Social Psychology and Its European Background* (1932) and various studies on the schools of psychoanalysis.

KARPOV, LEV IAKOVLEVICH, chemist, b. Russia, 1879; d. Russia, 1921. In 1898 and again in 1902 Karpov was arrested and exiled for his activities in the North Russian Social Democratic Union. In 1902, when the socialist movement in Russia split into Mensheviks and Bolsheviks, Karpov allied himself with the Bolsheviks. From 1903 to 1907 he was a professional organizer in the Volga and Moscow regions, and in 1906 he was secretary of the Moscow party committee.

Graduated in 1910 from the Moscow higher technical school, Karpov engaged in chemical research. He aided in the construction of the Rosin-Turpentine works, and in 1915 was made director of the Bondiuzhsky chemical works, which were later renamed for him. After the revolution of October, 1917, Karpov was a member of the praesidium of the Supreme Soviet of Public Economy, which he had helped organize. Serving as director of the division of chemical industries, he organized the chemical industries of the country. He was responsible for the establishment of the Moscow Chemical Scientific Research Institute, which was eventually named the Karpov Institute. During the period of civil war Karpov was connected with the extraordinary supply commission of the Red Army.

Lit.: *Malaia Entsiklopediia; Bolshaia Entsiklopediia.*

KARS (KARPELES), GEORG, painter, b. Kralupy, near Prague, 1882. From 1899 to 1905 he studied in Munich. The next two years were spent in touring Spain and Portugal, after which Kars settled in Paris. Within a short time the fluency of Kars' painting had won him fame. Although he changed his style, and passed from one approach to another, the essential merit of his work did not alter. Prior to 1908 he was classed as an impressionist; later his work became more analytical, and after 1914 it progressed toward a synthesis of his previous manners, toward objectivity and simplicity. Kars was catholic in his choice of subjects; he painted landscapes, city scenes, still life, portraits and figure compositions. In 1928 an exhibition of his work in Paris attracted particular attention, and his paintings were to be found in the museums in Vienna, Hamburg, Prague, Grenoble and Los Angeles. Kars was still exhibiting in Paris in 1940, but his whereabouts in 1942 were not known.

Lit.: Fels, Florent, *Georges Kars* (1933); Urzidil, Johannes, "Georg Kars," *Forum* (Bratislava; 1935) 280-81.

KASAS, ILYA (ELIYAHU), Karaite author, b. Armjansk, Russia, 1832; d. Eupatoria, Crimea, Russia, 1912. After completing his studies at the University of St. Petersburg, he became a teacher of classical philology at the Simferopol Gymnasium, and subsequently a member of the administration, then director of the Karaite school for divines (Hazanim) in Eupatoria. He published many Hebrew poems in various periodicals, and wrote or translated appropriate books for use in Hebrew instruction in the Karaite schools. Earlier in his life he showed a considerable interest in the Haskalah movement, but later he maintained that since the Karaites were no Semites but merely a Tataric or Kassite tribe converted to the Mosaic religion, there existed no real connection between the Karaites and Jewry, and attempted to sever every association between the two. Kasas wrote *Leregel Hayehudim* (1869); *Shirim Ahadim* (1875); *Kibshano shel Olam* (1899); *Yeled Shaashuim* (1910); and a translation of the Karaite prayer-book, *Ketoreth Tamid*.

KASHDAN, ISAAC I., chessmaster, b. New York city, 1905. He learned chess in Stuyvesant High School

(1921), making the school team in 1922. In 1924 he represented City College in the Metropolitan Chess League, attracting attention through his defeat of Alexander Kevitz. A few months later he won the problem-solving contest held in connection with the great New York International Tournament, defeating not only the masters who took part in that event, but many of the nation's foremost solvers. He also beat Dr. Alexander Alekhine when the latter played twenty-six games simultaneously and blindfolded. These two latter accomplishments gave him, he stated, greater satisfaction than many of his later victories.

He won the championship of the Rice Progressive Chess Club in 1925 and that of the Manhattan Chess Club in 1926, holding the latter title subsequently on several occasions.

By 1928 Kashdan had become an international figure. His principal tourney successes were: 1930—Berlin, 1st; Frankfort, 2nd to Nimzowitsch; Györ, Hungary, 1st; Stockholm, 1st; 1931—New York, 2nd to Capablanca; Bled, tie for 4th; Hastings, 2nd to Flohr; 1932—London, tie for 3rd; Pasadena, 2nd to Alekhine; Mexico City, tie for 1st with Alekhine. In match play he defeated Lajos Steiner, 5 to 3, and 2 draws, and Charles Jaffe, 3 to 0, and tied with Israel A. Horowitz, 5 to 5. He challenged Frank James Marshall, the United States champion, to a title match in 1934, but the latter retired shortly afterwards and the title was thrown open to tournament competition. Kashdan played three times in these events and in each case led the field at the half-way mark, only to finish fifth in 1936 and in 1938, and third in 1940, the time of the last competition.

Kashdan played on the United States team in five international team tourneys: The Hague, 1928; Hamburg, 1930; Prague, 1931; Folkestone, 1933 (his honeymoon trip, as he married Hadassah Cohen on June 3rd, just two hours before the boat sailed); and Stockholm, 1937. In each of these events he lost but one game, winning the prize for the best individual score both at The Hague and Stockholm, and was second for that distinction at Folkestone, and this despite the fact that he was meeting the world's finest chess players.

Kashdan was New York State champion in 1935 and 1936. He tied with Israel A. Horowitz for first place in the American Chess Federation Tourney at Boston in 1938. He was the first editor of the *Chess Review* in 1933, but remained with it only a year.

Kashdan made many tours of the United States, compiling a formidable record at simultaneous play. He was one of the best players in the world at rapid transit chess, and as a problem solver had few equals. In 1942 he was engaged in the insurance business in New York. HORACE R. BIGELOW.

KASHDIM, *see* CHALDEANS.

KASHE, *see* PHRASES, POPULAR.

KASHER, *see* KOSHER.

KASHER, MENACHEM MENDEL, rabbi and author, b. Warsaw, Poland, 1895. He was ordained rabbi in 1913. In 1925 he moved to Palestine, where he became the founder and director of the Yeshiva Sefath Emeth in Jerusalem. Kasher was the author of *Teshuboth Rashi* (1925). In 1928 the first volume of a projected thirty-volume work, *Torah Shelemah,* appeared. It was to consist of an encyclopedic accumulation of all the comments on each verse of the Torah from the period of the Mishnah (200 C.E.) to the end of the Gaonic period (middle of the 11th cent.). By 1941 the first eight volumes, which still dealt with *Genesis,* had appeared. No additional volumes had been published by 1942.

KASHERN, *see* DIETARY LAWS; LEAVEN; PASSOVER.

KASHRUTH, a term meaning fitness, worthiness, or legitimacy and applied generally to objects or persons which meet all Orthodox Jewish religious requirements. The word "kashruth" is applied to a correctly written scroll of the Torah, to a proper booth used for the Feast of Tabernacles, to a faultless ritual bath, and to a child born of religiously permitted sexual relations. In common parlance, however, the word "kashruth" denotes permitted food. As used in this sense, its antonym is "terefuth."

1. Rules. Foods which have the status of kashruth, or are kasher (kosher), are:

All plant products.

The flesh of all quadrupeds that possess cloven hoofs and chew the cud (cattle, sheep, goats, and deer).

The flesh of all birds concerning which there is a distinct and authoritative tradition that they belong to a permitted species (generally the common barnyard fowl).

The flesh of all fish that possess fins and scales.

The milk and eggs of all permitted species.

Honey.

The above are subject to the following qualifications: It is forbidden to partake of the blood of any quadruped or fowl, or of blood even as a drop in an egg.

In quadrupeds it is forbidden to eat the caul (*heleb*) or the sciatic sinew or its branches and surrounding fat (*gid hanasheh*).

Quadrupeds or fowl may not be eaten unless slaughtered in a prescribed fashion (*Shehitah*), and unless upon a post-mortem examination (*bedikah*) found to be sound; the meat is then soaked and salted to remove the blood (*melihah*).

Foods containing meat substance (fish is not considered meat) and foods containing milk may not be consumed together. Nor may "meaty" (*fleishig*) foods be cooked or served in dishes previously used for "milky" (*milchig*) foods, and vice versa. Milk food may not be eaten after meat food until a lapse of six hours according to the most rigorous authorities, less according to others.

During the eight days of Passover, and the nine hours preceding, all foods which contain fermented grains in any quantity (*hametz*) are forbidden. All utensils which have come into contact with fermented substances may not be used for cooking or serving food during the Passover period.

All non-kosher foods are ruled to have a contaminating effect. They render forbidden all foods, pots, dishes, and cutlery with which they come into contact. Jews are forbidden to partake of non-kosher food, although they are allowed to offer it to non-Jews.

2. Sources and Authorities. Kashruth regulations indicated in the Bible are:

Prohibition of the use or eating of the meat of certain animal species (*Lev.* 11:2-23, 41-44; *Deut.* 14:3-21).

Prohibition of blood (*Gen.* 9:4; *Lev.* 3:17; 7:26-27; 17:10-14; 19:26; *Deut.* 12:16, 23-25; 15:23).

Prohibition of the caul (*Lev.* 3:17; 7:23-25).

Prohibition of the sinew of the thigh (*Gen.* 32:33).

Prohibition of carrion, understood to apply to all flesh incorrectly slaughtered (*nebelah*) (*Deut.* 14:21).

Prohibition of the flesh of animals torn by beasts, understood to apply to the flesh of animals revealing lesions on post-mortem inspection (*terefah*) (*Ex.* 22:30).

Prohibition of fermented food during Passover (*Ex.* 12:15; *Deut.* 16:3).

Rules concerning meat-milk mixtures are stated for the first time in the Mishnah (*Hul.* 8), and are intended to avoid the possibility of transgressing the Biblical law against seething a kid in its mother's milk (*Ex.* 23:19; 34:26; *Deut.* 14:21). The requirement of salting meat is first indicated in the Talmud (*Hul.* 113a), where it is stated that meat can not be thoroughly cleared of its blood unless it is well salted and soaked.

Although the rules of kashruth are treated at some length in scattered sections of the Talmud, mainly in the tractate *Hullin,* they received systematic formulation by Maimonides (*Yad Hahazakah,* part 2, book 5, chap. 2). The present-day authority among Occidental Jews is Joseph Caro's *Shulhan Aruch* with its commentaries, Moses Isserles' notes, Shabbethai ben Meir's *Sifethe Kohen,* and David ben Samuel Halevi Segal's *Ture Zahab.*

Although the rules as stated in the *Shulhan Aruch* are meant for universal application, they have been qualified in certain localities by special stringencies formally adopted by local authorities. Thus, while the hind sections of cattle are ruled to be kosher if the sciatic sinew and its branches and surrounding fat are excised (porged), the rule observed in all Occidental lands—with the exception of the city of London, some cities and towns in Czarist Russia, and a few in Poland—has been that the hindquarters of cattle may not be porged and must always be treated as non-kosher.

Thus, too, while all meat properly slaughtered, examined, and distributed by Jews is, in the light of the codes, kosher, local regulations in practically every community in the Occident rule meat to be non-kosher unless it bears the seal (plombe) affixed by the slaughterer.

Similarly, while meat ruled to be kosher in one city is by terms of the codes kosher in every other city, in many communities rabbinical authorities declare non-kosher all meat not slaughtered locally.

3. Community Controls. In the typical Jewish community which existed throughout the world before the collapse of Jewish autonomy in the 19th cent., one of the principal functions of the commonalty was to superintend the production and distribution of meat. The communal directors appointed and paid the slaughterers, licensed the meat dealers, and engaged overseers to observe the conduct of the meat shops. In these arrangements the slaughterer was given the status of a protected and honored official of the community, and was thus rendered financially independent of the butcher.

With the breakdown of Jewish autonomy and the coincident increase in the number of Jews not observing the dietary laws, the tendency has been for kashruth control to become the province of voluntary bodies. In Western and Central Europe, where the Jewish community enjoyed governmental recognition, as well as in the Orient, the slaughtering of kosher meat and the licensing and supervision of the meat shops remained a function of the community. In England, on the other hand, where the organized Jewish community did not exist, kashruth matters were managed by local Shehitah boards made up of representative Orthodox Jews. In 1942 such boards existed in London, Liverpool, Glasgow, and Dublin.

In the United States three types of kashruth arrangements may be observed. In the smaller cities, especially in the southeastern part of the country, kashruth affairs are managed by the local Orthodox synagogue, which elects the slaughterer and enters into arrangements with the butcher who may or may not be a Jew. This was the system which obtained in all Jewish settlements in America prior to the middle of the 19th cent.

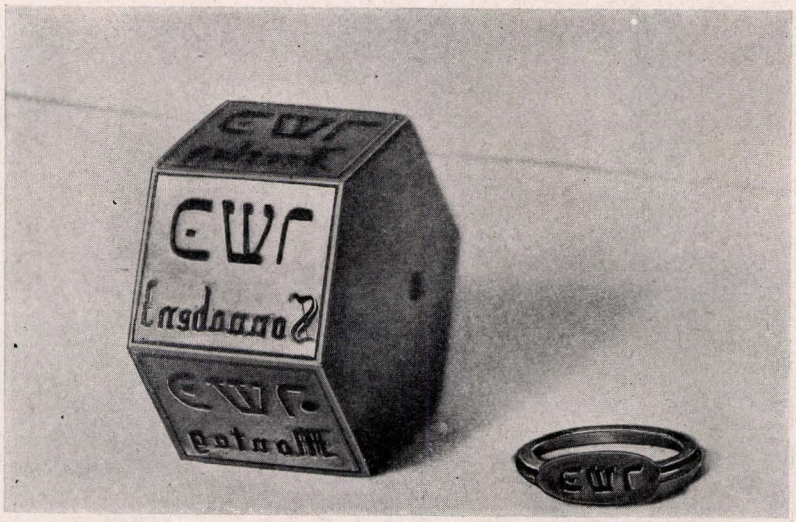
In other cities, generally somewhat larger in size and situated in the main in the northeastern states, kashruth is supervised by a representative board known as a Vaad Hakashruth. This board, which is usually composed of representatives of all the Orthodox synagogues in the city, appoints and pays the slaughterers, approves the butchers, and engages supervisors.

In the remaining cities—and these embrace all the large ones—kashruth is uncontrolled. The slaughterers are hired by the abattoir operators or butchers, and the shambles and meat shops are unsupervised. In these cities a pretense of control is made by some kosher meat vendors, who pay rabbis to provide testimonials of approval. The discovery of flagrant irregularities in the shops and conflicting rabbinical bans sometimes result. In general kashruth affairs are quite unregulated in many American Jewries.

Effective kashruth management is indicated in Canadian cities as well as in Lima, Peru, in Panama, and in the Sephardic community in Buenos Aires. In virtually every other settlement in the Americas, however, these matters follow no set pattern.

In modern Palestine kashruth is directed by the Community Councils in accordance with the Regulations of the Jewish Community adopted by the Palestine government on December 30, 1927. The Council in each Jewish community entrusts its kashruth affairs to a board of from five to seven men selected from a panel of fourteen names submitted by its own Rabbinical Office. The board engages a paid manager, appoints and pays the slaughterers, licenses the meat dealers, and arranges for the collection of the slaughtering fees. These fees are determined from time to time by the General Council (Vaad Leumi). Butchers who desire to vend non-kosher meat are free to do so, but by local rulings are required to display signs reading "Non-kosher Meat Sold Here."

4. Extent of Observance. Until 200 years ago kashruth was observed with great scrupulousness by all Jews. Since then, particularly in Germany and the United States, laxity has grown apace. Reform Judaism never officially rejected the dietary regulations, but among Reform Jews these have fallen into disuse. Many Jews, although reared in Orthodox families, have come to disregard the dietary restrictions, especially



Six sided brass stamping device to mark meat as kosher and to indicate also on which one of the six days of the week it was slaughtered. There is a stamp mark for Saturday and none for Sunday, indicating that because of civil regulations, the shohet who owned this device did slaughtering on Saturday evenings and not on Sundays. Used in eastern Germany in the late eighteenth and early nineteenth centuries. (Museum of the Jewish Theological Seminary.)

Brass signet ring to stamp poultry as kosher. Used in small German towns during the nineteenth century. (Museum of the Jewish Theological Seminary.)

Illustrations by Courtesy of Jeremiah J. Berman's "Shehitah"

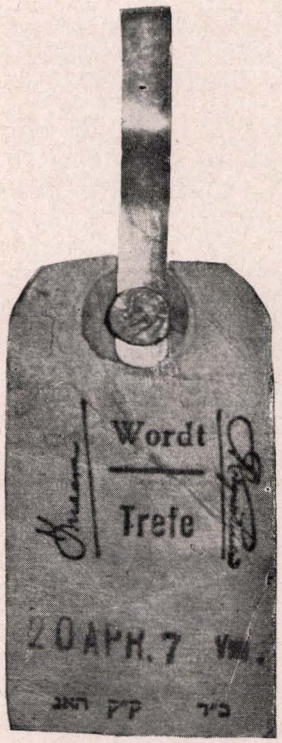


Circular rubber stamp mark reading "Behemah Kesherah" (kosher cattle), with Hebrew letter "bet" in the center to indicate that the slaughtering had taken place on the second day of the week. Used in Valletta, Malta in 1939

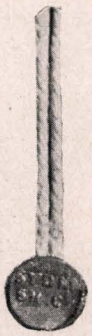
Rubber stamp mark placed upon kosher meat. To prevent the employment of a counterfeit device the owner of this stamp made several secret mutilations in it. He made one "gimel" look like a "nun," cut off the leg of each "lamed," and broke the date line in two places. Used in Wilmington, N. C. in 1938

when away from home. A considerable number of Jews are strict in conformity to the dietary laws although lax in other religious observances. As an indication of the degree of kashruth observance in New York city, it may be cited that the amount of kosher poultry consumed each week in that city (in 1941) is approximately two million pounds, representing a cost of about $750,000.

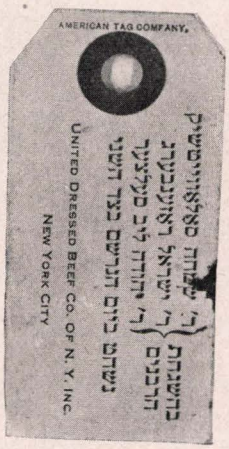
5. Attitude and Conduct of Non-Jews toward Kashruth. In some quarters, in early and medieval times, Jewish kashruth observance evoked resentment. Indicative was the ruling of the Church Council held at Vannes in Gaul in 465, which forbade the clergy to take part in Jewish banquets "because it is undignified that Christians should eat the viands of the Jews, while the latter refuse to eat of Christian dishes, thus making it appear as though the clergy were inferior to the Jews." Toward the end of the 19th cent., European anti-Semites initiated an attack upon kashruth by a movement to make the Jewish method of animal slaughter illegal. This was based upon the specious allegation that the method was inhumane. Anti-Shehitah legislation was adopted in Switzerland in 1893, in Norway in 1929, in Germany in 1933, in Sweden, Hungary, and Italy in 1938, and after 1939 in all the German-occupied territories. The Jewish slaughtering method



Tag affixed to kosher meat. Indicates both that it is kosher and also the day and hour at which the 72 hour period will elapse. Used in The Hague, Netherlands, prior to 1939



Leaden disc, or plombe, affixed to kosher poultry. Used in Sydney, Australia in 1940



Tag affixed to kosher meat in New York City. Twenty such tags are pinned to various parts of the forequarters of each carcass



Metal ring clasped around feet of kosher slaughtered fowl. Used in New York City since 1934

is expressly safeguarded by law in Great Britain, Scotland, Eire, and the Union of South Africa. Observance of kashruth is made extremely difficult if not impossible in the Soviet Union, not by any legislation, but by the fact that all cattle and abattoirs are deemed state property; and Jewish slaughtering is not permitted since it would constitute performance of a religious rite on state property.

In the United States the favorable attitude toward kashruth is demonstrated by the passage of legislation in several states which makes it a misdemeanor to represent as kosher and to offer for sale any meat or meat preparation which is not kosher. Kosher Laws, the first of which was adopted in New York State in 1915 and the constitutionality of which was upheld in the Supreme Court of the United States in 1924 (Hygrade Provision Co. vs. Sherman, as Attorney General of the State of New York. 266 U. S. Reports 497), were to be found in 1942 on the statute books of the following states: California, Connecticut, Illinois, Maryland, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, Virginia, Wisconsin, and the District of Columbia.

Generally speaking, these laws are inadequately enforced, however. In New York State enforcement has been assigned to the Kosher Law Enforcement Bureau of the Department of Agriculture. Each year since 1934 the State Legislature has appropriated $32,500 toward its activity. In the period from May, 1934, to May, 1941, officers of the Bureau made 510 arrests for violation of the State Kosher Law. In 1940, 330 days in jail sentences were meted out and $4,010 collected in fines.

6. Origin and Purpose. No one knows the origin or purpose of kashruth. Observance is commanded in

the Bible with the simple admonition to be holy (*Lev.* 11:44). In almost all ancient and contemporary religions abstinence from food is imposed in some measure. Christians avoided blood and blood-filled meat almost to the year 1000 (McNeill, John T., and Gamer, Helena M., *Medieval Handbooks of Penance,* 1938). Moslems are denied the flesh of swine and carrion by the Koran (Maulvi Muhammad Ali, *The Holy Quran,* 1917, p. 251). Tenets of Buddhism and Jainism adopted in the 7th cent. forbid the use of all meats (Dembo, Isaac A., *The Jewish Method of Animal Slaughter,* 1894, p. 79, note).

Anthropologists have speculated on the original motives of religiously imposed dietary rules, basing their theories upon findings among contemporary backward races. Their conclusions are in the main based upon meager and questionable evidence.

Modern Jewish students have observed that the requirements of kashruth conform in some degree to the rules of health. It has been noted that swine's flesh carries trichinosis, that shellfish harbor typhoid germs, that extracts of forbidden fish exhibit greater comparative toxicity, that meat slaughtered in the non-Jewish fashion decomposes more quickly, that blood is subject to rapid decomposition, that carcasses pronounced non-kosher by the Jewish slaughterer are mainly tubercular, and that meat-milk mixtures exhibit more toxicity than each of their constituents.

These discoveries have led many Jews to associate the dietary laws with anciently promulgated health measures and the word "kosher" with "clean," thus encouraging adherence to the dietary prescriptions.

JEREMIAH J. BERMAN.

Lit.: Cohn, Jacob, *The Royal Table* (1936); Berman, Jeremiah J., *Shehitah: A Study in the Cultural and Social Life of the Jewish People* (1941); Macht, David I., *Scientific Aspects of the Jewish Dietary Laws,* in *The Jewish Library,* Series Two, edit. Leo Jung (1930); Levin, S. I., and Boyden, Edward A., *The Kosher Code of the Orthodox Jew* (1940).

KASNER, EDWARD, mathematician, b. New York city, 1878. He studied for his bachelor's degree at the College of the City of New York, and received his Ph.D. degree from Columbia University in 1899. He spent the next year abroad, doing post-graduate work at the University of Göttingen.

At the beginning of the 20th cent. he started a long and fruitful career as teacher of higher mathematics at Columbia University. From 1906 to 1910 he occupied the post of assistant professor; in 1910 he was appointed full professor, and in 1936 he was elevated to the position of Adrian Professor in Mathematics at the same institution. From 1934 on he was also a lecturer at the New School For Social Research, New York.

Kasner's most important work was in advanced modern geometry, particularly conformal geometry. His research into hyperspatial theory drew him to a special study of the mathematics of relativity, and he wrote several books on the subject, including *Einstein's Theory of Gravity* (1920) and *Differential-Geometric Aspects of Dynamics* (1913).

American and foreign learned societies elected him to membership, and recognized his contributions to science many times. From 1917 to 1936 he lectured for the National Academy of Sciences. The same organization sent him to the Astronomical Congress in Rome (1923) to report on the Einstein theory. He was a delegate of the American Mathematical Society at the International Mathematical Congress at Bologna, Italy, in 1928, and at Bern, Switzerland, in 1932. In 1936 he delivered the opening lecture on conformal geometry and horn angles at the Harvard University Tercentenary Celebration. He was a member of the Phi Beta Kappa fraternity, the Circolo Matematico di Palermo, and the Société Mathématique de France.

Kasner wrote many books of outstanding importance in the fields of higher mathematics and mathematical physics. These works include *Polygenic Functions* (1927), *Invariants of the Inversion Group* (1900), and *Conformal Geometry* (1912). *New Names in Mathematics* (1937) and *Mathematics and Imagination* (with James Newman, 1940) were written as popularizations for the layman, and met with great success. Kasner wrote also technical articles for mathematical periodicals. He was editor of the *Transactions and Bulletin of the American Mathematical Society,* and a member of the editorial staff of *Scripta Mathematica* (published by Yeshiva College) and of *Revue semestrielle* at Amsterdam, Holland.

KASPE, ABRAHAM, Yiddish writer and editor, b. Tcherikov, province of Mohilev, Russia, 1860; d. New York city, 1929. In 1882, soon after the Russian pogroms of the 1880's, he left for the United States with the famous Am Oilom. Kaspe worked first as laborer, digging channels and working at docks. While working, Kaspe was active as a propagandist of socialistic ideas, and organized one of the first so-called sympathy strikes in the United States. At about 1890 Kaspe returned to Russia, where he studied natural science at the University of St. Petersburg. In 1894 he again migrated to New York. This time he entered one of the universities of New York and received an M.D. degree.

Kaspe was one of the pioneers of the Jewish labor movement in America, and was well known as a writer and lecturer. He was a founder of the Yiddish *Daily Forward,* and at one time the president of the Forward Association. His first article, a popular treatise on chemistry, appeared in the monthly *Zukunft.* Thenceforth his articles on popular science as well as on the problems of the day appeared in most of the Yiddish radical periodicals in New York. In 1912 Kaspe was made editor of the *Zukunft.* His inclinations were more to the left of the revolutionary movement. During the last few years of his life he was in open sympathy with the Communist Party, and was a contributor to the official daily *Freiheit.*

The following books were among Kaspe's published works: *Mechanik; Astronomia; Onfang fun Chemie* (Beginnings of Chemistry; New York, 1894; 2nd ed., 1904); *Physics* and *Geology* (New York, 1918). The latter two were issued by the educational department of the Workmen's Circle.

Lit.: A. L. (A. Liessin), in *Zukunft,* June, 1929.

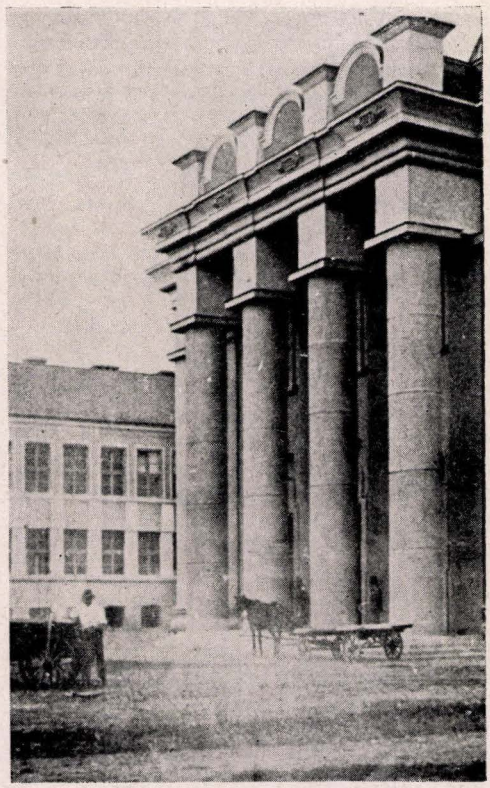
KASSA, city in Hungary with a Jewish population of 11,000 in a total of 58,000 (1941). Jews probably lived in Kassa, as in other large cities of Hungary, prior to the accession of the Habsburg dynasty as rulers of Hungary in 1526. In 1524 the Jew Isaac was nom-

inated prefect of the royal mint at Kassa. Under the Habsburg kings, from the middle of the 16th cent., the German burgesses of Kassa, like those of other free cities, easily obtained from the kings the privilege of not having to tolerate Jews in their midst. Thus the Jews were not permitted to reside in the city, which opened its gates to them only when there were national fairs. In 1765 the city meted out punishment to those who bought from Jews.

In 1818 there was but one Jewish family in the city, the widow of Mathias Roth, with her four sons, who kept a store and paid the toleration tax to the county treasury. Later she operated a restaurant for those Jews who received permission to visit the city. In 1834 the French teacher Samuel Blumberger obtained permission to settle in the city. By 1838 there were five Jewish families in Kassa. When the law of 1840 gave the Jews the right of domicile, more Jews were enabled to take up residence in Kassa. As their number increased, they formed a congregation which was later reorganized along the lines of moderate Reform set by the National Jewish Congress of 1868 to 1869. The congregation founded several charitable and cultural institutions, and its members took active part in public life. In 1871 an Orthodox community was founded with Mór Jungreiss, author of several Halachic works, as its first rabbi. The Orthodox congregation flourished and built three synagogues in succession. Its Hebrah Kaddisha was founded in 1880; it also maintained Hebrah Shath, Linath Hatzedek, Gemilath Hesed, Hebrah Sephardim, and Bikur Cholim associations.

In December, 1918, Kassa was made part of Czechoslovakia and was known as Kosice for two decades. Although the Jews of Kassa, as citizens of Czechoslovakia, enjoyed full civic rights and an era of prosperity, and although they had the possibility of forming a Jewish minority, a great part of them obstinately resisted being assimilated in language to the Slovak nation, and openly proclaimed their being part of the Hungarian minority. Thus when the Hungarian National Party of Czechoslovakia first collected signatures for its candidates in Kassa (1927), the lists were signed by 110 non-Jews and fifty-four Jews. Among fifty-eight candidates of the party there were thirty-six non-Jews and twenty-two Jews. In 1932 the candidates of the Hungarian Party obtained signatures from ninety-nine non-Jews and forty-five Jews. Among its seventy-two candidates, sixty-four were non-Jews and eighteen Jews. At the same time, Kassa had 10,000 Jewish inhabitants in a total number of 75,000. Among 238 dues-paying members of the Hungarian Party, sixty-two were Jews. The school of the Jewish congregation was able to employ Hungarian as the language of instruction in one class as late as 1939, when the Hungarian schools of the Catholic and Protestant churches had been dissolved, or had long since accepted Slovak as the exclusive language of teaching. The secondary school, which was maintained by the state for the benefit of the Hungarian minority, was attended by Jews to the extent of 50 per cent. The Jewish congregation of Kassa established a commercial high school with Hungarian as the language of instruction, and more than one-half of the pupils were Jewish. Kassa Jewry also generously contributed to the Hungarian Theatre Society.

When Kassa was returned to Hungary in November,



The modern temple and religious school at Kassa, Hungary

the Jews of the city, who welcomed their reincorporation into the country which in earlier times had won their uncompromising allegiance, were soon divided in their feelings when, as a result of the anti-Jewish law of June, 1939, their stores were closed and they were ousted from their positions, forbidden to continue in their professions and consistently prevented from earning a livelihood.

The non-Jewish Magyar population of Kassa, which had appreciated the Jews as their mainstay in the struggle for Magyarism, was subjected to violent anti-Semitic propaganda from the mother country. Economic conditions of the city had been suddenly disrupted by the annexation to a less prosperous country which was eliminating the Jews from its economic structure, without adequately trained men available to replace them. Thus dissatisfaction was readily converted into hatred of Jews, and the anti-Semitic arrow-cross symbol was displayed all over the city. Several hundred Jewish families were expelled from the country because they were unable to comply with official requirements in proving their Hungarian citizenship. Early in 1940 more than 3,000 Jews of Kassa (among them a number of refugees from Slovakia and Poland) were dependent for charity on the community, which was ill equipped to cope with the emergency.

ANNA BETTELHEIM.

KASSA (loan fund), *see* COOPERATIVES.

KASSEL, DAVID, Yiddish novelist and translator, b. Minsk, Russia, 1881; d. Warsaw, Poland, 1935. He joined the "Bund" while still a youth, and began to write poems which were published about 1900 in the



Isidor Kastan. From a portrait by Joseph Oppenheim

underground publications of this Jewish workers' organization. He next wrote short stories, but he is best known for his novels, in which he displays a fine understanding of the psychology of love and an appreciation of the beauties of nature. These include *Oventblosskeit* (Evening Paleness; Warsaw, 1913); *Unter a Veisn Forhong* (Under a White Curtain; Warsaw, 1922); and his chief work, *In Dorf* (In the Village; Warsaw, 1923). He translated into Yiddish the *Childhood* of Tolstoy, the *Confessions* of Rousseau, and works of Maupassant, Merezshkovsky and Lermontov. He made numerous compilations, including a geography, a general history, a history of the Jews, a Yiddish grammar, and a series of stories for children; he edited the works of Eisik Meir Dick (1922), a series of articles on Mordecai Spektor (1929), and compiled an anthology of twenty-four Yiddish writers (*Far Ovent un Farveilungen*). His story of children's heroism, "Meyerke funem Kleinem Bund" (The Mayor of the Juvenile Bund), was translated into Danish, German and Russian.

KASSOVSKY, HAYIM JOSHUA, scholar, b. Jerusalem, 1872. He received his rabbinical education at the Etz Hayim Yeshiva, and taught Talmud in the teachers' training school until the opening of the Hebrew University after the first World War, when he became professor of Talmud. His chief work has been that of compiling, for the first time, concordances to the early rabbinic literature. These concordances, written in Hebrew, are to the Mishnah (*Otzar Leshon Hamishnah;* Jerusalem, 1927), Tosefta (*Otzar Leshon Hatosefta;* Jerusalem, 1932 et seq.) and Targum Onkelos (*Otzar Hatargum;* Jerusalem, 1939). He has written a number of other books on such subjects as rabbinic notes (Hiddushin), algebra and Hebrew grammar.

KASSOWITZ, MAX, pediatrician, b. Pozsony (Pressburg), Hungary, 1842; d. Vienna, 1913. In 1863, he received his degree in medicine at the University of Vienna and became assistant to Dr. R. Politzer, whom he succeeded in 1881 as chief of the First Children's Hospital. In 1891 he was appointed assistant professor of pediatrics at Vienna University. Among his many published works is *Die Vererbung der Syphilis* (1876). Others of his works, such as *Die normale Ossification und die Erkrankungen des Knochensystems bei Rachitis und hereditärer Syphilis* (3 vols., 1881-85), contribute much to the knowledge of the effect of phosphorus on the process of growth and the vascular structure of the bones, as well as the cure of rachitis. From his theory of the effect of stimulus, which he conceived to be the destruction of parts of the living substance, he proceeded to the doctrine of the growth and decay of protoplasm as the elementary process of all the phenomena of life, including the psychic. The proofs of these theories were included in the *Allgemeine Biologie* (1899-1906). His *Vorlesungen über Kinderkrankheiten* (1892) is a digest of his lectures on pediatrics.

KASTAN, ISIDOR, journalist, b. Kempen, Germany, 1840; d. Berlin, 1931. He studied Talmud in Kempen and later in Breslau as the only disciple of Dayan Reb Falek. In the 1860's he studied medicine and practised as a physician in Ems. In 1869 he published a pamphlet, *Herr Robert von Mohl und die Judenemanzipation,* anticipating in this literary feud with a liberal professor of constitutional law many arguments which later became popular in racial quarrels. In 1872, Kastan became a member of the editorial staff of the *Berliner Tageblatt,* and remained in this function until the end of his life. He dealt with domestic affairs and directed the department of science in the feuilleton. He was a violent controversialist, dubbed by his adversaries "the bloody Isidor," especially because of his opposition to Bismarck, who introduced (1878), after attempts on the life of Emperor William I, discriminatory laws against Socialism, and because of his turbulent manifestation against Gerhart Hauptmann and the naturalistic school of poetry in 1889.

Following the first World War, Kastan devoted much of his time to the settlement of professional problems of journalism, which was widely appreciated even by his former political adversaries. He was a member of the commission on libraries of the Jewish community of Berlin. He published *Berlin wie es war* (1919), and recollections of his youth in the *Jahrbuch für jüdische Geschichte und Literatur* (1924-26).

KASTEIN, JOSEF (pseudonym of Julius Katzenstein), biographer and historian, b. Bremen, Germany, 1890. He practised law for a while in Switzerland, and wrote verse and fiction, history and biography. He lived in Palestine after the Nazis gained control of Germany (1933).

Kastein's biographies include: *Sabbatai Zewi, der Messias von Ismir* (Berlin, 1930), translated into English as *The Messiah of Ismir* (New York, 1931) and into Hebrew (Tel-Aviv, 1932); *Uriel da Costa; oder Die Tragödie der Gesinnung* (Berlin, 1932); and *Süsskind von Trimberg, oder Die Tragödie der Heimatslosigkeit* (Jerusalem, 1934). His book on the Ger-



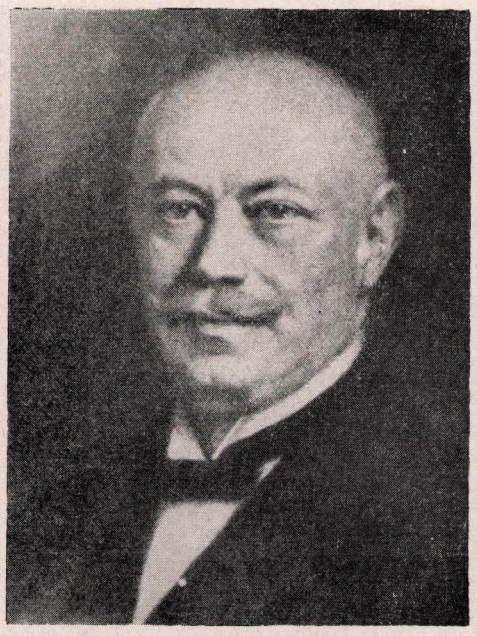
Josef Kastein

man Jews was translated into English by Dorothy Richardson and published as *Jews in Germany* (London, 1934), with a preface by the Irish poet James Stephens. He also published *Jerusalem: die Geschichte eines Landes* (Vienna and Jerusalem, 1937).

The best-known of Kastein's books is *Eine Geschichte der Juden* (Berlin, 1931), translated into English as *History and Destiny of the Jews* (New York, 1933). It was characterized by Marvin Lowenthal (*Nation,* New York, May 31, 1933) as "not so much a history of the Jews as an eloquent, philosophic, and on the whole orthodox discourse," details of which, according to the same critic, are plausible, and the writing, sometimes magnificent, that of "a passionate German Jew."

KASVAN, AVNER, rabbi and writer, b. Snyatin, Russia, 1837; d. Ramnicul-Sarat, Roumania, 1898. He was rabbi in many important Roumanian communities, such as Braila and Craiova, and until the end of his life, in Ramnicul-Sarat. Kasvan wrote a great deal on Talmudic and biographical subjects for various journals. He also worked on a collection of popular legends about rabbis. Kasvan was one of the first Roumanian rabbis to struggle against the oath *more judaico,* and he was active also in the Chovevei Zion movement between 1880 and 1883. His participation in the movement for Jewish emancipation brought him into contact with Adolphe Crémieux, Sir Moses Montefiore, Benjamin F. Peixotto and other leading Jews of the period.

Lazar Kasvan (b. Ramnicul-Sarat, 1852; d. Bucharest, 1916) was the son of Avner Kasvan, and a Hebrew grammarian and writer. He studied at the universities and rabbinical seminaries of Vienna and Bucharest. Kasvan was the author of the only Hebrew grammar published in Roumania. He also undertook the preparation of a Hebrew-Roumanian dictionary, but did not get beyond the letter C. He wrote a great deal in Hebrew, German and Roumanian, and translated works of the poets of other countries into Roumanian as well as of Roumanian poets into German and Hebrew.



Aladár Kaszab

KASZAB, ALADÁR, industrialist and philanthropist, b. Szücsi, Heves county, Hungary, 1868; d. Budapest, 1929. He founded hardware plants in Hungary and Yugoslavia. He was vice-president of the National Industrial Association, vice-president of the Hall of Commerce, president of the jury on Unfair Competition, and trustee of the Center for Customs Policy, Budapest. He contributed lavishly to philanthropic causes, and in 1911 was made Councillor of the Court. In 1925 he founded the Kaszab Aladár és Józsa Polyclinic, a dispensary for the sick and poor, which has been operating as an annex to the Hospital of the Jewish Community of Pest. In 1928 he was elected president of that community. Kaszab bequeathed his great property to the Jewish community of Pest and to the Hungarian Academy of Arts and Sciences for the purposes of cultural and welfare work.

KATEGOR, *see* Accuser; Sanegor; Satan.

KATLANITH ("woman who kills"), Tannaitic term applied to the woman, two (according to others, three) of whose husbands have died, and who for this reason is forbidden to remarry (*Yeb.* 64b; *Tos. Sab.* 16:5). The reason for such an unusual prohibition was that such a woman was ill-starred or ill-fated; accordingly the rabbis, who knew that the husband of a Katlanith would constantly be beset with fears and misgivings for his own life, deemed it best to forbid such marriages entirely.

In later centuries, when this belief had lost some of its force (*Keth.* 65a; Katlanith is not mentioned at all in the Palestinian Talmud), the question arose as to whether a man who had married a Katlanith should divorce her. Maimonides, with characteristic insight into the thought of the Talmud, declared (*Issure Biah* 21:31) that her husband can not be compelled to divorce her, for, as he explains in his responsa (edit. Lichtenberg, no. 143), the law of Katlanith is not based on a definite commandment, but rather on superstition



One of the two famous conferences held at Katowice. Seated in the middle are S. Mohilewer and L. Pinsker

and fear. Yet other authorities, such as Ibn Migas, Asheri and the Ritba, disagree and insist on divorce.

A wife is not accounted a Katlanith if either of her husbands had died by accident or after having reached the age of sixty-five (*Eben Haezer* 9:1). Nor does the law of Katlanith apply to a Levirate marriage, or to a similar case of a husband, many of whose wives have died. The *Sefer Hasidim* declared that if a fourth marriage had proved successful, even a fifth might be permitted (cf. Margulies' comment in his edition, section 461, p. 244 et seq.).

A situation similar to Katlanith is related in the book of *Tobit* (*Tobit* 7:11), where seven successive bridegrooms of Sara are stricken on their bridal night. In this case, however, the deaths are attributed, not to the woman, but to the baleful influence of the demon Asmodeus.

Lit.: Maimonides, *Hilchoth Issure Biah* 21:31; *Shulhan Aruch, Eben Haezer* 9; Eisenstein, *Ammude Esh,* p. 95b et seq.

KATONA, NÁNDOR, painter, b. Szepesófalu, Hungary, 1864; d. Budapest, 1932. He was a pupil of the painter, Baron László Mednyánszky. His canvas *Man at the Fireside* was exhibited in Budapest in 1883. He continued to study art for nine more years at Budapest and Paris, showing interest mainly in problems of figure, motion and portrait. On his return from Paris he went back to his native county of Szepes in the Tátra mountains and there painted landscapes. Twelve of these, exhibited in Budapest in the winter of 1898, won him a subsidy which enabled him to travel in England and Holland.

Autumn Rain won Katona a prize in Budapest and honorable mention in Paris, in 1901. In the same year he exhibited 140 paintings in Budapest. He also won awards in Budapest (1905), London (1908) and Budapest (1911). His paintings portraying Jews absorbed in prayer combine the pictorial, impressionistic effect with a fine rendition of character. Twelve of his canvases were acquired by the Budapest Museum of Fine Arts.

KATOWICE, city in Upper Silesia, Poland. Its population in 1939 was 127,000, of whom some 15,000 were Jews. In 1820 Katowice was still a village; not until the second half of the 19th cent. did it develop into an important industrial center. In 1918 Katowice, which had previously belonged to Germany, became part of Poland and the center of the heavy metallurgic and mining industry of Upper Silesia. The German name of the city is Kattowitz.

The Jewish community of Katowice was comparatively young for Europe. Hirschel Fröhlich, who arrived in 1825, was the first Jew to settle there. In 1840 there were only two Jewish families in the city, but by 1899 the number had grown to 2,126. Katowice was part of the Jewish Kehillah of Mislowitz until 1866, when it became an autonomous Jewish community.

Two important Jewish conferences occurred in Katowice. The first was the conference of the Russian friends of Palestine colonization, Hovevei Zion (1884), which met on the 100th birthday of Sir Moses Montefiore. Katowice was chosen as the meeting-place because the conference was not allowed to foregather in any Russian city. A central committee was chosen which directed colonization in Palestine until the Zionist Organization, which was created in Basel in 1897, took over the work.

The second conference, of lesser significance, took place in 1936, when the Revisionist group, under the leadership of Vladimir Jabotinsky, decided to break connections with the World Zionist Organization.

Katowice was the first stopover for the Russian Jews fleeing from pogroms and persecutions between 1881 and the outbreak of the first World War in 1914. Thousands of Jewish refugees from the Russian "Black Hundreds" were sheltered by the Jewish Women's Organization in Katowice before going on to Berlin and then to other countries. For this reason the comparatively small Jewish community of Katowice played an important part in the history of Jewish migration during the late 19th and early 20th centuries.

KATZ (explanation of the name), *see* COHEN; NAMES.

KATZ, ALBERT, editor and author, b. Lodz, Poland, 1858; d. Berlin, 1923. He was a descendant of Rabbi Shneur Zalman, originator of the rational theory of Hasidism. In 1883 Katz published his first work in Hebrew and German, *Der Jude und das Land seiner Väter.* Permanently associated with the *Jüdische Presse* from 1883 on, Katz, together with Willy Bambus and others, founded in 1887 the periodical *Zerubabel,* which advocated traditional Judaism. In collaboration with Gustav Karpeles, he founded the Berlin Verein für jüdische Geschichte und Literatur, was one of the editors of the *Jahrbuch für jüdische Geschichte und Literatur* from 1898 to 1922, and after Karpeles' death in 1909 became editor of the *Gemeindeboten* on the editorial staff of the *Allgemeine Zeitung des Judentums,* of which he was editor-in-chief from the death of Ludwig Geiger until 1921.

Katz's works include: *Der wahre Talmudjude* (against Rohling; 4th ed., 1928); *Aus alter und neuer Zeit* (stories of the life of the Jews in Poland); *Die Juden im Kaukasus; Die Juden in China; Der Chassidismus; Biographische Charakterbilder aus der jüdischen Geschichte und Sage* (2nd ed., 1922); *Festbetrachtungen* (1921); and *Jossele.*

Lit.: Elbogen, I., in *Jahrbuch für jüdische Geschichte und Literatur,* vol. 25 (1923-24) 5 et seq.

KATZ, ALEXANDER RAYMOND, painter, b. Kassa, Hungary, 1895. He was educated at the Art Institute of Chicago, and in 1921 he became assistant instructor in the Institute's poster department. From 1922 to 1927 he was art director of the Balaban and Katz theatres in Chicago.

Katz specialized in figure paintings and portraits, frequently of Jewish subjects. His poster technique proved especially adaptable to mural painting, and he was commissioned to paint the walls of many public buildings in Chicago. In 1933 he did the panels for the Jewish section of the Hall of Religion at the Chicago World's Fair and the official mural for the General Exhibits Building. He executed the Lincoln mural at Evanston, Ill., in 1934, and brought to the painting of the American historical scene the heroic outlines which he had learned in treating Old Testament subjects. Perhaps his best work is embodied in his fresco interpretation of the Ten Commandments, in the Loop Orthodox Synagogue in Chicago (1935). He contributed also illustrations to this encyclopedia.

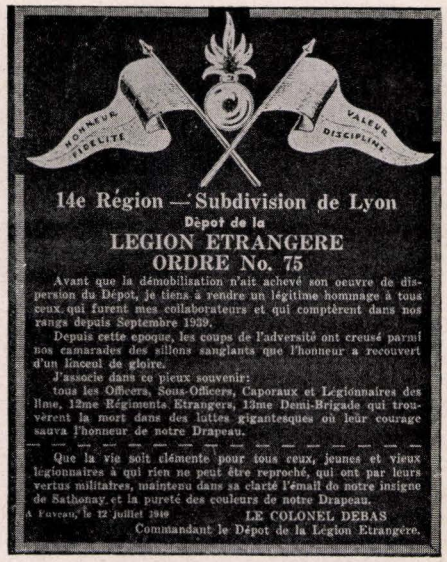
Works by Katz were exhibited at the Art Institute of Chicago (1930, 1934, 1935 and 1936), the Pennsylvania Academy of Fine Arts and the Brooklyn Museum (1934), and the Milwaukee Art Institute (1936).

KATZ, BENZION, writer and journalist, b. Daugi, Lithuania, 1875. He received a traditional education. In 1893 he wrote essays on problems of Talmudic law which aroused a vehement discussion, resulting in the publication of his *Taam Zekenim* (1895). From 1903 to 1915 he was editor of *Hazeman* in St. Petersburg and Vilna, and from 1905 to 1906 he was editor of the Yiddish periodical *Di Zeit* as well. He was imprisoned for a year by the government for publishing the Viborg Manifesto against the pogroms. From 1917 to 1920 he was editor of *Haam* in Moscow. Subsequently he moved to Kovno, then to Berlin, where he became a permanent contributor to numerous publications in Hebrew and Yiddish. He edited, together with Heinrich Loewe, *Die Pessach Haggadah des Gerschom Kohen, Prag 1527* (Berlin, 1926). In 1931 he emigrated to Palestine, and in 1935 became one of the editors of *Haboker*. His historical works include: *Lekoroth Hayehudim Berusya, Lita Vepolin* (1899); *Letoledoth Haskalath Hayehudim Berusya,* published serially in *Hazeman.*

KATZ, DAVID, psychologist, b. Cassel, Germany, 1884. From 1919 to 1933 he was professor of psychology at the University of Rostock, from 1933 to 1937 Honorary Research Fellow at Manchester University, England, and in 1937 was appointed Eneroth Professor of Psychology and Education at the University of Stockholm. His writings include: *Der Aufbau der Farbwelt; Der Aufbau der Tastwelt; Hunger und Appetit* (1932); *Conversations with Children* (1936); *Animals and Men* (1937).

KATZ, HERZ WOLFF, writer and soldier, b. Rudka, Poland, 1906. He was the youngest editor with the Berlin liberal weekly *Die Welt am Montag* when the Nazis came into power in 1933. He fled to France and there lived the life of refugees, which he himself describes as follows: "I began as a glass blower, became unemployed; learned to tailor leather jackets, became unemployed; translated commercial letters and gave German lessons, became unemployed; distributed circulars, and again became unemployed." Upon the outbreak of the war between France and Germany in September, 1939, he joined the French forces.

The 12th Régiment Étranger of volunteers in which he served comprised at the start of the battles 3,200 men



Order of the Day issued to the "Legion Etrangers" in which Herz Wolff Katz served

—more than 2,000 of them Jews—of whom only 300 survived. Katz received the croix de guerre but was not permitted to stay in France. He fought his way to southern France, where he finally succeeded in joining his wife and three-year-old daughter. He left for the United States in April, 1941, and settled in New York city.

Katz is one of the few authors who became well-known during their exile. His first book, *Die Fischmanns* (English trans. Maurice Samuel, *The Fishmans,* New York, 1938), was honored by the Heinrich Heine Prize given to him in Paris in 1937 by a jury of German refugee writers which awarded this prize each year to the best German book written in exile. The second volume of this book, *No. 21 Castle Street,* was finished when the second World War broke out in 1939, and was published in New York in 1940 (English trans. Norbert Guterman). In 1942 Katz was working on the third volume of this history of a Jewish generation. His works were translated into Polish and English, and published in New York.

KATZ, LEO, painter, b. Roznau, Austria, 1887. He was educated at the Academy of Fine Arts in Vienna and at the Munich Art Academy. He started exhibiting at Vienna in 1912, but his career was interrupted by the first World War. He served for four years as a lieutenant in the Austrian army.

In 1921 he came to the United States, where he resumed his art as a profession. By 1933 he had achieved a considerable reputation, resulting in an invitation to paint a mural for the Chicago World's Fair. In 1935 he executed a series of murals depicting the history of America for the Frank Wiggins Trade School of Los Angeles.

Katz was a competent but conventional painter. His traditionalist approach gained him an easier entry to academic circles than more modern artists had. He lectured at the College of Fine Arts of New York University from 1926 to 1933, and taught at the New School for Social Research (1931-33). He was guest

lecturer at many other schools, including Columbia University and the Carnegie Institute.

He wrote a three-volume work, *Understanding Modern Art* (1936), in which he showed himself more liberally disposed toward modern trends in theory than in practice. He also wrote the article on Japanese art in the *Encyclopaedia of the Social Sciences.*

KATZ, MANE, artist, b. Kremenchug, Ukraine, Russia, 1894. His early studies were in Vilna and Kiev, where he stocked his memory with the ghetto scenes and atmosphere which he used afterwards as the subject matter of his painting. In 1913 he studied in Paris and learned the expressionist technique. His first success was at the Jewish Exhibition at Petrograd in 1915. In 1920 he settled in Paris, where he lived and worked until 1937, acquiring a reputation as the peer of Chagall and Soutine in the field of Jewish art. His pictures are marked by the use of strong contrasting values, especially reds against blacks, and a daring modernism in composition. After 1938 Katz lived in New York city. His exhibitions were greeted with warm praise by the American critics.

KATZ, MORRIS ABRAHAM (pseudonym, Aleph Katz), Yiddish poet and journalist, b. Mlynow, Volhynia, Russia, 1898. Katz emigrated to the United States and settled in New York city (1913), where, after pursuing studies at evening schools, he published (1920) Yiddish poems in *Zangen,* a short-lived monthly which he edited. Katz belonged to the younger school of Yiddish poets in the United States, and his verse appeared mainly in the modern journals, while at the same time his book reviews were syndicated by the Jewish Telegraphic Agency, of which he has been Yiddish editor.

As a poet Katz first attracted attention with descriptions of the Bowery (New York) and with adroitly wrought alliterative poems for children. His published books include: *A Mayse fun Yam* (A Tale of the Sea; 1925); *Akertzeit* (Plowing Time; 1929); *Dos Telerl fun Himel* (The Saucer from Heaven; 1934); *Fun Alef biz Tov* (From A to Z; 1939). He also translated into Yiddish Robert Louis Stevenson's *Treasure Island* (1927), and has been a regular contributor to the *Kinder Journal.*

Katz's poetry is Biblical in approach, urbanistic in outlook, and whimsical in style. His linguistic innovations and alphabetic rhymes have delighted reader and critic alike.

Lit.: Korman, E., "Der Poet Debutant," *Kultur* (Chicago), Jan. 22, 1926, pp. 9-10; Niger, S., "Fun die Amerikaner Kinder Vegen," *The Day,* Oct. 30, 1927; Greenberg, Eliezer, "Aleph Katz," *Briken* (Chicago), vol. 2, Feb., 1934.

KATZ, MOSES, Yiddish journalist, b. Dokshitz, Russia, 1885. He joined the labor movement at the age of fifteen, wrote articles for the Zionist Socialist organ, *Der Neier Veg,* and after having been arrested many times for revolutionary activity, came in 1913 to the United States. In 1914, when the *Tog* (*Day*) began to appear in New York city, he joined its staff as columnist and literary editor. At the outbreak of the Russian revolution in 1917 Katz returned to Russia to edit a Kiev daily, *Die Neue Zeit,* until 1919. From 1920 to 1926 he was on the staff of the newly organized *Freiheit;* he then went back to Russia as one of the



A Temanian Jew. From a sketch by Mane Katz

NEW YORK RABBI GEORGE WOLF

leading members of the Icor, but returned to the United States in 1933, since which time he has been a member of the editorial staff of the *Freiheit* and a contributor to Yiddish radical periodicals.

KATZ, RICHARD, writer, b. Prague, 1888. He was an editor of the well-known German publishing house Ullstein at Berlin. In 1927 he became chief editor of the newly founded Ullstein paper *Die Grüne Post,* a weekly for town and country which in a very short time became one of the most widely read weeklies in Germany. He traveled throughout the world for several years, and wrote many books as a result of these trips. Their circulation in 1936 had reached more than a quarter of a million, and they were translated into many languages.

After the Nazis came into power in Germany in 1933 Katz returned to Prague and again became editor of the *Prager Tagblatt.* His summer retreat was a small farm house near Ascona, Switzerland, where he lived as a lonely man. However, most of his books were written on this place.

Katz wrote: *Ein Bummel um die Welt* (1926); *Heitere Tage mit braunen Menschen,* a book concerning the South Sea, Bali and Lombok (1930); *Funkelnder ferner Osten,* about China, Korea and Japan (1931); *Zickzack durch Süd-Amerika,* concerning Mexico, Peru, Ecuador and Chile (1931); *Ernte,* concerning the Balkans, Asia Minor, India, China, the South Sea, Australia, New Zealand and the United States (1932); *Die drei Gesichter Luzifers,* a book philosophizing about the contrast between civilization and nature (1934); *Einsames Leben,* a book concerning dogs and plants (1936). In 1939 he settled in South America, and in 1940 at Isle Pagnetá in the bay of Rio de Janeiro, Brazil.

KATZ, SAM, motion picture executive, b. Yompola, Poland, 1892. He was brought to the United States as an infant and taken to Chicago, where he at-

tended school. His affiliation with the film industry began as early as 1905, when Katz was only thirteen years old; his first post was that of pianist in a five-cent theatre owned by Carl Laemmle. When Katz was sixteen years old, he bought a small theatre of his own, although its seats were only folding chairs. Later, already the owner of three small theatres, Katz attended night school at Northwestern University. In 1914, with the purchase of a large theatre, Katz formed the Amalgamated Theatre Corporation. In association with Barney Balaban, he built four large motion picture theatres in Chicago. Katz was made executive director of the exhibition department of the Paramount-Lasky corporation in 1925, and was later vice-president of Paramount-Publix. In 1932 he resigned all other posts to form his own company, Producing Artists. In 1936 he became vice-president and studio executive for Metro-Goldwyn-Mayer, which position he still held in 1942.

KATZENELLENBOGEN, DAVID TEWEL, Talmudist, b. Tauroggen, Russia, 1850; d. Leningrad, 1930. Some of his notes on the Palestinian Talmud, written when he was sixteen, were considered worthy to be printed in the Krotoschin edition. In 1871 he became rabbi at Wirballen; from there he was called to Suwalki, and from 1907 to the end of his life was chief rabbi of Leningrad. Katzenellenbogen was greatly esteemed in Czarist government circles, and he succeeded, among other things, in having the prohibition against ritual slaughtering (Shehitah) in Finland abolished. In 1915 he was head of a committee to provide the Jewish soldiers in the army with Matzoth and Kosher food. Under his leadership the religious life of the Leningrad Jewish community flourished, and his authority was widely recognized in Russia. He wrote *Maayan Me Neftoach* (Leningrad, 1923), notes to *Yebamoth,* and *Dibre David* (Vilna, 1928), a collection of sermons.

KATZENELLENBOGEN, MEIR BEN ISAAC, Talmudist, b. probably Katzenellenbogen, Hesse, Germany, about 1480; d. Padua, Italy, 1565. He is the earliest known member of the family to have borne the name Katzenellenbogen. He studied in the Prague Yeshiva and later under Judah Minz at Padua; after the death of the latter (1525) he became chief rabbi of the Jews of the Venetian Republic. He was considered a great Talmudic authority, and corresponded with Moses Alashkar, Obadiah Sforno and Moses Isserles. He was liberal in certain respects, using, for instance, the names of the civil months in his responsa, which at that time was not customary for Jews. In addition to responsa, usually printed with those of other rabbis, he wrote notes to the *Yad Hahazakah* (*Mishneh Torah*) of Maimonides (printed first in the edition issued in Venice, 1550).

KATZENELLENBOGEN, NAPHTALI HIRSCH II, rabbi and author, place and date of birth unknown; d. Winzenheim, Upper Alsace, 1823. He was the son of Eliezer Katzenellenbogen, who served as rabbi in Bamberg and Hagenau. Katzenellenbogen was rabbi of the Jewish community in Frankfort on Oder and in Winzenheim, served as a member of the Assembly of Notables convened in 1806 at the call of Napoleon Bonaparte, and as presiding officer of the Jewish consistory of the Upper Rhine region. He wrote a commentary on two divisions of the *Shulhan Aruch;* the first part, that to *Eben Haezer,* together with seventeen responsa, was published at Frankfort on Oder in 1797 under the title *Shaar Naftali* (The Gate of Naphtali). The second part, that to *Hoshen Mishpat,* and known as *Shaare Binah* (The Gates of Understanding), is still in manuscript. An unpublished collection of his sermons is preserved in the Strasbourg Library.

KATZENELLENBOGEN, S. JOSEPH, Yiddish poet and dramatist of the 19th cent.; he is better known as Rashi Katzenellenbogen, the name being derived from the honorary title *Reb* and the initials of his first two names. Little is known of his life except that he was born about 1840 to 1850, lived in Odessa in the 1880's and began to write in the 1860's. Yet he was undoubtedly one of the greatest Yiddish poets of a time when Yiddish poetry was either the didacticism of the Haskalah or the sentimentalism of the Badhans. His style was compact and expressive, and he was a master of prosody. The themes of his poems vary, including nationalistic motives, lyrical poems, satiric verse, couplets, adaptations from Heine, Lermontov, Krilov and others, as well as liturgical poetry. M. Bassin compared some of his poems to those of the Persian poet Hafiz. He also wrote many plays which are known only by name, such as *Der Feiner Kabtzen, Farzeitike Poritzim* and *A Sheiner Mase Vematn,* through the poems written for them. A few of his poems appeared in Zederbaum's *Yiddishes Folksblatt.* A book of his poems was published under the title *Yiddishe Melodien oder Folkslieder* (Vilna, 1887; 2nd ed., 1914).

Lit.: Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899) 99-100, 238, 371; Bassin, M., *Antologie,* vol. 1, pp. 199-203.

KATZENELLENBOGEN, SAMUEL JUDAH, rabbi, son of Meir ben Isaac, b. Padua, Italy, 1521; d. Venice, Italy, 1597. He studied with his father and perhaps also at Yeshivas in Poland. In 1546 he became a member of the rabbinical collegium of Venice, and when he was about forty-five became chief rabbi there. He was considered a great authority, and among his pupils were Elijah Capsali, Jacob Heilpron, Abtalion Consiglio and Asher Parenzo. He was honored by both Jews and Christians, and used his wealth for the betterment of Jewish cultural life in Italy and for the protection of the Jews against false accusations. Most of his responsa have been published in the collections of others; twelve of his sermons were published by Asher Parenzo (*Derashoth;* Venice, 1594). Samuel Judah Katzenellenbogen is probably identical with the Rabbi Judah of Venice to whom the apostate Paul Weidner wrote a respectful letter as the introduction to his book, *Loca praecipua fidei christianae collecta et explicata* (Vienna, 1562).

KATZENELLENBOGEN, SAUL (JUDICZ), son of Samuel Judah Katzenellenbogen and alleged Jewish king of Poland for a day, *see* WAHL, SAUL.

KATZENELSOHN, NISSAN, banker and Zionist leader, b. Bobruisk, Russia, 1863; d. Libau, Latvia, 1923. After a few years as physicist, he established a banking



Nissan Katzenelsohn (left) with Theodor Herzl

business in Libau. He joined the Zionist movement at its inception, and in 1899 became a director of the Jewish Colonial Trust and a member of the Actions Committee of the Zionist Organization; in 1905 he became chairman of the board of the Jewish Colonial Trust. He took an active part in the movement to secure civil rights for the Jews of Russia, and in 1906 was elected to the Duma from Courland, and became a member of the Constitutional Democrat (Cadet) group. After the dissolution of the Duma, he was sentenced to serve a term in prison, together with the other signers of the Viborg Manifesto protesting against the dissolution.

KATZENELSON, ISAAC, Hebrew and Yiddish writer, b. Korelicze, near Novogrudok, Russia, 1886. In 1904 he made his literary debut in both Yiddish (*Yiddishe Bibliothek*) and Hebrew (the poem, "Bigebiloth Lita"). He continued with Yiddish stories, Hebrew poems and plays, and textbooks and poems for children, and made an attempt to translate into Hebrew Heine's *Buch der Lieder*. His writing is distinguished by a youthful joy, but is sometimes too facile. His writings include: *Dos Veisse Lebn* and *Dimdumim* (1910); *Hamigdal* and *Bahurim* (1911); *Anu Hayim Umethim* (1913); *Tarshish; Hanabi* (Lodz, 1922); *Shirim* (3 vols., Lodz, 1938).

KATZENSTEIN, LOUIS, painter, b. Cassel, Germany, 1824; d. Cassel, 1907. Due to an accident in which he lost a leg, he gave up his career as a merchant to become a painter, and attended the Academy of Cassel. In 1846 he went to France, where he studied under Leon Cogniet, then to England, Spain and Italy. His portraits and paintings, chiefly in the rococo style, brought him many awards, including a medal which he received at the International Exhibition in Oporto, Portugal. Besides his paintings of Don Fernando of Lisbon, his best-known works are: *Van Dyck and Charles I; Rubens and Brouver; Grandfather and Grandson; In the Tavern; Cinderella; Declaration of Love; The Petitioner.*

Lit.: Katzenstein, Louis, autobiography, in *Das geistige Deutschland,* vol. 1 (1898).

KATZIZNE, ALTER (SHOLEM), Yiddish poet and dramatist, b. Vilna, Russia, 1885. In Yekaterinoslav (later Dniepropetrovsk) he began to write in Russian and to correspond with the dramatist Sh. Ansky, who published Katzizne's first novelette in the *Yevreiski Mir* (The Jewish World). He happened also upon Isaac Loeb Peretz's works, and was immediately won over to this master. Katzizne traveled to Warsaw to visit Peretz, who helped him revive his knowledge of Yiddish and Jewish lore. His initial effort in Yiddish, upon the death of Peretz, appeared as his memoirs in the *Peretz-Buch* of the *Yiddishe Velt* (1915).

In 1919 Katzizne published his first dramatic poem, a satire in verse called *Der Geist der Meilech* (The Spirit of the King). Its style was redolent of Peretz's mysticism. In the *Weiter-Buch* he published excerpts from his dramatic poem, *Der Turem Fun Buvl* (The Tower of Babel). His poems and stories appeared also in Shalitt's *Lebn,* in the *Illustrierte Velt,* in the *Folkstzeitung* and in the *Vilner Tog.* His articles on literary and social topics were published in the *Bicher-Velt* and in the *Literarishe Bletter.*

After Ansky's death, Katzizne completed the former's unfinished drama, *Tog un Nacht,* recreating from Ansky's fragmentary notes the first two acts and writing the third act himself. This drama has been played by Yiddish theatres throughout the world as well as on the Polish stage, where it met with great success. It was played also on the German stage as *Die Pest* (The Plague). Katzizne's drama *Der Dukus* (The Duke) met with even greater success. It was produced in Warsaw, Vilna, Lemberg, Cracow, Lodz, Bucharest, Argentina and other places. The play is based on the legend of the Ger-Tzedek (the saintly proselyte) of Vilna, and, while depicting the personal history of the legendary figure who was burned at the altar, it contrasts also the opposing worlds of Polish nobility and of ghetto Jews. His second drama was *Hurdus* (Herod), written in classical style.

Katzizne is essentially a dramatist who has sought to introduce dramatic elements into his prose and poetry, eschewing realism and employing symbols and allegory. A fine sense of rhythm, color and plasticity are his significant characteristics. Katzizne was co-editor of several magazines. In 1937 he published several issues of *Mein Redndike Film* (My Talking Film), a sixteen-page bi-monthly containing his notes and sketches, reactions to various cultural and social occurrences. He published in book form: *Der Geist der Meilech* (Warsaw, 1919); *Tzvelf* (Twelve; Warsaw, 1920); *Prometheus,* a dramatic poem (Warsaw, 1920); *Arabeskn,* arabesques, novelettes and short stories (1922); *Dukus* (Vilna, 1926); *Hurdus* (Vilna, 1926).

N. B. MINKOFF.

Lit.: Baal-Machshoves, in Z. Greenberg's *Kampf un Lebn,* vols. 1 and 2 (1919); Litvakov, M., in *Bicher-Velt,* vol. 1 (1919); Niger, S., in *Zukunft,* Feb., 1927; Rubin, I., in *Undzer Hoffnung,* No. 4.

KATZOWICH, ISRAEL (Isser Kasowitch), Yiddish writer, b. Maliski, Vilna, Russia, 1859; d. New York city, 1934. At the age of eighteen he first came into contact with Haskalah thought in a small town near Poltava, to which he had gone to visit a rich uncle (whose daughter he married). He was inspired by ideas of the Haskalah to learn Russian and to pursue secular studies. He then entered the famous Jewish Teachers' Institute, at Vilna, stronghold of "Enlightenment." However, he left it before completing his course, for the tendencies of assimilation which prevailed there were not to his liking.

Later Katzowich prepared for a law career in Yekaterinoslav (Dniepropetrovsk). Following the Russian pogroms of 1881, he left for the United States with the group known as "Am Oilom." Immigrant life in the United States did not appeal to him, which made him leave and return to America thrice, finally settling permanently in 1905.

For fifteen years Katzowich was co-editor of the monthly, *Der Yiddisher Farmer* (The Jewish Farmer). In 1921 he published a handbook on chickens, ducks, geese, turkeys and pigeons. He is well known in Yiddish literature because of his memoirs, *Sechtzik Yor Lebn-Erinnerungen—Eigene un Allgemein-Yiddishe* (1895-1919). This book was printed in New York city with a foreword by David Pinsky, to whom credit is due for discovering this great work and introducing its author to Yiddish literature. Katzowich is one of the finest memoirists in Yiddish literature. *Dos Litvishe Ingl* (The Lithuanian Boy), an excerpt from the above-mentioned book, has become a popular classic for children and is read in every Yiddish school. The author himself translated the book into Hebrew, and an English translation appeared in 1929.

Katzowich wrote also two moralistic volumes, *Dos Eibike Folk* (The Eternal People; 1925) and *Ideale Heirat* (Ideal Marriage; 1929).

Lit.: Broides, A., in *Zukunft* (1919) 515; Niger, S., in *Tog*, No. 3802; Segal, I. I., *Shriftn*, vol. 8.

KAUFFMANN, ISAAK, publisher, b. Buchsweiler, Alsace, 1805; d. Frankfort, Germany, 1884. He founded his publishing house, the Kauffmann Verlag, in 1850 in Frankfort, where he settled in 1832. His firm became famous by publishing the books of men like Samson Raphael Hirsch, Moritz Lazarus, Leopold Zunz, Moritz Steinschneider, Salomon Breuer and Ismar Elbogen, and by editing hundreds of Jewish school books. He was followed by his son, IGNAZ KAUFFMANN (b. 1849; d. Frankfort, 1913), who incorporated into the firm the M. Lehrbergersche printing house, the successor of the famous Wolff-Heidenheimer'sche Offizin, in 1900. His son, FELIX K. KAUFFMANN (b. Frankfort), succeeded his father in 1913. He extended the department of rare books, and is known in the United States for selling a rare sample of the famous Gutenberg Bible to the Library of Congress in Washington for nearly $500,000.

Lit.: *Jewish Chronicle* (London), July 1, 1932.

KAUFMAN, BENJAMIN, holder of the Congressional Medal of Honor conferred for heroism during the first World War, b. Buffalo, N. Y., 1894. He was educated in the public and high schools of Brooklyn, N. Y., and at Syracuse University.



Benjamin Kaufman

Kaufman, who settled in Trenton, N. J., was elected National Commander of the Jewish War Veterans of the United States for the year 1941 to 1942 at the 46th Annual Convention held in Buffalo. One of the outstanding heroes of the first World War, Kaufman is one of only seventy-two men awarded the Congressional Medal of Honor. Five other Jews were so honored.

The heroism for which Kaufman won the highest American award is described in the history of the 308th Infantry as follows:

"In the Argonne on October 4th, Kaufman had one arm already put out of commission by a German machine gun. Nevertheless, with Privates Iacoviello and Vanderlip, he started toward the flank of the machine gun position. Both privates were wounded . . . and Kaufman was alone, when he drew his pistol—which was empty—and rushed at the position—calling upon the gunners to surrender; made them shoulder the machine gun, and march back to Headquarters. Meeting Private Iacoviello—he turned over the prisoners to him and then became unconscious from loss of blood. In recognition of his action, Kaufman received the Congressional Medal."

Kaufman, who was also decorated for valor by nine of the allied governments, served with company "K" 308th Infantry, 77th Division, and was wounded a number of times. He was in charge of his company in the Argonne Forest when it was the first to reach the "Lost Battalion," as soon as their location was discovered.

In 1942 Kaufman was manager of the Trenton, N. J., office of the State Employment Service. He has been State Commander of the Disabled American Veterans of the World War, Department of New Jersey, and National Vice Commander of the National Legion of Valor, a veterans' organization limited to holders of official decorations for valor.

KAUFMAN, DAVID E., diplomat and lawyer, b. Bradford, Pa., 1883. He attended Dickinson College Law School (Carlisle, Pa.), and in 1904 was admitted to the Pennsylvania bar. Shortly thereafter he became connected with the firm of Farming and Kaufman, and, after a number of years of practice, was known as an authority on international law.

In recognition of his reputation in that field, President Calvin Coolidge appointed him United States Minister to Bolivia (1928-29). In this post Kaufman was instrumental in bringing about amity between Bolivia and Paraguay, who were involved in a territorial dispute. For this work he was awarded the Grand Cross, Order of the Condor of the Andes, by the Bolivian Government, being the first American to receive that honor. In 1930 Kaufman was appointed Minister to Siam, and served for three years.

KAUFMAN, GEORGE S., playwright, b. Pittsburgh, Pa., 1889. His first association with the literary field was through the editing of a daily humorous column in the *Washington Times* in 1912 and 1913. The next year Kaufman came to New York, where he served for two years on the staff of the *New York Evening Mail*. Later he became a member of the theatrical staff of the *New York Tribune*, then changed to the *New York Times*.

Kaufman continued as a theatrical reporter long after he had himself become an outstanding item of theatrical news, and only after his own work in the theatre had brought him both fame and an income which probably has seldom been surpassed by a writer for the stage did he quit newspaper work. But never, either bodily or in spirit, has he been far away from Broadway, and this devotion to a locality which is at the same time an idea has proved at once his weakness and his greatest strength.

In two decades of activity in the American theatre he has been associated, as collaborator or as director, often as both, with close to forty plays. Some thirty of these bear his name as co-author; only one, the early *Butter and Egg Man* (1925), carries Kaufman's name as sole author. His earliest, and in one sense his most productive, collaboration was with Marc Connelly, and of their joint accomplishments the most lasting was *Beggar on Horseback* (1924), a fantastic satire. In later years, his most constant associate was Moss Hart, and of the plays they joined in writing the most successful were *Once in a Lifetime* (1930); *I'd Rather Be Right* (1937), a musical comedy; and *You Can't Take It With You* (1936), which was awarded the Pulitzer Prize the following year. Among others with whom he has collaborated, once or several times, are Edna Ferber, Morrie Ryskind, Ring Lardner, Howard Dietz, Alexander Woollcott and Katherine Dayton. He is suspected, though sometimes he has specifically denied it, of having revised some of the plays of other authorship which he has directed, and is known to have assisted, as what Broadway calls a "play doctor," in productions with which his name has not been formally connected. He was, in the words of the critic Burns Mantle, the "Great Collaborator of his time."

The difficulties of evaluating Kaufman's contributions to the American theatre are obvious. It has never been easy, and it has often been impossible, to diagnose from the finished play what part of it was his. The fantastic imagination of *Beggars on Horseback* presumably was Connelly's, since Connelly went on to fantasy and Kaufman did not. Similarly, certain characteristics of Miss Ferber's other work may be discerned in the plays on which she has collaborated with Kaufman, and the special attitudes and mannerisms of



David E. Kaufman



George S. Kaufman

Woollcott are evident in *The Channel Road* (1929) and *The Dark Tower* (1933). Yet these plays revealed also, as have all plays—good and bad—with which Kaufman has been associated, his special gifts and his unmistakable technics. His genius for the "wisecrack," the contemporary American epigram, was evident in each of the plays to which he has contributed; his almost infallible sense of timing marked them all, and his sharp sense of satire gave to each, and even to those which failed of their intention, a tonic flavor. It has been universally assumed by critics that in all the plays it was Kaufman's "plotting," or management of plot, which gave structure, although the basic story was often credited to the other party of the enterprise. The Kaufman "flavor" could always be discerned, and usually it predominated.

From a man of such individual talent, it is natural that more has been expected than has ever been granted. Kaufman has seemed to almost all who have watched him through the years to be, potentially, an American satirist of great stature. Yet he has never written more than the, for him, comparatively easy satire of manners, and has infrequently ventured far among characters not of New York, and not of New York's most knowing and superficial. The limitation seems to be self-imposed; Kaufman has rejected, evidently by conscious decision, satire as an undertaking too serious for a wit. "Satire," he has been quoted as saying, "is what closes Saturday night," and this remark, Joseph Krutch believes, "perfectly illustrates the nature of the wisecrack and at the same time reveals Kaufman's self-imposed limitations." Kaufman has been content to remain one of America's quickest wits and its outstandingly successful playwright.

Among other plays in which Kaufman has collaborated and which have achieved particular prominence were: *Dulcy* (1921); *Merton of the Movies* (1922); *Minick* (1924); *The Cocoanuts,* a musical comedy (1925); *Strike Up the Band,* a musical comedy (1927); *The Royal Family* (1927); *Of Thee I Sing,* a musical comedy (1931); *Dinner At Eight* (1932); *Stage Door* (1936); *I'd Rather Be Right,* a musical comedy (1937); *The Man Who Came to Dinner* (1939); *The American Way* (1939); *The Land is Bright* (1941).

RICHARD LOCKRIDGE.

Lit.: Mantle, Burns, *Contemporary American Playwrights;* Krutch, Joseph Wood, *The American Drama Since 1918* (1939) 134-225; *Time,* Nov. 20, 1939, pp. 65-69; *Saturday Evening Post,* issue of Jan. 1, 1938, pp. 16-17 et seq.; Gassner, John W., *Masters of the Drama* (1940) 662-93; Nathan, George J., *Passing Judgments* (1935) 66-73; *Current Biography,* Aug., 1941, pp. 33-36.

KAUFMAN-COSLA, OSCAR, physician, b. Piatra-Neamtz, Roumania, 1891. He studied first in Roumania, then at the Sorbonne in Paris. Specializing in diabetes, Kaufman-Cosla discovered the influence of carbon dioxide on the disease and thereby gained immediate renown. He was invited to Karlsbad in 1929 to make a study of the effect of its waters on carbons; the Czechoslovakian government cooperated fully in the investigation, and Kaufman-Cosla was aided also by the medical faculty of Strasbourg. Afterward Kaufman-Cosla was invited to present the report of his discoveries to the Biological and Chemical Society of France at the Collège de France in Paris, where it was hailed as being of major consequence to the analysis of nutritional ailments.



David Kaufmann

KAUFMANN, ALEXANDER ARKADIEVICH, political economist and statistician, b. 1864; d. Leningrad, 1921. He studied at the University of St. Petersburg, and in 1887 entered the service of the ministry of agriculture, where he remained until 1909. He made noted studies on the problems of the immigration of farmers from European Russia to Siberia, on the standard of living of Siberian peasants, and on the policy of the government for the colonization of Siberia. For this latter work he received a gold medal from the Imperial Geographic Society. Subsequently he became professor of statistics, first at the University of Moscow, then at the University of St. Petersburg. Kaufmann aided in drafting the agrarian reforms proposed by the Constitutional Democrat Party in 1905 to 1907. He took an active part in Jewish affairs, and donated his Jewish library to the Society for the Promotion of Culture Among the Jews in Russia. His works include: *Krestyanskaya Obshchina v Sibiri* (1898); *Rosskia Obshchina y Protsesse eya Zarozhdeniya i Rosta* (1908); *Statisticheskaya Nauka v Rossii* (1922).

Lit.: Encyclopaedia of the Social Sciences, vol. 8 (1932) 549-50.

KAUFMANN, DAVID, versatile scholar, b. Kojetein, Moravia, 1852; d. Karlsbad, 1899. He studied at the Jewish theological seminary at Breslau, and in 1877 was made professor in the newly founded rabbinical school at Budapest, where he taught history, Jewish philosophy and homiletics until his death. In his short life Kaufmann published twenty-six books and more than 550 essays and reviews, besides his contributions to the works of other scholars.

He began with works in the field of the history of the Jewish philosophy of the Middle Ages. His greatest and classic achievement in this field is *Geschichte der Attributenlehre in der jüdischen Religionsphilosophie von Saadia bis Maimuni* (1877); later, in the annual

reports of the rabbinical school, he followed this with works on the traces of Batalyusi in Jewish philosophy, on the senses, and on Solomon ibn Gabirol. His marriage to Irma Gomperz, the daughter of a respected merchant in Budapest, led him to the study of the family tree of the Gomperz family, and to Jewish historical research in general. He published a number of contributions to the history of Jewish families and scholars, mainly of the 17th and 18th centuries. Among these the most noted are those on Samson Wertheimer, the expulsion of the Jews from Vienna in 1670, on Jair Hayim Bacharach, on Heine's ancestry, and *Die Familie Gomperz,* completed by Max Freudenthal.

A lucky discovery placed in Kaufmann's hands the memoirs of Glückel of Hameln, which he published with a detailed introduction and showed to be one of the most important sources of information for the knowledge of Jewish life between 1640 and 1720. During the last years of his life he occupied himself with a third field: the investigation of art in the Middle Ages, based on the numerous beautiful manuscripts in his own library and on his extensive studies in other libraries. He called attention to the beauty of old synagogue structures, and was one of the chief promoters of the Gesellschaft für Sammlung und Konservierung von Kunstgegenständen und historischen Denkmälern des Judentums, organized in Vienna in 1896. He also took an active part in other Jewish cultural endeavors; thus he was one of the strongest supporters of Abraham Berliner in the revival of the Mekitze Nirdamim society. Together with Marcus Brann, he undertook, in 1892, the renewal of the publication of the *Monatsschrift für Geschichte und Wissenschaft des Judentums,* and until his death was one of its editors and its most active contributor. His *Gesammelte Schriften* (edit. M. Brann, 3 vols., 1908-15) bears witness to the many-sidedness of his scholarly work.

On Kaufmann's death his library (catalogued by M. Weisz) was donated to the Hungarian Academy of Sciences. It included 594 manuscripts, 1,066 Hebrew prints, most of them rare, 575 Judaica, twenty-nine Spanish Jewish works, forty-seven bibliographies and 258 periodicals; the illuminated manuscripts included the Sarajevo Haggadah and the 1295 *Mishneh Torah* of Maimonides. In 1900 a *Gedenkbuch für David Kaufmann,* edited by M. Brann and F. Rosenthal, and containing contributions by forty-eight scholars, was issued in his honor. ISMAR ELBOGEN.

Lit.: Rosenthal, F., in *Gedenkbuch für David Kaufmann;* Brann, M., preface to *Gesammelte Schriften.*

KAUFMANN, EZEKIEL (YEHEZKEL), Hebrew writer, b. Dunaevtsy, Ukraine, Russia, 1889. He lived for a time in Berlin, and in 1929 became instructor at the Technical School at Haifa, Palestine. He is a member of the literary council of the Bialik Foundation. His writings deal with Jewish history and philosophy. His chief work is *Golah Venechar* (Exile and Foreign Lands; 2 vols. in 4 parts, Tel-Aviv, 1929-32), a study of Jewish history which propounds two main theses: that Jewish nationality was preserved in exile by the Jewish religion, and that Jewish salvation lies in a return to Palestine. Kaufmann collaborated on Hayim Tschernowitz' *Kitzur Hatalmud* and Gavronsky's Hebrew-German-Russian dictionary (Leipzig, 1924). In addition to numerous essays and a translation into Hebrew of Leibnitz' *Monadologie,* he wrote *Beheble Hazeman* (Tel-Aviv, 1936).

KAUFMANN, HENRY, philanthropist and merchant, b. Viernheim, Germany, 1860. He was educated in German public schools, and came to the United States with his family at the age of sixteen. In the following years he and his brothers pooled their resources in the firm of Kaufmann Brothers, which later became Kaufmann Department Stores, Incorporated. This company, of which Kaufmann was a vice-president and life member of the board of trustees, owned the largest and most important stores in the great industrial city of Pittsburgh, Pa. He later settled in New York city.

Kaufmann was one of the most generous and conspicuous philanthropists in the country, expending a large proportion of his fortune on Jewish and general charities. In 1908 he donated $250,000 for the building of the Irene Kaufmann Settlement, one of the chief centers of social service work in Pittsburgh. In 1925 he contributed a plot of land worth $1,000,000 to the endowment fund of the Settlement; four years later he gave $450,000 for its enlargement. For many years he gave $9,500 annually to meet the deficit of the Settlement. In 1921 he founded the Irene Kaufmann scholarships with an endowment of $100,000.

Among his other gifts were: $15,000 to the Montefiore Hospital in Pittsburgh, $5,000 to the Emma Kaufmann camp, $25,000 to the Jewish Mental Health Society in New York city, $200,000 for the construction of the Theresa L. Kaufmann auditorium of Pittsburgh as a memorial for his wife, over $200,000 for the Theresa L. Kaufmann auditorium in the 92nd Street Young Men's Hebrew Association in New York city, $20,000 for a swimming pool for the Hospital for Joint Diseases. It is estimated that by 1941 his philanthropic donations had exceeded the sum of $4,500,000.

He was interested in the advancement of American and Jewish culture. In 1926 he established a model farm and orchard in Palestine. In 1929 he founded and became president and treasurer of The Henry Kaufmann Foundation in New York city. He offered a prize of $1,500 for the best novel on any subject submitted to the Modern Age Publishing Company in 1942.

Kaufmann was famous for his modesty as well as for his generosity. His attitude toward charity was best summed up in his motto "Give and Forget."

Lit.: American Hebrew, July 12, 1940, p. 9.

KAUFMANN, HUGO, sculptor, b. Schotten, Upper Hesse, Germany, 1868; d. Munich, Germany, 1919. He studied at the Academy of Design at Hanau (1885) and at the Stadel Institute of Frankfort until 1888. He completed his studies under Rumann at the Munich Academy. In recognition of his great statue *Art,* a seated figure on the Ludwig Bridge in Munich, he received the title of professor. His other major art works are: The Unity monument in Frankfort (1903); the Goldsmith fountain in Augsburg and the Samaritan fountain in Hamburg (1908); the Bacchus fountain in Munich and the *Mourning Youth* in the crematory in Berlin (1911); and the bust of St. George, formerly in

the National Gallery in Berlin. Kaufmann also created a series of portrait busts and medallions.

KAUFMANN, ILARION IGNATYEVICH, political economist, b. Odessa, Russia, 1848; d. 1916. He entered government service in 1870. He was for a time associated with the Society for the Promotion of Culture Among the Jews of Russia, and was one of the leaders of St. Petersburg Jewry. Subsequently he was converted to Christianity, and was appointed professor of statistics at the University of St. Petersburg, and a member of the board of directors of the local Imperial Bank. His writings deal chiefly with problems of currency and state financing. They include: *Statistika Gosudarstvenych Finansov Rossii v 1882-1884* (1886); *K Uchenyu o Dengach i Kredytye* (1888); *Vekselnye Kursy Rossii za 50 Liet, 1841-90* (1892).

KAUFMANN, ISIDOR, painter, b. Arad, Hungary, 1853; d. Vienna, 1921. He was a bank clerk and took up drawing as a hobby. His copy of a head of Moses, after a classical model, struck the attention of the chief prefect of Arad county, Peter Aczél, who sent Kaufmann to the Graphic School of Budapest. After having studied there for one year, he was a pupil of the painter Aigner at Vienna, and afterwards a student of the Academy at that city.

His first paintings were of historical subjects; later he turned to Viennese genre pictures, with which he had success. He found his subject proper when he traveled in Galicia, Moravia and Upper Hungary in quest of types for his Jewish genre pictures. He returned each summer to the little villages where Jews lived strictly observing the traditions of their ancestors, and from a mere painter of anecdote he developed into a profound analyst of character and atmosphere. The brilliant societies of Vienna and Berlin, and two emperors were amused and moved by his interpretations of Jewish humor and pathos. *The Rabbi's Visit* was bought by Francis Joseph I and presented by him to the Kunsthistorisches Museum of Vienna. His *The Sceptic* (1891) won him a gold medal in Vienna, and another from the German Kaiser. After 1888 Kaufmann regularly exhibited at the Künstlerhaus of Vienna. He also received a gold medal in Munich, and a medal of the third class in Paris.

His pictures were purchased by the Lichtenstein Gallery and the City Museum, at Vienna, and by the Museum of Fine Arts, at Budapest. Some of the best-known are: *Sabbath Visit; Difficult Talmudic Passage; The Gate of the Rabbis; Yom Kippur; The Lost Lawsuit; The Chessplayers; Business Secrets.* In 1911 Kaufmann arranged the "Sabbath room" for the historical section of the hygiene exhibition of Dresden. After his death, his selected paintings were edited in a portfolio by Hermann Menkes (Vienna, 1925).

KAUFMANN, OSKAR, architect, b. Pankota, Hungary, 1873. He studied at the Budapest Technical School and later in Karlsruhe, Germany. In 1900 he settled in Berlin, where he became one of the leading theatrical architects. Breaking with traditional styles, baroque or classical, he endeavored to typify in his theatres the class that was to patronize them. Accordingly, in the Volksbühne (1914), a theatre of the working class, he used wood paneling instead of gold leaf and stucco, achieving both simplicity and dignity. The Komödie on the Kurfürstendamm (1924), a theatre for the rich, was decorated with frescoes of few lines in delicate color, producing an intimate and playful effect.



Isidor Kaufmann

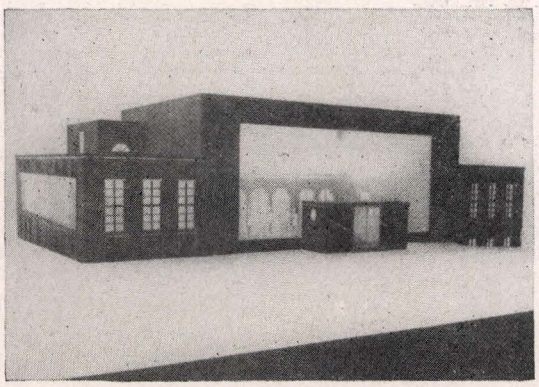
Kaufmann rebuilt the Kroll Oper (1923), where after 1932 the Reichstag of the Third Reich gathered, and decorated it in wooden paneling and white metal. Among other theatres which he built are: Hebbel Theater, Berlin (1907); Stadttheater and Museum, Bremerhaven (1909); Renaissance Theater, Berlin (1927). In 1940 Kaufmann was reported to be living in Budapest. He was baptized in 1903.

Lit.: Der Architekt Oskar Kaufmann, with a preface by Oskar Bie (1928); Hajós, Erzsébet, "Oskar Kaufmann," *Magyar művészet* (1930) 162-71; Osborn, Max, monograph on Oskar Kaufmann (1928).

KAULLA, a Jewish family, originally from Stuttgart, Germany. At the end of the 18th cent., SIMON KAULLA was court factor for the duke, later the king, of Württemberg.

RAPHAEL KAULLA, a son of Simon Kaulla, settled in Vienna and became a wealthy merchant. Another son settled in Munich and established a business which developed into one of the largest lumber and paper concerns in Germany.

ANNA (NANETTE) KAULLA, the daughter of Simon Kaulla, was renowned for her beauty. King Louis I of Bavaria was so charmed by her that he commissioned the painter Joseph Stieler to paint her portrait (1829). It was hung in the Residenz Museum at Munich, and remained there until the Nazis came to power. Nanette



The Jewish hospital at Kaunas

Kaulla was popular in Munich not alone for her beauty, but also because of her character. She married a member of the Heine family in Vienna.

ALBERT VON KAULLA (d. 1849), another member of the family, played a significant part in German politics. He was a director of the Württembergische Hofbank and consul for Great Britain.

MAX KAULLA, deputy in the second chamber of Württemberg, was the author of the petition for complete equality of rights for the Jews of Württemberg, which he brought before the chamber in 1861.

RUDOLF KAULLA (b. Stuttgart, 1872) studied law, and was the author of several books on currency and finance. His *Ideale und Vorurteile der deutschen Finanzpolitik* (1911) exerted considerable influence on German theorists. He wrote also a series of studies on the evolution of modern theories of value (1906) and on the elements of the value of money (1920). In 1919 Kaulla was appointed professor at the technical school of Stuttgart. In addition, he was co-proprietor of the Jacob S. H. Stern bank in Frankfort. In 1928 Kaulla published *Der Liberalismus und die deutschen Juden,* advocating political and religious conservatism and trying to prove that German Christian conservatism ought to be interested in the struggle against anti-Semitism. When the Nazis took over the government in Germany (1933), Kaulla moved to London, where he published *Theory of the Just Price* (1940).

EMILIE KAULLA, who married Jacob Loeb Eltzbacher (b. 1825; d. 1876) in Cologne, was still another member of the family. Eltzbacher was the founder of the I. and L. Eltzbacher bank. Their grandson was the economist Paul Eltzbacher, the first president of the Academy of Commerce in Berlin.

KAUN, ALEXANDER, writer and translator, b. Chernigov, Ukraine, Russia, 1889. He was educated at the University of Chicago, and lectured there on Russian literature in 1916. In 1923 he received his Ph.D. degree from the University of California, and in the following year he was appointed a member of the faculty. In 1942 he was still serving as associate professor of Slavic languages. He was also the honorary advisor to the Roerich Museum in New York city, and a corresponding member of the University of London School of Slavonic Studies.

Kaun was one of the most important interpreters of the Russian soul in America, second only to Constance Garnett as a translator of Russian literature into English. He specialized in the translation of such writers as Gorky, Andreyev, Korolenko, Yesinin, Roerich, and Bunin. In his own books and articles he particularly emphasized the enduring values of Slavic culture in contrast to the radical faddists who waxed enthusiastic over the Russia of the Revolution and the Five Year Plans. He was the author of *Leonid Andreyev: A Critical Study* (1924), *Essential Russia* (1927), *Slavic Europe* (1928), and *Maxim Gorky and His Russia* (1931).

KAUN, HUGO, composer, b. Munich, Germany, 1863; d. 1932. He came to Milwaukee, Wis., in 1887, where he lived until 1900, teaching and conducting. In 1900 Kaun returned to Berlin, where he was elected to the Berlin Royal Academy and appointed the conductor of the symphony orchestra. After 1922 Kaun taught composition in the Klindworth-Scharwenka Conservatory in Berlin. Kaun wrote three operas: *Der Pietist* (1917); *Der Fremde* (1920) and *Menandra* (1926). He was also the composer of several symphonic prologues and symphonic poems, of a festival march, *The Star Spangled Banner,* of suites for chamber orchestra, and of several songs.

KAUNAS (Kovno), capital of the republic of Lithuania; formerly a Russian fort, it became the main city of Lithuania upon the Polish seizure of Vilna (1919). Kaunas was founded in the 11th cent., and became an important commercial center in the latter part of the 15th cent., when Jews began taking an active part in the various industries of the country. In 1495 Grand Duke Alexander issued a decree expelling the Jews from Lithuania, and confiscated all liens held by Jews against Christians; however, in 1501 Abraham Esofowicz, who had embraced Christianity, interceded with the Lithuanian duke on behalf of the Jews, and they were permitted to return. In the 16th cent., only a few Jewish individuals resided in Kaunas, because they were forbidden to settle there as a result of the incessant instigations of the non-Jewish town population. In the 18th cent., Jews settled in Viliampole, a suburb of Kaunas, and a synagogue was erected by Moses and Aaron Soloweitschik.

Those in the city itself were driven out in 1753 by order of the Supreme Court of Poland, and again they were expelled in 1761, when the mayor of Kaunas instigated a riot; on this occasion, their homes were burned. In 1783, however, the court issued an edict compelling the city of Kaunas to pay the Jews for the losses sustained and sentenced the perpetrators of the riots to imprisonment; and the Jews who had been expelled were readmitted. Samuel Hakatan of Vilna composed a Megillah on that occasion. Toward the end of the 18th cent. the Christian population of Kaunas repeatedly demanded the expulsion of the Jews, but its demands were not fulfilled, except that the Senate ukase (decree) which permitted the election of Jews to the magistracies of the country was repealed.

In the modern period Kaunas attained to special significance in the cultural history of the Jews through the activities of Isaac Elhanan Spektor and as the birthplace of the Hebrew novelist Abraham Mapu. Rabbi Israel Salanter, in 1848, organized "Musar" societies for the study of religious morals, and Kaunas became one of the most important centers of the Musar Order

as well as the seat of a famous Yeshiva, located at Slobodka, which is another suburb of Kaunas. In 1897 the Jewish inhabitants of Kaunas numbered 25,448 (36 per cent of the total population), and in 1910, according to estimates, 37,105 (50 per cent). In 1909 there took place in Kaunas an important conference on Jewish communal affairs in Russia. At the beginning of the first World War (1914) the Jewish population of Kaunas was evacuated to the Volga region. When the war was over, only a comparatively small part returned to Kaunas, which in 1919 became the capital of the Lithuanian republic, but in the years that followed many Jews moved to the city from the smaller localities of the country. Thus in 1923 Kaunas had a Jewish population of 24,691, and in 1933 about 38,000 out of a total population of 127,619.

Kaunas had become the center of Lithuanian Jewry prior to the Soviet Russian occupation in June, 1940. In 1922 a Jewish People's University was opened. The city had six Hebrew high schools and a number of elementary schools with Hebrew and Yiddish as the languages of instruction. The ORT Society established a Jewish technical institute in Kaunas. Two Yiddish newspapers appeared there, the *Yiddishe Shtimme* and the *Folksblat*. In addition to the Yeshiva at Slobodka, Kaunas had several other Yeshivas and religious institutions. The Jewish Central Bank, supported by the Joint Reconstruction Foundation, directed and controlled the activities of about ninety cooperative credit institutions in all parts of Lithuania. Among the welfare institutions, those especially well-known were the Home of Jewish Health, established and conducted by the OSE Society, a children's home located in a modern building erected partly with the aid of foreign Jewish organizations, and an orphanage in the name of Isaac Elhanan Spektor.

With the occupation of Lithuania by the Soviet Russian troops, the Jewish communal institutions were either dissolved or put under the control of the Jewish Communists. The Hebrew schools and the Mapu Library suffered particularly, but on the other hand the teachers and students of the Slobodka Yeshiva were permitted to emigrate to the United States. The Commissariat of Education introduced Sunday instead of Saturday as a day of rest in the Jewish schools, but rabbis were not persecuted.

The conquest of Lithuania by the German Nazis in the summer of 1941 brought misery upon the Jewish community of Kaunas. The Nazi military authorities in Kaunas set up a special ghetto for the 22,000 (mostly aged and infirm) Jews who, in July, 1941, were still living in the city. This ghetto was established on the pattern of the Warsaw ghetto, and Jews were, by decree, forbidden at all times to leave it except by special permission of the Nazi military police. At the same time, the Nazi authorities in Kaunas seized all Jewish hospitals, schools, synagogues and other institutions in the city, for use as hospitals for wounded German soldiers.

MARK WISCHNITZER.

Lit.: Tabilovsky, "Megillath Kovno," *Keneseth Yisrael,* vol. 1 (1886); Wischnitzer, M., and Hessen, J., in *Yevreiskaya Entziklopedia,* vol. 9; Dubnow, S., *History of the Jews in Russia and Poland,* vol. 2 (1918); Lipman, D. M., *Letoledoth Hayehudim Bekovno Veslobodka* (1934); Grodner, D., "In Soviet Poland and Lithuania," *Contemporary Jewish Record,* April, 1941; *American Jewish Year Book,* vol. 43 (5702, 1941-42) 252-58.

KAUTZSCH, EMIL, Christian savant, professor of Protestant theology at the University of Halle, b. 1841; d. 1901. He rendered great service to the knowledge of the Hebrew language as well as to that of the Bible. The grammar of Wilhelm Gesenius, which he edited from the twenty-second edition (1878) to the twenty-eighth edition (1909), with continual, but cautious, revisions and amplifications, rightly enjoys a high esteem. His life work was the German translation of the Bible, together with its separation into the various sources, a work in which a number of prominent Biblical scholars collaborated: *Die heilige Schrift des Alten Testaments* (4th ed., 1921-23; edited by Bertholet), and the Apocrypha and pseudepigrapha (latest edition, 1921). Kautzsch's other works are: *Abriss der Geschichte des alttestamentlichen Schrifttums; Die Poesie und die poetischen Bücher des Alten Testaments; Biblische Theologie des Alten Testaments;* and writings on Aramaic grammar.

KAUVAR, CHARLES ELIEZER HILLEL, rabbi, b. Vilna, Russia, 1879. He came to the United States in 1892. He studied at the College of the City of New York (B.A., 1900), Columbia University (M.A., 1901), and the Jewish Theological Seminary of America (Rabbi, 1902; L.H.D., 1909). From 1902 on, Kauvar was the rabbi of Beth Hamedrosh Hagadol Synagogue in Denver; in 1919 he was elected rabbi for life. In the following year he became professor of rabbinic literature at the University of Denver. In 1905 Kauvar organized the Denver Hebrew School. He was president of the Denver Jewish Welfare Board, vice-president of the United Synagogue of America, and a delegate from Colorado to the first American Jewish Congress. He is the author of *Pirke Aboth Comments* (1929).

KAVVANAH, a term used in Jewish thought to indicate the degree of intention, concentration and devotion that is necessary for the proper performance of a religious duty. The term itself is of rabbinic origin, but it is the outgrowth of Biblical conceptions. The verb *kun,* from which it is derived, signifies "to be firm or steadfast," "to prepare" or "to be ready." It is often coupled with the words "heart" and "spirit." Amos employs it in his call: "*Prepare* to meet thy God, O Israel" (*Amos* 4:12). Samuel uses it in his exhortation to the people: "*Direct* your hearts unto the Lord, and serve Him only" (*I Sam.* 7:3). The Psalmist utilizes it in denouncing the rebellious generation "that *set* not their heart aright, and whose spirit was not stedfast with God . . . they beguiled Him with their mouth, and lied unto Him with their tongue. For their heart was not *stedfast* with Him" (*Ps.* 78:8, 36-37; cf. *Isa.* 29:13 and 1:12). Emphasizing the religion of the spirit, Jeremiah teaches that only if men seek God with their whole hearts will they find Him (*Jer.* 29:12-14).

Wholehearted devotion to God is the cardinal requirement of rabbinic as well as of Biblical Judaism. It is voiced in such statements as the following: "God desires the heart" (*Sanh.* 106b). "What is the service of the heart? It is prayer" (*Taan.* 2a). "When you pray do not make your prayer a mere routine, but a plea before God for mercy and grace" (*Aboth* 2:13).

"When one prays he must direct his heart to God" (*Ber.* 31a). "When praying one must regard himself as if the Shechinah were before him" (*Sanh.* 22a). The fixed term which the rabbis use to express this attitude of mind and heart is Kavvanah. "All things depend upon the Kavvanah of the heart" (*Ber.* 15a). With regard to sacrifices the Mishnah states: "It is all one whether a person offers much or little, provided that he directs his heart toward Heaven" (*Men.* 13:11). The early Hasidim used to wait an hour before praying that they might direct their hearts to God (*Ber.* 5:1). The fulfillment of the duty of reading the Shema depends upon the direction of the heart. Mechanical reading of the text, without mental concentration upon its contents and without the intention of fulfilling the duty, is of no avail (*Ber.* 2:1). From this ruling the Gemara deduces that religious acts require Kavvanah (*Ber.* 13a).

The Mishnah rules similarly in the case of one who happens to hear the sounding of the Shofar on Rosh Hashanah or the reading of the Megillah on Purim that if he directed his heart to the fulfillment of the *mitzvah* he has discharged his obligation, but not otherwise (*R.H.* 3:7). In this instance a dissenting opinion is expressed on the ground that the essential requirement regarding the Shofar is that its sound be heard. Consequently, it is argued, the mere hearing of it—even without the intention of fulfilling the obligation—suffices. Differences of opinion obtain also concerning the Tefillin. Against the view that to fulfill the obligation of wearing Tefillin Kavvanah is essential, the contrary position is that if one wears them merely as an adornment he has discharged the obligation to wear them (*Erub.* 95b; for further examples, see *Pes.* 114b).

The subject of Kavvanah received great consideration in Jewish philosophical and ethical writings as well as in the legal codes and in Cabala. Bahya ibn Pakuda, in stressing the inwardness of religion, makes Kavvanah the very basis of religion. Outward observances, he writes, such as the "duties performed by the parts of the body"—the ceremonies of the Sukkah, Lulab, Tzitzith, Mezuzah, keeping the Sabbath, the feasts and the fasts—come under the Talmudic statement, "*Mitzvoth* do not require Kavvanah," since their general intention is understood to be religious. "But in the case of the duties of the heart, it is necessary to free the mind from worldly thoughts and worries and to direct heart and conscience toward God alone while discharging them. . . . Of such instances the rabbis taught, '*Mitzvoth* require Kavvanah.'" This applies particularly to prayer. "The words may be regarded as the body of the prayer, and devotion as its spirit. When one prays only with his tongue, while his heart is concerned with something else, his prayer becomes a spiritless body and a mere shell without a kernel." He continues: "It is proper for you to know, my brother, that the aim of our devotion in prayer consists in naught save the soul's longing for God, humbling itself before Him, and extolling the Creator with praise and gratitude unto His name, and casting all burdens upon Him" (*Hoboth Halebaboth* III, 3). These thoughts found expression in the rhyming proverb: *tefillah beli kavvanah keguf beli neshamah,* "prayer without devotion is like a body without a soul" (cited in Aaron ben Elijah, *Gan Eden,* p. 70a, in Isaac Arama's *Akedath Yitzhak* III, 13a, and elsewhere).

Maimonides sums up the rabbinic ideas on the subject in the following words: "Prayer without Kavvanah is not prayer. Therefore if one has prayed without Kavvanah, he must pray again with Kavvanah. If his mind is upset and his heart troubled, he should not pray until he calms down . . . What is meant by Kavvanah? One must free his heart from all preoccupations, and regard himself as standing before the Shechinah. It is therefore proper to sit a while before praying in order to direct the heart and then pray calmly and devoutly. And one should not make his prayer a burden, which he throws off and then goes on. Therefore it is necessary to pause a while also after praying, and then depart . . . A drunken person should not say his prayers because he can not concentrate; and if he did, his praying is an abomination . . . Likewise one must not rise to pray out of the midst of laughter, frivolity, idle gossip, strife or anger, but only from the study of Torah; and even in this case, not while troubled with legal decisions, but only after reading clear decisions" (*Hilchoth Tefillah* 4:15 et seq.).

Maimonides' German Jewish contemporary Judah the Pious of Regensburg stresses humility and Kavvanah as essentials of piety. He repeats the Talmudic saying that when praying one should direct his head downward and his heart upward (*Yeb.* 105b). Decorum is an important requirement of devotion. If one finds it helpful to concentrate if he closes his eyes, he may do so, provided that he does not arouse laughter. To avoid distractions during the morning prayer one should cover his head with his Tallith. Since Kavvanah is all-important, "it is better that one should pray and recite the Shema and the benedictions in a language which he understands than to pray in Hebrew without understanding the words that he is saying" (*Sefer Hasidim,* edit. Wistinetzki, Nos. 1582-87; 1290).

Nahmanides, in his letter on humility, admonishes: "When thou prayest remove all worldly thoughts from thy heart. Set thy heart right before God, cleanse thine inmost thoughts and meditate before uttering thy devotions. Act thus in all things and thou wilt not sin. By this course thy deeds will all be upright, and thy prayer pure and clean, innocent and devout, and acceptable before the Lord" (Abrahams, Israel, *Ethical Wills,* vol. 1, p. 98). Jacob ben Asher comments that since prayer takes the place of sacrifice, it should be, like it, a pure offering unto God, free from all extraneous thoughts (*Tur Orah Hayim* 98). While going into minute Halachic provisions regarding prayer, he observes concerning the midnight devotions: "It is better to pray a little with Kavvanah than much without Kavvanah," a statement which has been taken over by the *Shulhan Aruch* (*Orah Hayim* 1).

While these ideas of Kavvanah seek to concentrate the minds of the worshippers upon the meaning of the prayers, the Cabalistic writings confine it to the supposed secrets underlying the words and even the letters of the prayers, as well as the words and letters of the various ceremonies and religious acts. Here Kavvanah figures as an instrumentality of Divine power. It came to be valued not so much for its effect upon

man's spiritual life as for its possible effects upon the supernal realm. It was held that by means of intense concentration upon the mystic meanings of the Divine names, words of prayer and ceremonial observances, man may attract higher spiritual influences and gain mastery of both the terrestrial and celestial worlds. He may even bring about the reunion of God and the Shechinah (or the Master and the Matrona) and of the cosmos. "The righteous know how to conciliate their Master, to annul all evil decrees, to cause the Shechinah to dwell in the world and to bring down blessings" (*Zohar, Bereshith* 41a). In the practical Cabala of the school of Isaac Luria the quest for the esoteric meanings of religious acts, prayers, words and letters took on grotesque and fantastic forms. Compiled in the *Sefer Hakavvanoth* by Luria's disciple Moses Trinko and embodied into the prayer-books of the Sephardim and Ashkenazim, these Kavvanahs assume the form of magic formulae (see especially Sharabi's prayer-book, Jerusalem, 1916).

On the other hand, some of the Kavvanahs have a positive ethical character. Thus Luria teaches: "Before a man prays in the morning he should take upon himself to observe the commandment, 'Thou shalt love thy neighbor as thyself,' and his intention should be to love every fellow-Jew as himself, for thereby his prayer will ascend as the expression of all Israel and will prove effective" (*Sefer Hakavvanoth,* p. 1a). Some of the meditations (*yehi ratzons*) and Kavvanahs, which were taken over by the prayer-books from Nathan Hanover's *Shaare Tziyyon* (Prague, 1662), are marked with deep spirituality and mystic fervor. Hasidism, as an outgrowth of Lurian Cabala, retained the Kavvanahs as a means of illumination of the soul and of working wonders in the realms above. Eventually, however, these Cabalistic Kavvanahs degenerated into a system of superstitious occultism which robbed Jewish religious observance of its naturalness and inwardness.

Reform Judaism took as one of its objects the removal of aberrations of this type, as well as other stumbling blocks in the way of true devotion (such as the exclusive use of Hebrew, repetitiousness, obscure Piyutim, and doctrines which clashed with human reason), and sought to return to the simple ideas of Kavvanah as expressed in the Bible and rabbinic literature. In its view Kavvanah means sincerity in worship, the union of word and thought, deed and intent, whereby the soul is directed to its heavenly source. Furthermore, devotion in prayer and ceremonial practice must lead to ethical regeneration. The new insights gained through it must show themselves in personal spiritual achievement and in a deepened sense of social morality. SAMUEL S. COHON.

Lit.: Steinthal, H., *Zu Bibel und Religionsphilosophie* (1890) 151-65; Abelson, J., *The Immanence of God* (1912) 320-39; Perles, F., *Das Gebet im Judentum* (1904); Teitelbaum, M., *Harab Miladi,* vol. 2 (1913) 208-20; Enelow, H. G., "Kawwana: The Struggle for Inwardness in Judaism," *Studies in Jewish Literature in Honor of K. Kohler* (1913) 82-107.

KAYSER, JACQUES, French government official and author, b. Paris, 1900. He was descended from a Jewish family which came to Paris from Alsace after the Franco-Prussian war of 1870. Kayser studied for the law and was admitted to the Paris bar (avocat à la cour). With the end of the first World War (1914-18), Kayser entered on a political career. He joined the radical socialist party and became a close friend of Eduard Daladier.

In 1924 Kayser became a deputy; in 1928 he was made secretary of the radical socialist party and its chief of propaganda; in 1932 he was chosen vice-president of the party. Kayser, a firm adversary of nationalism, was one of the Frenchmen who criticized the Treaty of Versailles most sharply, although he stressed Germany's responsibility for the War. According to Kayser, the problems of peace were not solved but adjourned by the Treaty of Versailles. To acquaint himself with the real situation of post-War Europe, Kayser visited almost all the countries on the continent. He was an advocate of disarmament, but believed that moral disarmament should come first.

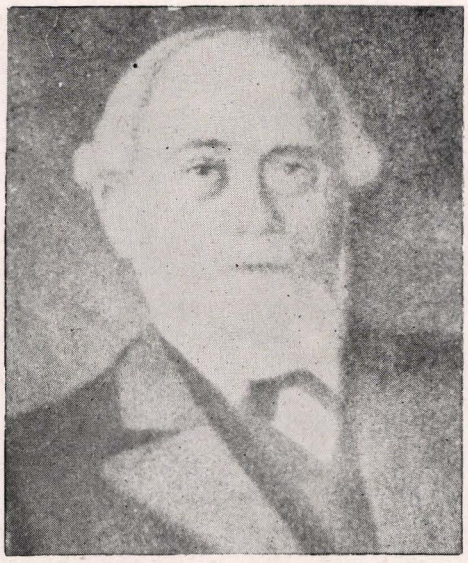
Kayser was the author of *L'Europe et la Turquie nouvelle* (1922); *Les États Unis d'Europe* (1926); *Lafayette* (1928); *The Dreyfus Affair,* written in English (1930); *La Paix en Péril* (1931). He visited the United States in 1937, to lecture for the Foreign Policy Association. With the collapse of France in 1940, Kayser's party was dissolved, and he went into hiding. He had voted for resistance against Hitler and he never denied his Jewish origin.

KAYSER, PAUL, German diplomat and jurist, b. Oels, Silesia, Germany, 1848; d. Leipzig, Germany, 1898. Entering the legal profession, Kayser was soon recognized as a capable consultant. Prince Philipp von Eulenburg-Hertefeld, the friend of Emperor William II, asked Kayser for private instruction, and Prince Otto von Bismarck entrusted him with preparing his sons Herbert and William for the examinations in law. Later, Bismarck asked Kayser to join the German Foreign Office staff. Kayser had to be baptized in order to occupy the post, and the Bismarck family was present at the baptism.

The chancellor gave Kayser important commissions and often employed him for secret purposes. During the last years of Bismarck's rule, "little Kayser" or "the little Jew," as he was called by Wilhelmstrasse officialdom, was one of the most influential personages in the government of the Reich, although unknown to the public at large. Kayser was particularly influential over his friend and former disciple, Herbert Bismarck, secretary of state, then looked upon as the successor to Chancellor Bismarck.

When William II came to the throne, he established a secret connection with Kayser, who was an intimate friend of the emperor's former tutor, Hinzpeter. In the conflict between William II and Bismarck, Kayser took the Kaiser's part. Early in 1890 he helped prepare the memorandum on the problems of the workers which was one of the main reasons for Bismarck's dismissal. For a long time Kayser succeeded in concealing his authorship of the memorandum from Bismarck, who suspected Minister von Berlepsch of being responsible. Later Bismarck's press agents accused Kayser of having been the worst of the traitors to the ousted chancellor. The emperor personally protected Kayser against all these attacks.

After Bismarck's dismissal, Kayser was appointed director of the Colonial Office, but he continued to in-



Moritz Kayserling

fluence the trend of foreign affairs. A triumvirate consisting of Prince Eulenburg, von Holstein and Kayser constituted a secret power whose influence was almost greater than the Kaiser's will. Bismarck's successor, Caprivi, tried in vain to counteract it. He tried to turn Kayser out, but was himself dismissed. The next chancellor, Prince Hohenlohe, had been Kayser's friend for a long time; Kayser kept Hohenlohe well informed about events in Berlin while Hohenlohe was Statthalter at Strasbourg. The first drafts of many speeches which Hohenlohe made in the Reichstag were composed by Kayser. As director of the German colonies, Kayser endeavored constantly to avoid collision with Great Britain, and so came into conflict with the pan-Germans.

In January, 1896, when the British, led by Dr. L. S. Jameson, were defeated by the Boers, Kayser was the original author of William II's telegram to President Kruger congratulating him on the victory. Kayser thus prevented the emperor from active intervention in Africa. Secretary of State von Marschall and William II himself, however, made additions to Kayser's text, which gave the telegram a cruder tone. That same year, Kayser was appointed president of the Senate of the Supreme Court of Justice of the German Empire at Leipzig. Kayser was an ambitious official, and was therefore disliked by his colleagues, except von Holstein. He was also criticized as a plotter. But even his adversaries admired Kayser's wide knowledge, his energy and his diligence. HUGO BIEBER.

Lit.: Hohenlohe-Schillingsfürst, *Denkwürdigkeiten* (1931); Waldersee, Count Alfred, *Denkwürdigkeiten* (1922); Eulenburg-Hertefeld, Prince Philipp von, *Aus 50 Jahren* (1923); Raschdau, Ludwig, *Unter Bismarck und Caprivi* (1939); Thimme, Friedrich, *Die Krüger-Depesche* (1924).

KAYSER, RUDOLF, author and educator, b. Parchim, Mecklenburg, Germany, 1889. He studied philosophy, German philology and history of art at the Universities of Berlin and Munich. Kayser's Ph.D. thesis on *Arnims und Brentanos Stellung zur Bühne* (1914) shows his keen insight into literary problems. During the next three years he taught at several high schools in Berlin. While still in his twenties he became a member of the literary staff of the publishing firm of S. Fischer. From 1924 to 1933 he was editor-in-chief of *Die Neue Rundschau* (Berlin), issued by the same publishers. It was Germany's outstanding literary review, to which Europe's leading writers, artists and politicians contributed.

Kayser's own works show him to be both artist and critic. His *Stendhal oder das Leben eines Egotisten* (1928; English trans., 1930), a sensitive and scholarly biography, is almost a novel, but everything told in this book is historically true. Kayser's style is perhaps best characterized in Stendhal's maxim "Raconter philosophiquement." He contributed essays on Jewish subjects to the *Neue Jüdische Monatshefte, Jüdisches Gemeindeblatt* (Berlin), and *Jüdische Rundschau.* Other works by Kayser are: *Moses Tod* (1921); *Die Zeit ohne Mythos* (1923); *Das junge deutsche Drama* (1926); *Dichterköpfe* (1930), a collection of essays. In 1932 he published a biography on Spinoza, and in 1935 on Kant. The Spinoza biography shows added maturity and a lucid style. While little is contributed to the facts about Spinoza's life, the book utilizes all available sources and is convincing in its purpose, that of indicating the inner connection between Spinoza's life and philosophy, and creating a vivid picture of his time and of its people. Kayser settled in the United States in 1935, and was naturalized in 1941. In 1936 he was appointed lecturer in the German department of Hunter College, New York, which position he still held in 1942.

KAYSERLING, MORITZ (MAYER), rabbi and historian, b. Hannover, Germany, 1829; d. Budapest, 1905. He was graduated from the University of Halle in 1856, and became rabbi in Endingen (Canton of Aargau), Switzerland, in 1861. Kayserling remained in Endingen until 1870, playing a great part in the successful struggle of the Swiss Jews for equal rights. From 1870 until his death he was rabbi in Budapest.

Kayserling was an authority on the history and literature of the Jews in Spain, and was the author of several important studies of the period. Among these was *Christopher Columbus und der Anteil der Juden an den spanischen und portugiesischen Entdeckungen* (1894), which appeared also in English (trans. Charles Gross, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries,* New York, 1894; 2nd ed., New York, 1928) and Hebrew (Warsaw, 1895) translations. This study was undertaken at the invitation of the Spanish government on the occasion of the 400th anniversary of the discovery of America. Kayserling also revised Emanuel Hecht's *Handbuch der israelitischen Geschichte* (Leipzig, 1874; 10th ed., 1922), and was the author of *Die jüdische Literatur von Mendelssohn bis auf unsere Zeit* (1896). His other works included *Sephardim* (1859), *Moses Mendelssohns philosophische und religiöse Grundsätze mit Hinblick auf Lessing* (1859), *Geschichte der Juden in Navarra, den Baskenländern und auf den Balearen* (1861), *Geschichte der Juden in Portugal* (Berlin, 1867), and *Die jüdischen Frauen in der Geschichte der Literatur und Kunst* (1879). In collaboration with S. Kohn, he was the editor of the *Ungarisch-Jüdische Wochenschrift,* and contributed to Hebrew, German, English and French periodicals. He



Judah Loeb Benjamin Kazenelson

was a member of the Trinity Historical Society and of the Royal Academy of Madrid.

Lit.: Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880); *Ost und West,* 1905, col. 388; *Otzar Yisrael,* vol. 9 (1913) 176; Kohut, Adolph, *Berühmte Israelitische Männer und Frauen,* vol. 2 (1901) 344.

KAYYARA, SIMEON, Halachist who flourished in Babylonia in the first half of the 9th cent. He is generally regarded as the compiler of *Halachoth Gedoloth,* though this has been disputed.

See also HALACHOTH GEDOLOTH.

KAZENELSON, JUDAH LOEB BENJAMIN (pseudonym, Buki ben Yogli), Hebrew novelist and medical writer, b. Chernigov, Russia, 1847; d. St. Petersburg (Leningrad), 1917. He studied first at the Yeshiva of Bobruisk, and at the same time took up the study of European languages. Kazenelson graduated from the rabbinical school in Zhitomir in 1872, and from the medical school in St. Petersburg in 1877. During the Russo-Turkish War of 1877 to 1878 he served as a military physician, then returned to St. Petersburg as physician in the Alexander Hospital. Under the influence of Judah Leib Kantor, Kazenelson turned to Russian and Hebrew writing. His novel *Shirath Hazamir* (1895) won immediate renown for him. In 1905 his collected novels, *Hezyonoth Veharhorim,* appeared; a special edition for young people, *Agadoth Vesippurim,* appeared subsequently.

Kazenelson's medical treatises in Hebrew were published first serially in *Hayom* and then in book form, entitled *Remah Abarim,* in 1908. They were responsible for the addition of many modern medical terms to the Hebrew language. But Kazenelson's own Hebrew style was recognizable for its pure Biblical origin. His Russian poems and feuilletons were collected in *Misly i Grozhy* (1902). His main medical work was *Hatalmud Vehochmath Harefuah* (Berlin, 1928). Kazenelson was also one of the editors of the *Yevreiskaya Entzyklopedia.* He was a member of the Russian committee of the Jewish Colonization Association and chairman of the Society for the Spreading of Enlightenment among the Jews in Russia. After his death, some of his letters to David Frischmann and to Ahad Haam appeared in various journals.

KAZMANN, BORIS, Zionist theoretician, and chemist, b. Russia, 1874; d. Rehovoth, Palestine, 1933. His father was one of the founders of the colony of Rehovoth. He studied at the University of Vienna from 1896 to 1900, attending several of the earliest Zionist congresses, where he was influenced by Theodor Herzl. He came to the United States in 1900, and for two years studied chemistry in the graduate school of Cornell University, at Ithaca, N. Y., and for a short time thereafter was a chemist in the beet industry in Colorado. In 1906, as a result of labor riots which occurred in Russia, Kazmann returned to that country with the hazardous plan of fomenting an immigrant strike at Brody for the purpose of calling international attention to the industrial and labor situation. After investigations conducted in Russia and Galicia, Kazmann wrote detailed reports, after which he returned to New York city.

From 1909 to 1919 Kazmann devoted the greater part of his time and energy to the cause of Jewish nationalism. While working as a chemist in the laboratories of the Kellogg Sanitarium at Battle Creek, Mich., he drew up the so-called "Hundred Thousand Unit Plan" for Jewish settlement in Palestine. It entailed the liquidation of the assets of Jews in Europe and the facilitation of their mass immigration to Palestine. On the basis of governmental surveys, he estimated how much food and other materials each individual would consume and laid down social and economic categories from repairmen to rabbis. Kazmann later submitted his "A Plan for the Colonization of Palestine" at the Twelfth Zionist Congress held in New York city in 1921.

Kazmann settled permanently in Palestine in 1923, setting up a small laboratory at Rehovoth where he perfected a process, scientifically correct but of doubtful commercial value, for extracting petroleum from shale limestone. At the same time, while extracting oil from olives, he discovered how to make thick, rancid olive-oil of the clarity and color of champagne.

KAZNELSON, BERL (BEERI), writer and labor leader, b. Bobruisk, Russia, 1887. He was one of the first members of the Poale Zion group in Russia, and in 1909, after he emigrated to Palestine, he worked as a laborer in various colonies and took part in the founding of the organization of the farm workers in Galilee and in the work of other labor groups. He was one of the founders of the Ahduth Haabodah, was active in the General Jewish Workers' Organization, and for a number of years was director of the Bank Hapoalim; he was also active in Hamashbir. In 1923 Kaznelson began editing the *Kontres,* and has been on the staff of *Dawar* since its beginning in 1925, becoming its editor in 1935. He is a member of the board of directors of the Jewish National Fund and of the Actions Committee of the Zionist Organization.

KEAN, EDMUND, noted actor, b. London, 1787; d. Richmond, England, 1833. It is said that he was the son of Aaron Kean, a Jew, but this has been disputed by Landa in his book *The Jew in Drama.* Kean earned his fame as interpreter of Shakespearean tragedy. He was at his best in the roles of Shylock, Othello,



Edmund Kean

and King Richard III. At the height of his career he became involved in a public scandal which turned English theatre-lovers against him. In 1820 Kean visited the United States and played with great success in New York, Boston, and Philadelphia. He returned to England in 1826 and regained his former prestige.

Lit.: Proctor, B. W. (Barry Cornwall), *The Life of Edmund Kean* (1835); Molloy, J. Fitzgerald, *The Life and Adventures of Edmund Kean* (1888); *Encyclopaedia Britannica,* 14th ed., vol. 13 (1929) 305-6; Hawkins, F. W., *Life of Edmund Kean.*

KEBURAH, *see* BURIAL AND BURIAL CUSTOMS.

KECSKEMÉT, city in Hungary, with a Jewish population of 1,567 in a total of 79,500 (1942). The first Jewish settlers of Kecskemét came from Óbuda in 1746. They were not allowed to bring their wives and children, and were limited in their activities by a contract the terms of which were narrowed as the guilds protested against the presence of Jews. The Jews, however, were not discouraged and, increasing in numbers, they formed a congregation toward the end of the 18th cent. In 1785 the Jews of Kecskemét paid 300 gulden in taxes. The 243 Jews living in Kecskemét in 1820 had a rabbi, a Shohet and a sexton. In 1823 they built a synagogue, although they were severely restricted with regard to the buying of houses. During the first half of the 19th cent. only two Jews of outstanding merit were allowed to build or acquire a house.

The Hebrah Kaddisha of the congregation was founded in 1828, the school, comprising four grades, in 1844 (in 1870 it was ceded to the city of Kecskemét), and the Talmud Torah in 1845. Other institutions are the sisterhood, and the society for the aid of the poor.

The congregation accepted the statutes drawn up by the National Jewish Congress of 1868 to 1869. In 1917 the Orthodox Jewish synagogue community seceded and constituted itself an autonomous Orthodox congregation.



Ármin Kecskeméti

The Jews of Kecskemét, although constituting only 2 per cent of the total population, raised the economic standard of the mainly agricultural population by organizing the export of fowl, fruit and wine. The Congressional congregation is wealthy and maintains high standards of religious life, education and charity. It assisted the families of the Jewish combatants during the first World War, and later those Jewish students whom the numerus clausus law forced to study at universities abroad.

In 1919, after the first World War, an irregular uniformed detachment was formed in Kecskemét which martyrized a number of innocent Jews. The Jews of Kecskemét had to keep away from the city for some time, but later were again allowed to develop communally and work in peace. The number of Jews, however, has been decreasing, as shown by the ratio of 1,857 in a total population of 73,100 in 1920, as against that of 1,567 in a total of 79,500 in 1930. The anti-Jewish legislation of 1939 harmed the Jewish farmers and exporters of Kecskemét. The congregation responded to the curtailment of its rights by intensifying religious instruction and the study of the Bible.

KECSKEMÉTI, ÁRMIN, rabbi, b. Kecskemét, Hungary, 1874. He was a student at the Rabbinical Seminary of Budapest (1887-97). In 1896 he received from the University of Budapest the Ph.D. degree in the political and literary history of the Jews; in 1898 he was ordained. Since 1898 he has been rabbi of the Jewish community of Makó, Csanád county, Hungary. His major writings include: *A zsidó a magyar népköltészetben és szépirodalomban* (1896), and *A zsidó a magyar regényirodalomban* (1897), dealing with the Jew in Hungarian folklore, drama and fiction. His history of the literature of the Jews, *A zsidó irodalom története* (2 vols., 1908-9), received the prize awarded by the Jewish Hungarian Literary Society. This, together with his political history of the Jews, *A zsidóság egyetemes története* (2 vols., 1927), helped to popu-

larize Jewish learning in Hungary. He also wrote a history of the Jews in Csanád county, *A csanádmegyei zsidók története* (1928). In 1929 he became lecturer on Jewish history and literature at the University of Szeged.

György Kecskeméti (b. Makó, Hungary, 1901) was the son of Ármin Kecskeméti. He received his Ph.D. degree from the University of Budapest, and was for some time teacher in a public school. In 1929 he became a member of the staff of the semi-official *Pester Lloyd,* a daily newspaper in German language, by means of which the Hungarian government expounds its policy and events in Hungary to foreign public opinion. In 1936, Kecskeméti became sub-editor, and in 1942 he was responsible editor of the *Pester Lloyd* despite anti-Jewish laws (1939) which stipulated that Jews could hold no responsible positions in the press.

KECSKEMÉTI, LIPÓT, rabbi, b. Kecskemét, Hungary, 1865; d. Nagyvárad (Oradea), Roumania, 1936. Conscious of the common struggle for human rights and freedom of Magyars and Jews in Hungary, he sought to blend Magyar patriotism with the Jewish ethical ideal. He reacted to Roumanian rule, imposed on him and his congregation, with the poignant intensity of one compelled to relive the Babylonian Exile.

He studied at the Rabbinical Seminary, and at the University, of Budapest. He was twenty-five years old when the Congressional (Reformed) congregation of Nagyvárad appointed him chief rabbi, and for four decades and a half he remained its leader. He was an inspired orator. The immortal non-Jewish poet Endre Ady often visited the synagogue of Nagyvárad in order to listen to the vigor and originality of Kecskeméti's diction.

When Nagyvárad was annexed to Roumania by the peace treaty of Trianon (1921), Kecskeméti was invited by the Jewish Congregation of Pest, but he preferred to stay with his flock which was threatened in the freedom of its cultural self-expression. He encouraged his congregation openly and without fear to resist every attempt at Roumanianization. In 1924 the government ordered Roumanian to be introduced as the language of instruction in the Jewish schools. Kecskeméti denounced from the pulpit, on the high holidays, this breach of the minority rights, thereby provoking the government to a threat of dissolving the Jewish congregation. For his agitation in favor of Hungarian schools and Hungarian culture, Kecskeméti was haled before the police several times, and was arrested in Kolozsvár. But his spirit was unbroken by molestations and threats, and in several instances he issued pamphlets encouraging the Jews to keep up their resistance. He also combatted attempts by the Roumanian government to foster Jewish nationalist consciousness among the Hungarian Jews of Roumania as a transitory step toward their assimilation.

In his book, *Vallási zsidóság és nemzeti zsidóság* (Religious Judaism and National Judaism), as well as in his sermons and pamphlets, Kecskeméti was an exponent of the historically determined Magyar nationality of Hungarian Jews. Eventually the Roumanian authorities were impressed by his unflinching courage and



Lipot Kecskeméti

treated him with all the deference due to a respected adversary. He could not, however, prevent the destruction of his synagogue and library in the anti-Jewish student riots of 1928.

In 1932 his *Jeremiás próféta és kora* (The Prophet Jeremiah and His Age; 3 vols.) appeared, and was followed by *Ézsajás* (Isaiah; 3 vols.) in 1935. In these works Kecskeméti endeavored to reconstruct Jeremiah and Isaiah, the men, their lives and their struggles, and thus interpret their teachings. The books, written in a highly poetic, original style, are at once scientific and fictional. He was also at work on a history of the Jewish religion, in four volumes, which was left uncompleted.

While a student, Kecskeméti translated Hebrew poems, and published a volume, *Zsidó költőkből* (1887). The subject for his doctor's dissertation, *A pokol a középkori zsidó költészetben* (1888) (Hell in Medieval Jewish Poetry), was also based on Hebrew poetry. Later he translated verses from the Prophets for the Hungarian translation of the Bible published by IMIT (Jewish Hungarian Literary Society). He published a remarkable volume entitled *Egy zsidó vallás van-e, több-e?* (Is There More than One Jewish Religion; 1913). He was a member of the board of governors of the Rabbinical Seminary of Budapest until, as a citizen of Roumania, he had to resign this post. Together with his one-time fellow students Lajos Blau, Bernát Elsass and Bertalan Kohlbach, he founded the Etz Chaim students' aid organization at the Seminary.

His death in 1936 was mourned by Jews and non-Jews alike as a great loss for the Hungarian nation. When Nagyvárad was reincorporated into Hungary (1940), the anti-Jewish government of that country named a street of Nagyvárad after Kecskeméti.

Anna Bettelheim.

KEDAINIAI, a town in Lithuania. Until the end of the 18th cent. it belonged to the principality of Samogitia. Jews had already settled in Kedainiai by the 16th cent. They were tavern keepers, money lenders, and skilled workingmen. The workingmen

were organized into guilds; each guild had its quarter and its members could not live elsewhere in the town.

In 1647 the Jews of Kedainiai, together with the members of all other faiths, were granted the right to participate in the election of the local council. A Jew, Wolf Izaakovich, was the lessee of the town in 1665 and had, among other privileges, those of judge. In the following year the Jews were included in those receiving military training.

But persecutions of the Jews followed. That of 1698 was the subject of a penitential prayer (Selihah) by Joseph ben Uri of Kobrin. And it is recorded that the Jews of Kedainiai, who had fallen into debt to non-Jews during the Russo-Swedish wars, were all locked into their synagogues during services one Sabbath in summer (July 30, 1707) by a creditor.

In the 18th cent., the Jewish community (Kahal) of Kedainiai was attached to one of the three unions of Jewish communities of the province of Samogitia (Medinoth Samuth), a self-governing part of the Jewish Lithuanian Council (Vaad Medinoth Lita). The Kahal of Kedainiai, in addition to other communities in Samogitia proper, included a small part of Courland to the north; its southern boundary was the Niemen river.

Three of the guilds of Jewish workingmen lasted well into the 19th cent.; these were the tailors, the makers of trimmings of braid, tinsel, and the like, and the furriers. The records of these guilds include their quarrels with the Jews of the middle class.

There were about 500 Jewish taxpayers in Kedainiai and its vicinity in 1766. In 1847 the town had almost 3,000 Jews. Fifty years later, the Jews numbered 3,733, or about 60 per cent of the population. In 1923, the number of Jews in Kedainiai had fallen to 2,499, one-third of its inhabitants.

See also: LITHUANIA.

KEDAR, a large North Arabian tribe, the Kidru of the Assyrians. In the Bible "the children of Kedar" (Cedraei), nomads with cut hair who pastured camels and flocks of sheep (*Jer.* 49:28-29), were considered the descendants of Ishmael (*Gen.* 25:13). They dwelt in villages (*Isa.* 42:11) or in black tents (*Song of Songs* 1:5), carried on trade as far as Tyre (*Ezek.* 27:21), and were good archers (*Isa.* 21:17). The Targum and rabbinical literature often designate Arabia simply as Kedar.

KEDESHAH, name given to the sacred prostitutes, or hierodules, who were part of the worship of the goddess Astarte (Ashtoreth). It is the equivalent of the Babylonian term *kadishtu.* Since Astarte was worshipped as the goddess of fertility, her cult contained obscene rites in which the Kedeshahs participated. There were also male prostitutes, who bore the name Kadesh, but were sometimes called by the opprobrious term *keleb* ("dog").

When the Israelites entered Canaan, they to some extent adopted the worship of the Canaanite deities, and down to the 7th cent. B.C.E. Canaanite rites were practised side by side with the worship of their ancestral God. *Kings* and the prophetic writings contain denunciations of the Kedeshahs, and the legislation in *Deut.* 23:18-19 (cf. *Deut.* 23:1-2) calls for the abolition of sacred prostitution. The long struggle on the part of the prophets and reformers was apparently ended in the reform of Josiah (621 B.C.E.) when the Canaanite rites were suppressed, although they may have been practised in secret until the destruction of the Temple (586 B.C.E.).

In some places of the Bible (as in *Gen.* 38), the word *kedeshah* is apparently used for an ordinary prostitute, as a better sounding word than the usual term, *zonah.*

KEDOCHES, *see* PHRASES, POPULAR.

KEDUSHAH ("sanctification"), name given to that section of prayers which is inserted in the third benediction of the traditional prayer-book when the Eighteen Benedictions (Shemoneh Esreh) is repeated. In Reform prayer-books it follows the first two benedictions in the Morning Service (Shaharith).

The Kedushah is a dramatic and vivid acknowledgment of the majesty of God. The name is derived from the fact that the congregation, like the angels in *Isa.* 6:3, praises God with the words *kadosh, kadosh, kadosh* ("Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory"; equal to the "Trishagion"; cf. the Sanctus in the Catholic mass). In addition, the Kedushah contains also *Ezek.* 3:12b, "Blessed be the glory of the Lord from His place," and *Ps.* 146:10, "The Lord will reign for ever, thy God, O Zion, from generation to generation. Hallelujah!"

The Kedushah of the Additional Service (Musaf) has, in addition to this, *Deut.* 6:4, "Hear, O Israel: the Lord our God, the Lord is One" (the Shema) and the last three words of *Num.* 15:41, "I am the Lord your God." This Kedushah is called the "Kedushah Shel Amidah" (Kedushah of the Eighteen Benedictions). There is also a Kedushah in the Yotzer prayer, which has only the two verses from *Isaiah* and *Ezekiel,* and the Kedushah Desidra, which, in addition, has *Ex.* 15:18, "The Lord shall reign forever and ever," and the Targum to all three verses, but no introduction and no connecting passages.

The original Kedushah contained only the two verses from *Isaiah* and *Ezekiel,* which speak of the adoration of God by the heavenly beings. During the time of the Byzantine empire, however, there was a religious persecution of the Jews, and they were forbidden to pray the Shema prayer, since it contradicted the doctrine of the trinity. Accordingly, they placed the opening and closing words of the prayer in the Kedushah of the Additional Service, where no one would suspect its presence, and since that time it has remained there. After verses from the Torah had been thus added to those from the prophets, it seemed only just and reasonable that the Hagiographa likewise should be represented in the Kedushah; accordingly a verse from *Psalms* also was introduced.

The Kedushah was conceived as a dramatic and vivid depiction of homage to God; the idea furnished rich suggestions for those who were mystically inclined, and these were elaborated in various ways. The introduction and the connecting passages served as the medium for this purpose. The simplest form of the introduction, *nekaddesh* ("We hallow"), does not mention the angels at all. In the German ritual, it is recited at all times except in the Additional Service; in

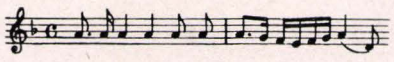
the Romanic ritual, it is said at the Morning Service of Sabbaths and festivals. It is of later origin and never occurs in the earlier sources. The oldest known introduction (*na'aritzecha venaḳdishecha*), which is used in the German ritual in the Additional Service, is found in the Sephardic and Italian rituals for all services with the exception of the additional. The third formula (Kether) is unknown in the German ritual, but is used in all other rituals as an introduction for the Musaf Tefillah. It comes from the circle of the mystics and depicts the homage offered to God in the metaphor of a crown. The simplest form of the passages that connect the Biblical text refers to an antiphonal division in the angelic choir (i.e. the *le'umatham baruch yomeru*). The elaborate connecting passages in the Kedushah for the Additional Service or for Neilah at the conclusion of the Yom Kippur service are poems with refrains; they always catch up the last word of the preceding Biblical passage and lead into the first word of the next. The verse from *Psalms* is always introduced by a statement of the source: *"ubedibere ḳodshecha ḳathub lemor"* ("And in Thy Holy Words it is written, saying").

The multiplicity of forms is probably to be explained as due to different patterns in Palestine and Babylonia. In the Reform prayer-books of modern times, the connecting texts have been remodelled, and are usually recited in English. From the point of view of music, the Kedushah is one of the main portions of the divine service. There is much dispute as to whether the Kedushah of the Yotzer is earlier or later than that of the Tefillah; some place it in the time of the Essenes, others in the 5th cent. C.E. The Kedushah Desidra, i.e. the Kedushah that is recited at the end of a course of studies, is probably of Babylonian origin. Formerly lectures would be given at the end of the divine services in the morning. When these were finished, certain verses from the prophets would be read, then the Kedushah, and then its Aramaic translation. The lectures have long ago fallen into disuse; but these Bible verses, with their Targum and settings of other verses, have been preserved at the morning prayer.

For the sanctification of the Sabbath and festivals, see KIDDUSH. JULIUS JARECKI.

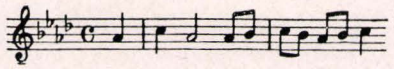
Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 61-67; Mann, Jacob, in *Hebrew Union College Annual,* vol. 4 (1927) 241-310; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 45, lx-lxi.

As far as its mode of recitation is concerned, the ordinary Kedushah of the Eighteen Benedictions (Shemoneh Esreh) is given in the form of alternate chanting by the cantor and congregation. This simple recitative form, as in the case of the Kaddish, is taken from the contiguous passages of the liturgy. The traditional Niggun (intonation) varies according as the day is a Sabbath, a weekday, or a holiday. The free composition, in which the synagogal musicians employ cantor, choir, and organ, is generally confined to the Additional Service for the Sabbaths and the three pilgrimage festivals (Passover, Shabuoth, and Sukkoth; there is an arrangement for a male chorus by Birnbaum, and by Löwenstamm, Munich). The Kedushah for the high holidays likewise contains a traditional note. That for the morning has an echo of the Shema Yisrael at the removal of the scroll of the Law:



'Az beḳol ra'ash gadol

which is found also in other places; others use here the beginning theme of the Abodah, always in a much abridged form



Kebodo male 'olam

since this is generally suitable for the Additional Service. Other notable compositions are the "German" ones, which are used on especially festive occasions (Lewandowski, *Todah W'simrah,* vol. 2, p. 235; Weintraub, *Tempel-Gesänge,* p. 88).

SAMUEL GUTTMANN.

KEHILLAH MOVEMENT, a sporadic effort made in various cities of the United States to organize the Jewish community to deal as an entity with the religious, educational, social and partly also with economic problems of the Jewish group. Since the most important experiment was made in the city of New York, where approximately one-half of American Jewry is to be found, this article will apply itself to a history and appraisal of the New York experiment.

The Kehillah of New York existed for a little more than a decade, the second decade of the 20th cent. It grew out of the complex and multifarious needs of the Jewish population of approximately 1,500,000. This aggregate consisted of the older nucleus of Sephardic Jews who had lived in America since prerevolutionary days, of the German Jewish group that appeared in force after the turbulent days of 1848, and of a great mass of arrivals after the 1880's representing all lands and almost every city in the old world. The spiritual and social problems of this latter group grew highly complicated by the process of economic adjustment which, due to its speed and high pressure, led to no few spiritual and social dislocations.

The need for getting a firm grip on the realities of the new life and of clarifying its conceptions was complicated by a nostalgic desire to retain much of the old ways as well. And so the immigrants were found establishing a vast number of organizations to meet both needs. On the one hand, they established fraternal organizations which were partly social, partly of mutual benefit in case of need. Some of these also acquired an educational tinge; others acquired a religious character and became the nuclei of congregations and synagogues. The labor union, on the other hand, became the bulwark against exploitation of the immigrant by his employer, in many instances only an older immigrant. But there was also a radical concomitant in the struggle for economic amelioration, and its ideology led, in many instances, to the renunciation of Jewish mores and of religious observance. In the course of time, these two types of organization began gravitating toward larger alignments for the achievement of common aims, and this resulted in the establishment of the great fraternal orders and Landsmannschaft

federations as well as of federated unions such as the United Hebrew Trades.

It was to bring some clarity into the welter of these various interests, tendencies and conflicts that the idea of a Kehillah, of an organized Jewish community, was first brought to the fore. The idea was not a new one. Jewish history provided a precedent, for Jews had for almost 2,000 years retained a measure of autonomy in their internal affairs in almost all lands. Most of the newcomers well remembered the "Kohol" (Kahal) or the "Jüdische Kultus-Gemeinde" of their native lands. And the historians told of many interesting instances in which Jewish life in its entirety was regulated by autonomous bodies such as the Council of the Four Lands in Poland and Lithuania.

This long-felt need of an organized Jewish community came to a head in 1908. It was precipitated by an event known as the Bingham Incident. General Theodore A. Bingham, then police commissioner of New York city, asserted that the Jews contributed 50 per cent of the city's criminals. New York Jewry, touched to the quick, protested vehemently and the commissioner retracted his statement in the face of overwhelming statistics disproving it. And while protesting, the leaders of both "uptown" and "downtown" suddenly realized that there was need of an instrument for the channeling of Jewish public opinion, which was to fuse a conglomeration of 1,500,000 Jews into an articulate body. From this there was only one step to the idea of a Kehillah. On October 11 and 12, 1908, a preliminary conference was held at Clinton Hall, in the heart of the East Side, where the Kehillah, or Jewish Community, of New York was launched.

On February 27, 1909, 300 delegates, representing 222 organizations, convened under the chairmanship of Dr. Judah L. Magnes (who retained this office for the entire period of the Kehillah's existence). His keynote speech emphasized that "at the present time, there is no representative, authoritative, permanent organization that dares speak for the Jewish people . . . any individual or any organization can claim to be the spokesman of the Jews and, as a result, there is confusion worse confounded." The remedy proposed was the creation of a Jewish public opinion. "There is no such thing at present," said the keynote speech, "and a central organization, like that of the Jewish Community of New York City, is necessary to create a Jewish public opinion."

With this the Kehillah was off to a running start. It began with quite an ambitious program, as may be seen from the enabling clause of its charter. Section 2 of the instrument provides that the objects of the said corporation, the Kehillah, shall be:

> Jewish education and the maintenance of religious schools;
>
> Establishment of both permanent and temporary synagogues (the latter obviously aimed to supplant the "mushroom synagogue");
>
> Arbitration, mediation and conciliation of internal Jewish affairs;
>
> Maintenance of an employment bureau;
>
> Collation of information and statistical matters pertaining to Jewish life;
>
> And, finally, cooperation with the various charitable, philanthropic, educational and religious organizations for the promotion of the common welfare.

Remarkably enough, the Kehillah made a vigorous effort at implementing its program. In the very first year of its existence a Vaad Harabbanim (Board of Authoritative Rabbis) was established for the regulation of Kashruth (ritual and dietary laws), of marriage and of divorce. This rabbinical body was also to cope with the problem of Sabbath observance and was to establish a Court of Arbitration (Beth Din) for religious disputes. In 1910, the Bureau of Jewish Education was launched under the direction of Samson Benderly, who succeeded in making the community aware of its neglect of the Jewish educational problem.

In 1911, the Kehillah published a preliminary inventory of Jewish communal life in New York city. (This was repeated on a more elaborate scale in 1917, when the *Jewish Communal Register*—a book of about 1,600 pages, packed with information and interpretive articles—was published.) That year also saw the establishment of an employment bureau for the handicapped, which brought the Kehillah face to face with the industrial problems affecting Jewish life. This led by slow stages to the planning of some sort of machinery for the adjustment of industrial disputes where the preponderance of workers were Jews. That resulted (in 1914) in a Bureau of Industry attempting to settle strikes and to create more amicable relations between Jewish employers and Jewish workers.

A Welfare Committee was established in 1912, following certain unpleasant revelations about the seamy side of life on the East Side—a committee which earned the praise of Judge William J. Gaynor, then mayor of New York city, for its effective work. The Kehillah also founded a school to train Jewish communal workers; and its Bureau of Philanthropic Research endeavored to make a scientific study of the charity problems of New York Jewry.

While these efforts of the Kehillah and some of the beneficent results which they brought earned it the approbation of New York Jewry as a whole, it also met with considerable opposition and, at times, with scathing criticism. One of its major difficulties was its method of representation and policy-making. The leadership vacillated between the oligarchic method and the democratic. There was an inner circle of influential men able to supply the initial needs of the Kehillah, but whose point of view on Jewish problems was generally ultra-conservative. On the other hand, there were the so-called "masses," whose representatives were generally relegated to a vociferous but powerless Advisory Committee. Much friction ensued, and several of the annual conventions of the Kehillah rang with the voice of protest and discontent. This led ultimately to a project of democratization; and in 1918 an attempt was made to establish eighteen Kehillah districts comprising one hundred Kehillah neighborhoods—all of which was intended to extend the powers of the Kehillah from the center to the periphery, and thus educate the Jews of New York to take care of their own communal needs.

Another source of opposition to the Kehillah came from what might be termed "vested interests." The regulation of Kashruth, for instance, was frowned upon not only by butchers who did not care for too exacting supervision, but also by some rabbis who did not want to forfeit their meager income to a communal treasury.

The educational efforts, too, interfered with the old-fashioned Talmud Torahs, while its provisional synagogues for the High Holy Days interfered with the private entrepreneurs who used to exploit Jewish piety by providing synagogue space (mushroom synagogues) in most unlikely and most unwholesome places.

In spite of all opposition and adverse criticism, however, the Kehillah might have survived, if the first World War had not diverted the attention of the Jewish community to new and more pressing problems. At the conclusion of the War, the Kehillah found itself a much neglected institution. All efforts to revive it were futile. The pacifist tendencies of its chairman, and a somewhat erratic leadership which knew how to propound ideas but not how to hold men, probably contributed a great deal to the Kehillah's slow but inevitable disappearance.

The Kehillah most likely came on the scene too early. American Jewry was then not sufficiently stratified, not sufficiently homogeneous inter se, to compound its differences and to submit to the regulatory functions of a central organization. It still wanted to enjoy the precious freedom to be found in the isolated congregation, lodge or fraternal society. Yet, during its brief existence, the Kehillah demonstrated beyond a doubt the effectiveness of joint action.

HARRY SACKLER.

KEIDAN, HARRY B., judge, b. Detroit, 1882. He graduated from the Detroit College of Law (LL.B., 1904), and was admitted to the bar that same year. In 1912 he was appointed assistant prosecuting attorney of Wayne County, Mich., served as chief assistant prosecuting attorney from 1917 to 1918, and as acting prosecuting attorney from 1918 to 1920, when he was elected a judge of the Recorder's Court, serving to 1927. He reorganized the court, establishing a psychopathic clinic and stressing the importance of the probation department. In 1927, Keidan was appointed by Governor Fred Green to the Wayne County Circuit Court, and was reelected consistently thereafter by large majorities. As a circuit court judge Keidan acquired considerable note as an arbitrator in cases adjudicated outside of the courts, as a mediator in labor disputes and in controversies involving public issues, and in the fields of conciliation and probation, and was active in the improvement of judicial procedure. In June, 1933, he was appointed to investigate the collapse of the Detroit banks. In 1932, Keidan declined an offer by Senator James Couzens of Michigan to nominate him for the bench of the United States District Court in Detroit.

Since 1910 Keidan has been active in the furthering of religious, educational and welfare activities in Detroit. He served for several years as president of Congregation Shaarey Zedek, and fostered the United Hebrew Schools of Detroit. An outstanding Orthodox Jewish leader of Detroit, he is active in the support of various Yeshivas and of Zionism.

KEILEY CASE. Anthony M. Keiley (b. New Jersey, 1835; d. Paris, 1905), a prominent Virginian of the Catholic faith, was nominated in 1885, by President Grover Cleveland (1885-89), as United States Minister to Austro-Hungary.

Keiley had previously (1885) been nominated as Minister to Italy. But the Italian government notified the United States Department of State that he was unacceptable, for many years earlier, at a Richmond meeting, he had publicly denounced King Victor Emmanuel's treatment of Pope Pius IX. Keiley saved the United States further embarrassment by resigning his appointment.

A few months later he was again nominated as Minister, this time to Austro-Hungary. That country, a member of the Triple Alliance, fearing lest she antagonize her Italian ally, also rejected him. However, finding it diplomatically unwise to admit the real cause, Austria resorted to a seemingly more convenient excuse—Keiley's Jewish wife.

This bigoted ruling received indignant denunciation in the United States. Secretary of State Thomas F. Bayard unhesitatingly rebuked the Austro-Hungary government for violation of the principle of religious equality (*United States Foreign Relations,* 1885, pp. 48-51), and President Cleveland made reference to the incident in his annual message to Congress in 1885 (Richardson, *Messages of the Presidents,* vol. 8, p. 325), stating that "the reasons advanced were such as could not be acquiesced in [without] the abandonment of a vital principle of our Government." The United States left her Austrian embassy post vacant for some time as a protest and rebuff to that government. Austria finally admitted that she feared that the presence of Keiley in Vienna would have been considered as an unfriendly gesture by Italy.

Subsequently Keiley was appointed American judge of the Italian Court at Cairo, Egypt, a post which he held until his death.

Lit.: Kohler, Max J., in Luzzatti, Luigi, *God in Freedom* (1930) 674, 703; Straus, Oscar, *Under Four Administrations* (1922) 46-47, 78; Ezekiel, H. T., and Lichtenstein, G., *The History of the Jews of Richmond from 1769 to 1917* (1917) 215-18. For a biographical sketch of Keiley, see *National Cyclopaedia of American Biography,* vol. 13 (1906).

KELAL UFERAT (Uchelal), *see* HERMENEUTICS, TALMUDIC.

KELALAH, *see* CURSE.

KELEMEN, SAMU, deputy, b. Nagyvárad, Hungary, 1862; d. Budapest, 1916. He studied law at the University of Budapest, and was a counsellor-at-law in the city of Szatmár, where he became especially known as a criminalist. He also played a role in the assembly of Szatmár county. In the parliamentary elections of 1905, as a candidate of the Hungarian Independent party, he was elected against a cabinet minister. In parliament he was actively engaged in the fight of his party to make Magyar the language of instruction and command in the Hungarian regiments of the Austro-Hungarian army, and to create a separate Hungarian state bank. He was instrumental in bringing about the coalition of several parties to carry on this fight. Later, when the party of the Independents was split on these issues, Kelemen joined the uncompromising Justh party, and was reelected as one of its candidates by the constituency of Szatmár in 1910.

KELEN, IMRE (EMERICH), political cartoonist, b. Győr, Hungary, 1895. He studied at Budapest, Mun-

ich, and Paris. During the first World War he was a lieutenant in the Austro-Hungarian army, and was decorated with the Hungarian military cross for merit, third class. After the War, staying in Paris, he became famous through the cartoons which he drew of the statesmen at the peace conference. Since then, in collaboration with Alajos Dezső, he contributed political cartoons under the name of Derzo-Kelen to the most important European daily newspapers. His cartoons were published in the following albums: *Guignol à Lausanne* (1922); *Die um den Dawes Plan* (1924); *Indian Round Table Conference* (1930); *Le Testament de Genève* (1931); *Pages Glorieuses* (1932). Following the fall of France, Kelen settled in the United States (1940), where his cartoons (1942) were in wide demand.

KELEV, *see* PHRASES, POPULAR.

KELIPOTH (in Cabala), *see* CABALA.

KELIM ("Vessels"), first tractate of the sixth division, Toharoth, of the Mishnah. The Mishnah tractate Kelim has thirty chapters, and the Tosefta tractate has twenty-five chapters, grouped into three *Baboth* ("gates," i.e. sections). The name of the tractate is mentioned in the last paragraph of the Mishnah (30:4). The tractate contains teachings and regulations concerning the ritual defilement of utensils through contact with a source of impurity, such as a corpse, a carcass, an unclean person, or the like. The basis for its provisions consists of the Scriptural passages *Lev.* 6:20-21; 11:32-35; *Num.* 19:14-15; 31:20-23.

The contents of the Mishnah are: Chap. 1. The chief sources of impurity (*'aboth hatume'ah*) which defile men and vessels, and the various ways in which they bring about uncleanliness; the ten degrees of uncleanliness, the highest of which is a corpse; the ten degrees of holiness, from the Holy Land (Palestine) to the Holy of Holies in the Temple. Chaps. 2 to 4. The uncleanliness of earthen vessels; the conditions under which a vessel ceases to be legally a "utensil," and therefore unsusceptible to defilement. Chaps. 5 to 8. Ovens and portable stoves. Chap. 9. Regulations concerning objects one of which is contained within the other, and which come into the inner part of an unclean vessel, or are in a tent containing a dead body. Chap. 10. Vessels with tightly stopped-up covers as a protection against uncleanliness. Chaps. 11 to 14. Metal vessels. Chaps. 15 to 16. Vessels of wood, leather, bone and glass. Chap. 17. Damage to a vessel which deprives it of its character as such, and therefore of its susceptibility to uncleanliness; details about measures; vessels made from the skins of marine animals. Chaps. 18 to 20. Couches and other objects which may be defiled through *midras* (lying, sitting, or treading upon them). Chap. 21. Composite vessels, such as looms, ploughs, saws, carpenters' vises, or bow-drills. Chap. 22. Tables, benches, the bridal seat, and the privy-stool. Chap. 23. Riding equipage, cushions and nets. Chap. 24. Objects which, according to their composition, are susceptible to defilement through *midras* or through contact with a corpse, or which are not thus susceptible. Chap. 25. The outer and inner parts of vessels; stands, rims, and handles of utensils. Chap. 26. Sandals, pouches, hides, and coverings; the extent to which a thing becomes capable of defilement by its designation. Chaps. 27 to 28. The minimum size for clothing, sacks, hides, and the like, before they become susceptible to defilement; details as to how these and similar objects may be made unclean. Chap. 29. To what extent cords, handles, hilts, and the like become unclean, together with the object to which they belong. Chap. 30. Glass vessels.

The tractate Kelim concludes with the exclamation by Jose, a Tanna of the next to the last generation: "Blessed art thou, O Kelim, for thou didst begin with 'Impure,' but thou didst end with 'Pure.'" This shows that the tractate was composed before the time of Judah Hanasi, the redactor of the Mishnah (200 C.E.).

There is neither Babylonian nor Palestinian Talmud to Kelim, but passages dealing with the subject matter of the tractate are scattered throughout the Talmud. Commentaries on Kelim were written by Maimonides, by Samson of Sens, and by Asher ben Jehiel. The relevant though scattered passages in Talmud and Midrash were collected by Gershon Hanoch Leiner and edited and published, together with commentaries, in the form of a Talmudic tractate (*Sidre Toharoth,* Josefow, 1873).

The Mishnah and Tosefta of Kelim are important for the study of the social and economic conditions prevailing in the 1st and 2nd centuries in Palestine, and of the implements, tools and utensils employed in daily use. They also constitute a rich mine of Hebrew terminology.

JOHANN KRENGEL.

Lit.: Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 59-60; Danby, *Mishnah* (1933) 604-49.

KELLER, HENRY, physician, b. Cracow, Galicia, 1877. He studied at the Jewish Theological Seminary of America (1896-97) and subsequently attended New York University Medical School, receiving a degree in 1902. The following years were spent in post-graduate study in many European capitals, including London, Vienna and Berlin. In 1912 Keller was appointed lecturer at the New York Poly-Clinic Medical School, and three years later he was made professor of orthopedics at the New York School of Clinical Medicine, a position which he held until 1936. For several years, beginning with 1931, he was director of the orthopedic department of the Central Neurological Hospital, Welfare Island, New York city.

Keller contributed numerous articles of original research to the professional journals. He was known particularly for his work on diseases of the joints, and for research into the psychological basis of paralysis. Also of significance were his experiments on spinal diseases, which were carried on in the clinics of the United States and Palestine. He was active in Jewish affairs. In 1913 he founded, in New York, the Harlem Forum for Dissemination of Jewish Knowledge, and from 1916 to 1918 was a member of the Provisional Zionist Committee. Since 1935 he has been medical director of the Palestine Society for Crippled Children, which he founded. Although impaired in health (1939), he has continued to function actively through 1942.

Keller, in addition to his medical writings, was the author of articles on Zionism, on Judaism, and on

Biblical and Talmudic subjects. He also wrote a book which deals with the contributions of the ancient Hebrew writings and of Jewish doctors to the history of medicine: *Modern Hebrew Orthopedic Terminology and Jewish Medical Essays* (1931).

KELLERMANN, BENZION, rabbi, b. Geroldshofen, Bavaria, Germany, 1869; d. Berlin, 1923. He was rabbi and religious instructor in Frankfort, Konitz, and Berlin, in which latter city he was one of the rabbis of the Jewish community. He was a pupil of Hermann Cohen, and followed his teacher in developing his conception of Judaism as an ethical monotheism. In Kellermann's view, the ultimate goal of all religion is the whole of humanity, a goal which was perceived for the first time by Judaism, as a result of its prophetic monotheism. His writings include: *Der wissenschaftliche Idealismus und die Religion* (1907); *Der ethische Monotheismus der Propheten und seine soziologische Würdigung* (1917); *Das Ideal im System der kantischen Philosophie* (1920); *Die Ethik Spinozas über Gott und Geist* (1922). His translation into German for the first time of a large part of Gersonides' *Milhamoth Adonai* (Berlin, 1921-22) was criticized for inaccuracies in certain passages and for insufficient philological explanation, the latter a defect which Kellermann himself admitted.

KELLNER, LEON, historian of literature and philologist, b. Tarnów, Galicia, 1859; d. Vienna, 1928. In 1900 he became instructor of English language and literature at the University of Vienna; from 1900 to 1914 he was a professor at the University of Czernowitz, from 1914 to 1918 at the Technical High School in Vienna, and from 1918 to his death he was English secretary in the chancellery. He was a member of the Chovevei Zion and a close friend of Theodor Herzl, whose *Zionistische Schriften* he edited in 1904. He also began a biography of Herzl, of which the first volume was published in 1920. He wrote a number of works to facilitate the study of English, such as a German-English dictionary, a dictionary of Shakespeare (1922) and a history of North American literature (1913). Before the first World War he was a deputy in the Bucovina provincial assembly.

Lit.: Kellner, Anna, *Leon Kellner, sein Leben und sein Werk* (1936).

KELSEN, HANS, law professor, b. Prague, 1881. He was appointed professor of law at the University of Vienna in 1919, and it was while serving in this capacity that he founded the so-called Vienna School of Jurisprudence, which preaches a pure theory of law. Kelsen distinguished law from ethics, attaching law to the concept of the State, but he also insisted that it be kept free of political structure. To him and to his school the State is a unit in an international legal order. The State represents the totality of law, while the individual person represents a portion of it, or its object.

In 1930 Kelsen was made professor of law at the University of Cologne. When the Nazis assumed power in 1933, Kelsen, although baptized, had to leave Germany and joined the Institute of International Law in Geneva. In 1936 he was appointed to the University of Prague.

Among his published works were: *Hauptprobleme der Staatsrechtslehre* (1911); *Vom Wesen und Wert der Demokratie* (1920); *Sozialismus und Staat* (1923); *Allgemeine Rechtslehre* (1925); *Der soziologische und der juristische Staatsbegriff* (1928); *Théorie générale du droit international* (1932); *The Legal Process and International Order* (1934); *Reine Rechtslehre* (1934). Because of their advocacy of law as detached from ethics, Kelsen's theories have been attacked by the proponents of various kinds of government. Communists have seen in Kelsen's theory of statehood a basis for Fascism, while Fascists, on the other hand, charged that "pure" law was anarchic.



Leon Kellner

Lit.: Husik, Isaac, "The Legal Philosophy of Hans Kelsen," *Journal of Social Philosophy,* vol. 4 (1938) 297-324; Métali, R. A., "Chronologisches Verzeichnis der Schriften Hans Kelsens [1931-1938]," *Internationale Zeitschrift für Theorie des Rechts,* vol. 12, No. 12 (1938) 17-30.

KEMÉNY, FERENC, pedagogue and author, b. Nagybecskerek, Hungary. He studied in Budapest and Paris and obtained a teacher's diploma. Kemény was converted to Christianity. He taught first at the military school at Kőszeg, and later in various secondary state schools of Hungary. For several years he edited the *Ungarische Pädagogische Revue.* He was secretary of the Hungarian Peace Association, and sought to promote world peace. When he retired in 1920, he was made supervisor of an educational district. He was also assistant professor at the University of Budapest.

Kemény published works on military and civil education, on the educational system in France, on the secondary schools of Hungary, on physical culture and on sexual pedagogy. He wrote "Gräfin M. T. Brunssvick" (in vol. 2 of *Pestalozzi Studien,* 1932) and a biography of the educator Eduard Spranger (1935). He edited the *Magyar Pedagógiai Lexikon* (1933-34), an encyclopedia of teaching methods, and contributed numerous essays and articles to Hungarian, German and French pedagogical reviews. He also wrote eloquently on war and peace. His *Academy of the World* was published in German and French. Another work of his deals with the educational influence of the peace movement and, after the first World War, he published

a volume on lessons of enlightenment to be drawn from the World War. He also published a volume, *Kinek a bűne a magyarországi bolsevizmus?* (Who is to Blame for Bolshevism in Hungary?; 1919).

KEMPNER, ALFRED, *see* KERR, ALFRED.

KEMPNER, FRIEDERICKE, social worker and writer, b. Opatów, Posen, 1836; d. Friederickenhof, near Breslau, Germany, 1904. Her father was the owner of a large estate, where she spent her early years. Later they moved to Droschkau, in Silesia. Here, at the age of fifteen, she was already acting as nurse for the poor cottagers. The misery surrounding illness among poor people and the haphazard and unsanitary form of burial roused her to a realization of the danger of burial while alive. In 1853, when not yet eighteen, she published the *Denkschrift über die Notwendigkeit einer gesetzlichen Einführung von Leichenhäusern.* The scientists and rulers of the period, including Napoleon III and Alexander II, were stirred by her appeal for the establishment of morgues. The pamphlet was translated into several languages and its author made honorary member of the Royal Leopold Caroline Academy. At her own expense, Friedericke Kempner had a morgue built in Droschkau.

In 1869 she took up another social welfare struggle with the pamphlet *Gegen die Einzelhaft oder das Zellengefängnis,* in which she pointed out the inhumanity of solitary confinement in prisons. It is believed that the eventual prohibition of solitary confinement for life as a prison sentence in Germany was partly the result of her agitation. Friedericke Kempner moved to an estate near Breslau in 1868. During the Franco-Prussian war (1870-71) she tried to get to the battlefields, to prevent the too prompt burial of the fallen soldiers, but failed. During the rest of her life she wrote many lyrical dramas and much verse. Although her literary work showed the profundity of her feelings and a social consciousness in advance of her time, it was so amateurish and jingle-like in form, and was the object of such ridicule, that her merits as a humanitarian were almost forgotten.

Lit.: Düsel, Friedrich, "Friedericke Kempner," *Westermann's Monatshefte,* Feb., 1921, pp. 634-40.

KEMPNER, HARRIS, pioneer and financier, b. Kozepitz, Russia, 1837; d. Galveston, Texas, 1894. Growing impatient with the lack of opportunity in his small, relatively backward, native Russian village, he left his parents and made for the United States at the age of seventeen. The first two years in America were spent in New York city where, in an effort to accumulate funds, he worked as manual laborer. In 1856, however, he was drawn to the expanding and promising state of Texas, and there established a small merchandise business in Cold Springs, San Jacinto County.

At the outbreak of the Civil War Kempner loyally cast his lot with the cause for Southern Independence, enlisting in the famous Parson's Brigade, or, as it was more commonly known, "The Ellis Blues." He served throughout the entire conflict and participated in the many bitter engagements along the Red River, being severely wounded in battle. Before the close of the war Kempner was promoted to the post of quartermaster sergeant.

After the defeat of the Confederacy, he reopened his general store at Cold Springs. In 1870, however, he migrated to Galveston, where he established a wholesale grocery firm under the name of Marx and Kempner. This enterprise quickly expanded into the largest business of its type in the South, and it thus served as Kempner's first wedge into the banking and financial world.

Kempner, at first slowly, extended credits to emerging post-war commercial firms and industries of the South. His capital assisted in the construction of the Gulf, Colorado and Santa Fe Railroad, and as director of that line he extended it to, and consolidated it with, the Topeka and Santa Fe road. He also invested extensively in other railroad enterprises in Texas, advancing credits to merchants, as construction progressed, to encourage their setting up businesses along the anticipated route of the line. In this way Kempner significantly contributed to the economic reconstruction of the South.

In 1886 he established a cotton factorage business at Galveston. Branch marketing offices were subsequently opened in the major European capitals, and Kempner became one of the largest cotton financiers and shippers of the South. He advanced capital to planters, taking a lien on their crops, and in the fall received their cotton in repayment. He was also an importer of salt, bagging and railroad ties, and was connected with some of the most important sugar-marketing concerns of Louisiana.

For many years Kempner was a director of the Island City Savings Bank (Texas), and in 1885 became its president. In this position he expanded his financial influence, shortly becoming a major banking power in Texas. At the time of his death he was connected with, and in some instances controlled, many important banks in the state. His sons inherited and extended this empire.

DANIEL W. KEMPNER (b. Galveston, 1877), his son, is president of numerous financial firms, while ROBERT LEE KEMPNER (b. Galveston, 1883) also has extensive banking connections. Since 1926, the latter has been city treasurer of Galveston.

KEMPNER, ISAAC HERBERT, banker and civil official, b. Cincinnati, 1873. The oldest son of Harris Kempner, he was a leading business and civic figure of Galveston, Texas. He inherited most of his father's commercial holdings in 1894, and since 1902 has been president of the United States Bank (Texas), an outgrowth of the Island City Bank. He is also connected with other financial organizations, including the Texas Prudential Insurance Company, of which he is founder and president.

Active in local political affairs, Kempner was first elected to public office in 1899 as treasurer of Galveston. From 1901 to 1915 he served as Commissioner of Finance and Revenue. In 1917 he was elected mayor of Galveston, and served for two years. Kempner is also one of the originators of the commission form of municipal government in the United States.

KEMPNER, MAXIMILIAN, lawyer, b. Berlin, 1854; d. Berlin, 1927. In his capacity as legal advisor to many great corporations he was one of the leaders in the economic development of German industry. He was business manager of the German potash industry,

and during the first World War served as head of the all-important Imperial Potassium Board. He helped steer the industry through new difficulties created after the war by the introduction of restrictive legislation. In 1918 he was elected for a term as deputy in the Reichstag for the Liberal Democratic party.

KEMPNER, RABINOWITSCH LYDIA, *see* RABINOWITSCH-KEMPNER, LYDIA.

KENAS (Hebrew word for fine), *see* FINES.

KENESETH HAGEDOLAH, *see* SANHEDRIN; SYNAGOGUE, THE GREAT.

KENESSIYO GEDAULO, *see* AGUDATH ISRAEL.

KENITE DOCUMENT, name given by Bible scholars to a number of passages in the Hexateuch (the Five Books of Moses and *Joshua*) which constitute what is believed to be the oldest of the several documents which go to make up these six books. It is designated by the symbol *K*. Since it is the oldest document, it has been considerably changed as the result of the work of later editors; some parts of it are completely lost, others have been reworked or scattered over the various books of the Hexateuch. In its original form, think Bible scholars, it contained the story of Moses from his birth in Egypt, the Exodus of Israel, the theophany of Yahveh the Kenite God, the covenant between Yahveh and Israel, and the wanderings of Israel and their Kenite allies until their final settlement in the southern part of Canaan. It was on the basis of this code, compiled by prophetic devotees under Rechabite or Kenite influence in the kingdom of Judah, and on the terms of the ritualistic laws which it embodies (*Ex.* 34:14-26) that Asa brought about the great reformation in the fifteenth year of his reign (899 B.C.E.; *I Kings* 15:9-15 and *II Chron.* 15:1-18). The theory outlined above was first systematically presented as an addition to the generally accepted documentary analysis of the Hexateuch by Julian Morgenstern in 1927. Morgenstern's conclusion as to the priority of the *K* Code to the other three decalogues (*Ex.* 20:23 plus 23:10-19; *Deut.* 5:6-21; *Ex.* 20:2-17) is concurred in by almost all scholars, and the general conclusions as to the content and nature of *K* are accepted as valid by Otto Eissfeldt (1934) and George Barton (1938).

The following sections of the Pentateuch are identified by Morgenstern as containing *K* material: *Ex.* 4:24-26; 33:1a, 12a, 14, 18-23 (with revision); 34:6a, 8, 9, 10a, 11a, 14-26 (only the original verses of the *K* code), 27, 28b, the basic thought of 29-35; 18 (see below); *Num.* 10:29-33a. The scholar's reconstruction of the ritual code of *K*, found in *Ex.* 34, may be translated as follows:

1. Thou shalt not worship any other god (verse 14).
2. Thou shalt not make for thyself molten images (verse 17).
3. Six days shalt thou labor, but on the seventh day thou shalt desist (verse 21).
4. Thou shalt keep the feast of unleavened bread as an observance in the month of Abib, and the feast of the harvest, and the feast of ingathering at the turn of the year (verses 18 and 22).
5. All that openeth the womb is Mine (verse 19).
6. Thou shalt not offer the blood of My sacrifice with leavened bread (verse 25a).
7. The sacrifice of the feast of the passover shall not be left until the morning (verse 25b).
8. Thou shalt not seethe a kid in the milk of its mother (verse 26b).

It can be readily proved that this *K* code was drawn upon in the formation of the ritualistic decalogue of the code of the Covenant and the so-called ethical decalogues in *Ex.* 20 and *Deut.* 5. As with *K*, Morgenstern argues, each of these codes was accompanied by a national reformation for which it became the basic law.

The full and original Kenite Document, according to Morgenstern, must have told the following story: Moses was born and reared in Egypt. He journeyed out into the desert, where he met the Kenites and was attracted to their ways. He married Zipporah, sister of Hobab, Kenite priest and tribal leader, whose god Yahveh Moses soon knew by reputation but not by name. At the bidding of this desert god who dwelt on the sacred mountain, Moses returned to rescue his brethren from their Egyptian masters. On the way, while accompanied by his wife and new-born son, Yahveh attacked and sought to kill the boy. Zipporah saved his life by quickly circumcising the child (*Ex.* 4:24-26). Moses' mission was successful. There were wonders wrought by Yahveh which discomfited the Egyptian gods, for Hobab was prompted to cry out, when the story was told him, "Blessed be Yahveh, . . . who hath delivered the people from under the hand of the Egyptians. Now I know that Yahveh is greater than all gods" (*Ex.* 18:10-11).

The people were brought directly to Yahveh's sacred mountain in the desert. Then, in a way that is not clear, Israel sinned (possibly through worship of a molten image within the sacred precincts, as in chap. 32), and an angered Yahveh commanded Moses to lead Israel away from the mountain (*Ex.* 33:1a). Unfamiliar with the wilderness beyond the mountain, Moses asked the deity to give him a guide for the journey (33:12a). Yahveh promised that his *panim* (literally, "face") should lead the way. Moses at first did not understand that *panim* meant the priest of Yahveh (Hobab), and asked to see His face (33:18; this must have read "face" rather than "glory," as in the Masoretic text). Yahveh replied, "Thou canst not see My face, for man shall not see Me and live" (verse 20). He promised to pass before Moses and call out His own name (verse 19, as emended). But so that Moses would not see His face, the prophet was directed to stand in the cave of the holy mountain. Yahveh then covered the mouth of the cave with His hand as He passed by. He removed His hand, and although Moses caught a glimpse of His back, His face remained unseen. While passing before Moses, He called out His true name, Yahveh (34:6a). Awed by this, Moses prostrated himself (verse 8). Then in a section of *K*, suppressed in favor of the J_2 version, Moses must have pleaded for a covenant between Yahveh and Israel, for Yahveh told Moses, "Behold, I make a covenant with thy people" (34:10a). Yahveh would henceforth be Israel's God, defend, prosper, and bring them to a land of plenty, if in return Israel would worship Yahveh alone in accordance with the laws which Yahveh was giving to Moses (34:11). Moses wrote down the laws (contained in *Ex.* 34:14-26, as above) at Yahveh's

command as the basis of the covenant (verse 27). Then the Kenite Document must have told of Israel's acceptance of the laws and the solemnization of the covenant. In addition to the code of ritual laws, Yahveh commanded Moses to fashion a "tent of meeting," modelled after the cave of the mountain. Then wherever Israel journeyed, Yahveh would leave His holy abode and would meet with the oracular priest of Israel at the tent and make His will known to the people.

"The entire technique of oracular revelation," writes Morgenstern, "must . . . have been communicated to Moses by Yahveh. Thus through self-revelation, with Moses as the agent thereof, Yahveh, originally the god of the little Kenite tribe, made Himself the God of Israel. And thus Moses became truly, not only the actual deliverer of Israel, or at least certain tribes of Israel, from Egypt, but also the founder of the worship of Yahveh by Israel, and of the institution of oracular law, or *Torah,* in Israel."

Shortly after the establishment of the "tent of meeting" and of the mode of oracular judgment through Moses exclusively, Hobab and his Kenite followers visited Moses (*Ex.* 18:1, 5). Moses related to Hobab the salvation which Yahveh had wrought for Israel, much to the delight of the old devotee of the desert god (18:8-11). Hobab joined the elders of Israel in a covenant meal before Yahveh (verse 12), thus establishing a covenant between Israel and the Kenites. Hobab recommended to Moses that he do not do all the judging of Israel himself "from morning till night," but that he should appoint assistants for the more routine cases (18:14-22). Moses himself handled only those cases without precedent, decision for which would come directly from Yahveh through the oracle (verses 23 to 26). Thus Moses erected Israel's earliest judicial system.

The narrative continues with Moses' request to Hobab that he and his people accompany Israel, guiding them through the desert to the good land which Yahveh has promised them (*Num.* 10:29-30). The old "face of Yahveh" at first refused, but finally accepted when Moses promised that Yahveh's beneficence to Israel would be shared with the Kenites (*Num.* 10:31-32). A three-day journey brought them to the southern reaches of Canaan (*Num.* 10:33a), where the tribes settled permanently in fulfillment of Yahveh's promise. It was now Israel's bounden obligation to fulfill its part of the covenant, to observe the simple, fundamental laws of the ritual code with its strict Yahvism, and but a few institutions, such as "the tent of meeting" and the priest who consulted the oracle.

Thus the Kenite Document, written about 899 B.C.E., was admirably adapted to the purposes of Asa's reformation, which sought to restore the old traditional desert worship of Yahveh, rather than the elaborate worship of Solomon's Temple which was becoming corrupted by foreign religious practices. Few fragments of the original document survive because much has been suppressed by the later writers of *J* and *E,* whose religious viewpoint differed from that of *K.* Nevertheless, there is abundant evidence that much material which has been assigned to *J* and *E* can be, by the restoration of the text and the deletion of editorial additions, more properly assigned to the Kenite Document. ADOLPH J. FEINBERG.

Lit.: Morgenstern, Julian, *The Oldest Document in the Hexateuch* (1927); idem, "Biblical Theophanies," *Zeitschrift für Assyriologie,* vol. 25 (1912); idem, "The Book of the Covenant" I, II, and III, *Hebrew Union College Annual,* vol. 5 (1928) 1-151; vol. 7 (1930) 19-258; vols. 8-9 (1931-32) 1-150; Eissfeldt, Otto, *Einleitung in das alte Testament* (1934), especially pp. 234-35, 240-45; Barton, George A., in *The Haverford Symposium on Archeology and the Bible* (1938) 48-49; see the standard studies of the Hexateuch: Brightman (1918), Harford-Battersby (1899), Rudolph (1938); of the Hebrew Bible: Carpenter (1903), Driver (1913), Bewer (1922), Sellin (1923), Meinhold (1932), Oesterley and Robinson (1934), Coppens (1938), and Pfeiffer (1941); of the decalogues: Nowack, "Der erste Dekalog," *Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft,* vol. 33 (1918) 381-97; Charles, *The Decalogue* (1923); Mowinkel, *Le Décalogue* (1927); Pfeiffer, "The Oldest Decalogue," *Journal of Biblical Literature,* vol. 43 (1924) 294-310; idem, "The Transmission of the Book of the Covenant," *Harvard Theological Review,* vol. 24 (1931) 99-109.

KENITES, a nomadic tribe which originally dwelt in the neighborhood of the Gulf of Aqaba, but later had its seat in the south of the territory of Judah. The name is derived from Kain (equals Cain) in *Num.* 24:21-22 and *Judges* 4:11. The Kenites formed a branch of the Midianites, with whom they are often identified, especially in those passages which speak of their relationship by marriage to Moses (*Num.* 10:29; *Judges* 1:16; 4:11). The branch related to Moses joined Judah at first, according to *Judges* 1:16, but then traveled toward the south, back into the wilderness. At the time of Saul there were Kenites living among the Amalekites; the same situation is depicted in the oracle of Balaam (*Num.* 24:21; cf. *Gen.* 15:19 and *I Sam.* 15:6). *Judges* 4:11 mentions a Heber the Kenite, whose family lived in northern Palestine. *I Chron.* 2:55 connects the Kenites with the Rechabites, a reference which is somewhat unclear but significant.

See also KENITE DOCUMENT.

KENNICOTT, BENJAMIN, Christian Hebraist, b. Totness, England, 1718; d. Oxford, England, 1783. He was educated at Wadham College, Oxford University, where he studied Hebrew under Professor Hunt. He was the Hody Hebrew Exhibitioner at the university from 1745 to 1747, and took the B.A. degree at the end of that period. He was ordained in the ministry of the Anglican Church, and became canon of Christ Church, Oxford, in 1770, and vicar of Mynhenyote, Cornwall, later in the same year.

He compiled the first attempt at a complete publication of the various texts of the Hebrew Bible, and though De Rossi (1742-1831) and others later corrected and added to his work, his books stand as a pioneering effort in the scientific study of the Hebrew Bible. His first pamphlet, *The Study of the Hebrew Printed Text of the Old Testament* (1753), established his reputation as a scholar and enabled him to collect funds for his more important studies. Among his patrons were the kings of Denmark and Sardinia. In 1776 he printed the first volume of his monumental *Vetus Testamentum,* the Hebrew Bible with textual variants. Four years later he published the second and concluding volume together with *Dissertatio Generalis,* a commentary on the texts.

Kennicott's editing was attacked both in England and on the continent by several authorities, including Dumay, a Jew who had assisted him with his work. But these attacks were for the most part answered by his friends to the satisfaction of all impartial scholars.

KENTUCKY, chiefly an agricultural state, in the south central part of the United States. In 1940, its population was 2,845,627, including about 18,000 Jews. Of these, the Jewish community of Louisville numbered about 14,000.

Although other Jewish names appear among the early records of Kentucky, the first Jews known to have settled in the state were John I. Jacob, one Salomon, and Benjamin Gratz. John I. Jacob, who had been born in Baltimore, lived at Shepherdsville, near Louisville, about 1802, and then settled in Louisville. By 1852 (the year of his death), he was the wealthiest man in the city. Jacob was married twice, both times to non-Jewesses, and his children were all brought up in a Christian faith. Salomon came from Philadelphia and settled at Harrodsburg about 1808. Here he built himself a stone mansion which is still standing. When the second bank of the United States (chartered by Congress in 1816 as a national bank) opened a branch at Lexington, he was appointed cashier. Soon afterwards he sent for Benjamin Gratz, brother of Rebecca. Michael Gratz, their father, had large interests in Kentucky lands; indeed, he had been active in many projects to send settlers to Kentucky. Benjamin Gratz, at first, had some misgivings about breaking the Sabbath, but Salomon laughed him out of these. Like Salomon, he married a non-Jewess and his children were not Jews. However, he continued to attend religious services on the Jewish holidays, whenever these were held in Lexington. He became the second president of the first Kentucky railroad.

Two brothers, named Heymann or Hyman, who came from Berlin and were most likely Jews, lived in Louisville about 1814. There were three men named Levi in the first Louisville directory, published in 1831, but none was a Jew, although they probably were of Jewish descent. In the directory for the following year, there is a record of a Jewish benevolent society; ten names are listed but none of their descendants is now among the Jews of Louisville. A student for the rabbinate, Philip Strauss, came from Berlin and in 1834 settled, it is believed, at Harrodsburg, but his children, too, were brought up as Christians.

It was not until 1836 that a Jewish community took root in Kentucky. In that year, two or three families of Polish Jews who came by way of Charleston, S. C., and German Jews who came from Baltimore and directly from southern Germany, all of humble origin unlike Salomon and Gratz, settled in Louisville, intermarried, and raised their families as Jews. In 1843, the Louisville directory listed a synagogue with Joseph Dinkelspiel (who was only a Shohet or ritual slaughterer) as rabbi; and in the same year the legislature of Kentucky granted a charter to the Adas Israel Congregation. In 1880 there were about 3,600 Jews in Kentucky; in 1897, about 12,000.

Lexington, next to Louisville, is the largest Jewish community in Kentucky, the population of which, numbering 49,304 (census of 1940), includes about 700 Jews. There is a record of a Jewish congregation in Lexington in 1878. The Spinoza Society, organized in 1873, maintains a cemetery used by the Jews of Lexington and eastern and central Kentucky. The city has a Reform congregation, Temple Adath Israel, organized in 1904. Milton L. Grafman was rabbi from 1933 on, and in 1942 was still serving in that capacity. The Jewish charitable societies of Lexington were reorganized as the Federated Jewish Charities in 1917. Fred Lazarus was a member of the city council in 1905. Morris Scherago, professor and head of the department of bacteriology in the University of Kentucky at Lexington since 1924 and director of the school for laboratory technicians since 1931, was head of the Community Chest from 1929 to 1931.

Paducah (population, 33,765, according to the census of 1940) had (1942) a Jewish community of about 600. Temple Israel was organized in 1903. The Jewish relief society was reorganized as the Federated Jewish Charities in 1917. The Jewish community of Paducah has a social club, the Standard Club, organized in 1903, and a lodge of the B'nai B'rith. The Jewish cemetery belongs to Temple Israel. Meyer Weil was mayor of Paducah in 1871 and again in 1877; in 1881 he was a member of the state legislature.

Newport (population, 30,631, according to the census of 1940) had (1942) a Jewish community of about 500. A free Hebrew school was organized there in 1906. In 1915, a Reform congregation, Temple Israel, was organized in Covington, the population of which (62,018, according to the census of 1940) included (1942) about 350 Jews.

Smaller Jewish communities of Kentucky are Ashland (total population, 29,537, census of 1940), numbering about 150 Jews, and Frankfort (population, 11,492), Henderson (13,160), Hopkinsville (11,724), and Owensboro (30,245), each with about half as many Jews as Ashland. Ashland has a synagogue, Agudith Achim. Congregation Adath Israel (Reform) was organized in Henderson in 1887. Congregation Adath Israel of Owensboro was organized as early as 1865. Albert Yungkau of Ashland was president of the Federated Charities of Boyd County and a director of the Boyd County Community Chest. Myer Freyman of Frankfort was director in Kentucky of the National Reemployment Service from 1934 to 1937 and associate director of the Kentucky State Employment Service and National Reemployment Service from 1937 on. Samuel Murray Rosenstein was elected city prosecutor of Frankfort in 1933 for a four-year term.

Abraham Jonas, a lawyer who settled in Illinois in 1838 and became the friend of Abraham Lincoln, had previously been a resident of Williamstown, Ky. He served in the Kentucky legislature from 1828 to 1830 and again in 1833. In that year he was elected Grand Master of the Masons of Kentucky. Lewis N. Dembitz, a lawyer of Louisville, was a delegate to the Republican Convention of 1860 and voted to nominate Lincoln for the presidency. Joseph Lazarus of Louisville was a member of the state legislature in 1919; Oscar Liebson and Lee Simons, also of Louisville, were members of the legislature in 1921 and 1923. The latter was also county clerk of Jefferson County. Other residents of Louisville who held state or county offices

were: Stanley B. Mayer, state senator (1933); Robert A. Persky, assemblyman (1933); Lawrence Grauman, county judge (1933).

Felix Moses (1827-86), a peddler of Florence, Ky., who served in the Confederate Army, is described in John Uri Lloyd's *Felix Moses: The Beloved Jew* (1931).

Abraham Wolf (d. 1923) was mayor of Somerset. In 1933, Isaac Ginsberg was mayor of Middleboro and W. J. Hirschberg mayor of Central City. Selden Cohn was health officer of Fulton from 1899 to 1926. From 1932 on, he was secretary and treasurer of the Fulton City Hospital. Max Brunswick Nahm of Bowling Green, who had been a member of the city council in 1901 and since had served on national and state park commissions, in 1929 received the Algernon Sydney Sullivan medal from the University of Kentucky as the most useful citizen in Kentucky that year.

An Anglo-Jewish newspaper, the Kentucky *Jewish Chronicle* (formerly *The Statesman*), is published monthly in Louisville. It was established in 1913.

See also LOUISVILLE. JOSEPH RAUCH.

Lit.: Dembitz, Lewis N., "Jewish Beginnings in Kentucky," *Publications of the American Jewish Historical Society*, No. 1 (1892) 99-101.

KENYA, formerly known as British East Africa, and established as a crown colony in 1920. In 1903 the British government offered the Zionist Organization an area of about 5,000 square miles on the Guas Ngishu (or Uasin Gishu) plateau, now within Kenya, for Jewish settlement. Opposition to the project developed, both within the Zionist Organization and from the area itself. Lord Delamere, High Commissioner of East Africa, cabled his opposition, and Lord Hindlipp and Sir H. H. Johnston also opposed the plan, as did the bishop of Uganda. A report of a Zionist investigating commission was submitted to the Seventh Zionist Congress in 1905, and the British offer was rejected.

A number of Jews immigrated into Kenya during the first three decades of the 20th cent. In 1926 there were 256 Jews out of a total European population of 12,509, and in 1931 the Jews numbered 305 in a European population of 16,812. The Jews of Kenya follow commercial and professional pursuits; a few of them are farmers. The bulk of them reside in Nairobi, capital of the colony; some live in Mombassa, the port on the Indian Ocean, and in Nakuru and other smaller places. The Nairobi congregation was established in 1904; there exist also a Jewish Helping Hand and Burial Society, a Kenya Zionist Organization Association, and an East African Jewish Guild.

Since 1933, German Jews, mostly young men, have immigrated into Kenya. In 1936 Mark Wischnitzer, then secretary general of the Hilfsverein der Deutschen Juden, visited the colony in behalf of the Jewish organizations concerned with the emigration of German Jews. His study resulted in the migration of a greater number of persons to Kenya in the following years; they were assisted by a refugee committee organized in Nairobi.

At the Evian conference for refugees in 1938, Kenya was under consideration as a place for refugee settlement, and was referred to by Lord Winterton in his closing address. Despite some opposition which developed on the part of the natives, who resented the granting of crown lands to European non-British subjects over the heads of the natives, a small group of German refugees settled in the colony early in 1939 under the auspices of the Plough Settlement Association, founded by the Council for German Jewry in Great Britain. It was reported to Parliament in March, 1939, that twenty-eight refugees had already started their farm training in Kenya. The war which began in September, 1939, interrupted the continuation of the settlement scheme. MARK WISCHNITZER.

Lit.: Report on Non-Native Census (1927-32); Salvadori, M., *La colonisation européenne au Kenya* (1938); *Kenya Colony Blue Book* (1938); *Maccabaean,* Dec., 1904, pp. 274-90; Report on the work of the commission sent out by the Zionist Organization to examine the territory in British East Africa (May, 1905); Wischnitzer, Mark, *Report on the South African Union, Rhodesia and British East Africa* (mimeographed, 1936); idem, in *Central-Verein Zeitung* (1938); Gotlib, S., *Tzvishen Sinai un Sansibar. Togbuch fun a Reise iber Misrach Afrika* (1938).

KEPES, GYULA, physician and arctic explorer, b. Vári, Bereg county, Hungary; d. Budapest, 1924. He studied medicine in Vienna, and from 1870 to 1872 was attached to the Prince Rudolf Hospital of Vienna. He took part in the Austro-Hungarian polar expedition of 1874 which resulted in the discovery of Franz Josef Land. In 1904 he became head of a section in the Hungarian home defense ministry, and in 1910 surgeon-general of the army high command.

KERCH, a seaport on the Crimean peninsula, between the Black Sea and the Sea of Azov. From 1926 to 1939 its population grew from 35,000 to about 104,000, of which a little less than 10 per cent were probably Jews. The city is built on ancient Panticapaea, later Bosporus. There is evidence that a Jewish community existed there in the century before the Christian era. The name of Kerch is a derivation from the Turkish, and was adopted after the conquest of a part of the Crimean peninsula by the Khazars in the 7th cent.

During the 8th cent., the Jewish population of Kerch, already in the majority under the Khazars, now converted to Judaism, was further augmented by refugees from Byzantine persecution. During the 10th cent., Kerch was twice captured by the Russians, and twice retaken by the Khazars, whose dominion, however, now began to fade from history. During the next five centuries, when it was at various times under Russian, Greek, Tatar and Genoese rule, Kerch lost almost all its Jewish population except for the Karaites, who began to make their way into the Crimea from Byzantium. When Kerch fell into Russian control again, in 1783, a community of Russian Jews was added to the Karaites, but once again, in the Crimean war (1855), it disappeared. At the close of the Crimean war, a new Jewish settlement was established. A pogrom took place in the city in 1905, prior to the greater pogroms elsewhere in Russia that year. Until the Bolshevik revolution of 1917, the growing Jewish population of Kerch was engaged in the oil-refinery and fish industries of the Crimea; later it expanded as the industrialization of the region developed.

KERE AND KETHIB, *see* MASORAH.

KEREN HAYESOD, *see* PALESTINE FOUNDATION FUND.

KEREN KAYEMETH LEYISRAEL, *see* JEWISH NATIONAL FUND.

KERIAH (the tearing of the clothes of mourners at a funeral), *see* MOURNING AND MOURNING CUSTOMS.

KERITHOTH ("cuttings off"), seventh tractate of the fifth division, Kodashim, of the Mishnah; in the Munich manuscript and in the Tosefta, it is placed eighth. The tractate has six chapters. It deals with those offenses against the religious law which were not punished by human agency but by being "cut off" (*kareth*) by God—a punishment interpreted by the rabbis as meaning that the sinner will die before the fiftieth or sixtieth year of his life, or will leave no descendants.

The Mishnah enumerates thirty-six transgressions which are subject to this penalty, and proceeds to discuss them in some detail. A distinction is made between intentional and unintentional violation of the law; a few other cases are discussed in which an offering must be brought to the Temple. One interesting discussion considers the question of how many sins it is possible to commit in one single action.

The Tosefta to the tractate is brief, and the Gemara in the Babylonian Talmud consists of only twenty-seven pages, while there is no Gemara to the tractate in the Palestinian Talmud now extant.

KERKUR, *see* COLONIES, AGRICULTURAL.

KERMANSHAH (also **Kirmanshah**), capital of a province in the western part of Iran (Persia). The Jewish settlement is evidently very old, although there were only forty Jewish families there in the middle of the 19th cent. A series of persecutions took place in 1894, with some forced conversions to Mohammedanism. During the 20th cent. the Jewish population has grown, perhaps because of the location of Kermanshah on the main route to Baghdad; its proximity to the Turkish border made it a center for commerce and for military defense. In 1942 there were approximately 1,500 Jews in the city and its immediate environs. The Alliance Israélite Universelle maintained a school there, established in 1904.

KERN, JEROME DAVID, composer, b. New York city, 1885. He studied at the New York College of Music, with Paolo Gallico and Alexander Lambert; he also spent a year in Berlin. His first successful musical comedy, *Very Good Eddie*, produced in 1915, revealed him to be an extraordinarily gifted composer of popular music. Since then, Kern has written the musical scores for numerous successes, notably *Sally* (1920), *Sunny* (1925), *Show Boat* (1928), *The Cat and the Fiddle* (1931), *Music In the Air* (1932), and *Roberta* (1933).

Since 1933, Kern has been in Hollywood, where he wrote several effective musical scores for motion pictures. A symphonic suite, comprising selections from *Show Boat*, was performed in 1941 by the Cleveland Symphony Orchestra under Artur Rodzinski.

KERN, MAXIMILIAN, physician, b. Stanislau (Stanislawów), Austria, 1890. He was educated at the Royal Imperial Gymnasium at Stanislau before he came to the United States in 1907. In 1911 he received his M.D. degree at Long Island College Hospital, in New York city. Four years later he got another M.D. degree at the Chicago College of Medicine and Surgery.

He started to practise medicine in Chicago in 1916,



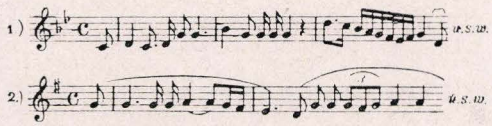
Jerome Kern

specializing in the treatment of internal ailments. During the first World War he served as a first lieutenant in the United States Medical Corps and assistant surgeon of the United States Public Health Service. After that he became a medical consultant to the United States Marine Hospital. In 1922 he was appointed professor in endocrinology at the General Medical Foundation Medical College, in Chicago.

Kern was one of the early researchers in the increasingly important field of the pathology of glands, particularly the endocrine glands. The titles of some of his books indicate the scope of his work: *Blindness of Pituitary Origin* (1923); *The Role of Endocrinology in Epilepsy* (1923); *Crime and the Endocrines* (1924); *Les glandes endocrines avant la puberté* (1925); *The Status of Physical Therapy in the Treatment of Obesity* (1928); *Pituitary Tumors* (1931).

KEROBOTH (singular **Kerobah**; in the Ashkenazic pronunciation, **Kerovoth**), designation for the poetic reworkings and expansions of the Eighteen Benedictions (Shemoneh Esreh) for its repetition by the cantor. The word is derived from *karoba*, the Aramaic word for precentor; later, probably under the influence of the old French plural ending, these poems were called also *kerobetz*. This designation was mistakenly supposed to be the abbreviation of the first half of *Ps.* 118:15: *kol rinnah vishu'ah be'ohole tzaddikim*. When they occur in the Morning Service they are also called Shaharith or Tamid. They extend only as far as the third benediction and consist of the following portions: a) *reshuth*, an introduction; b) *magen*, before the first benediction; c) *mehayyeh*, before the second benediction; and d) *meshallesh*, before the third benediction. In the case of the older Paytanim, there followed also: e) a piece with the beginning *'el na;* f) a Haggadic and historical piece; g) a poem, the stanzas of which ended in *kadosh;* h) *silluk*, equivalent to "finale," and then the Kedushah. On the festivals themselves the Keroboth were augmented by pieces which explained the portion from the Torah which was read on

that day. The group of Keroboth included also the prayer for dew (*tefillath tal*) on the first day of Passover and the prayer for rain (*tefillath geshem*) on the eighth day of Sukkoth. The printers of the prayer-books sometimes gave the name Keroboth to all the prayers on the special days, or even to the prayer-book itself.



E.

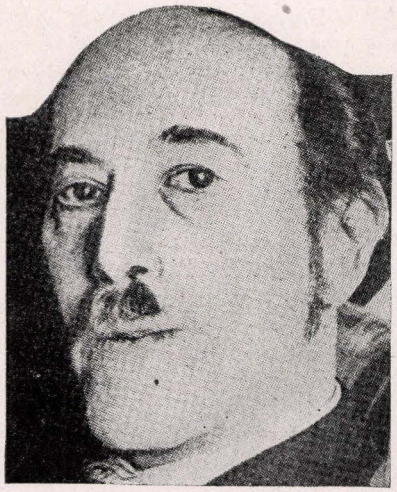
Two important motives that recur in the Keroboth of the holiday services

The individual poems have a stereotyped content. Thus, the first Kerobah deals with Abraham, the second with Isaac, etc. The diction is adapted to the corresponding texts, and the conclusions to the benedictions of the Shemoneh Esreh. The first poet to write Keroboth seems to have been Jannai (about 600), who composed them for all the Sidras of the three-year cycle. If the poetic reworking extends over the entire Shemoneh Esreh and not merely the first three benedictions, the poetry which is intended for weekdays is called Shemoneh Esreh, and that for the Sabbaths and festivals, Shibatha, the sevenfold. On certain special days, the Keroboth to the particularly appropriate passage in the prayers become more elaborate, thus on fast days, that to the twelfth benediction, and on Tishah Beab, that to the fourteenth. The Kinoth (lamentations) were originally expansions of such Keroboth.

Lit.: Zunz, Leopold, *Die synagogale Poesie des Mittelalters,* 60 et seq.; Dembitz, L. N., *Jewish Services* (1898) 225-26; Idelsohn, A. Z., *Jewish Liturgy* (1932) 140-41; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 4 (1933) 493.

KERR, ALFRED (pseudonym for Alfred Kempner), writer, b. Breslau, Germany, 1867; in 1942 he was living in England, an exile from his native country. After receiving his early education at the University of Breslau, he was awarded the Ph.D. degree by the University of Berlin, and thereafter undertook extended travels abroad, acquiring a considerable reputation as a writer of travel descriptions and as a dramatic critic for several important German newspapers. In 1933, the Hitler government proscribed Kerr, among a group of thirty-two notable Germans, annulling their German citizenship and confiscating their possessions. Kerr fled first to Paris, where he wrote his impressions as an exile, and later settled in London, where, in the spring of 1941, he was appointed president of the International PEN Club.

Kerr's writings deal mostly with literary criticism and with his travels in Europe and the United States. All his works were marked by an optimistic faith in life. Kerr held that every human achievement is the affirmation of existence. Ardently interested in all manifestations of public and artistic life, he cherished—in spite of the extremely subjective character of his beliefs—a strong sense of social and humane problems. In life and literature he was a passionate champion in the cause of humanity, justice, and progress; a bitter opponent of all those things which he recognized as worthless and harmful. In the foreword to one of his books Kerr declared: "This book contains attestation of the experiences of my life. It is a token of gratitude to happiness, a greeting to grief." Kerr believed also that spiritual values ought to enrich human life, and in this he followed the philosophical ideas of Friedrich Nietzsche.



Alfred Kerr

As a writer Kerr has distinguished himself by a masterly and distinctly characteristic style which influenced German literature and journalism to a high degree. This style has been called impressionistic, in that it projects situations and opinions in terse, staccato phrases. In this respect Kerr may be called a rejuvenator of German prose writing. Because of his love of the German language, he regarded writing as a mission, and this devotion was greater than his love of literary criticism.

For several decades, Kerr was the leading critic of German literature. According to his standards, criticism should be an art in itself; since art deals with life, Kerr rejected every abstract theory or scholarly method, and based his literary judgments solely on personal impressions. Like Anatole France in France and Oscar Wilde in England, Kerr was the most brilliant representative of impressionistic criticism in modern German literature.

Kerr started his literary career at about 1890, and since then has written for many newspapers and magazines. He was the youthful champion of Henrik Ibsen, Gerhart Hauptmann, and of the realistic theatre of Otto Brahm, but in later years espoused the dramatists of the younger generation, especially Ernst Toller. In 1905, Kerr published his first collection of critical essays under the title of *The New Drama.* From 1917 to 1920, his collected writings appeared, the first series, *Die Welt im Drama* (7 vols.), containing literary reviews, and the second, *Die Welt im Licht,* his travel notes. Besides these, Kerr wrote other travel impressions, among them two books dealing with visits to the United States: *New York and London* and *Yankeeland.*

Together with his deep love for his native Germany and for its culture, Kerr harbored a strong sense of Jewish adherence. He wrote in an autobiographical sketch: "I have always looked upon my descent from this fabulous people as a blessing, although I know

nothing of its language but those six gigantic rugged words which, while not expressive of the sum total of my knowledge of the world, are immensely beautiful: 'Shema Yisrael, Adonai Elohenu, Adonai Ehad.'"

RUDOLF KAYSER.

KESER TORAH, *see* TORAH, ORNAMENTATION OF.

KESIVAH TOVAH, *see* GREETING AND WISH FORMULAS.

KESSEL, JOSEPH, writer, b. in the Jewish Colonization Association colony of Clara in Argentina, 1898. He studied philosophy in France, and went to Russia, where he became an officer in the flying forces at Vladivostok during the first World War. Thereafter he fought with Wrangel against the Bolsheviks, and returned to France in 1922. Several political missions led him to the United States, China, Japan and Palestine, where he lived for several years. Fleeing France from the Nazi invasion, he went to New York in 1940.

Kessel was one of the representative Russian émigrés in France. He was winner of the Académie de France prize, and was honored with the Grand Prix de Romane (1927) for his novels *Les coeurs purs* (The Pure Hearts), among them the well-known *Makhno et sa juive* (Makhno and his Jewess). This narrative describes a primitive peasant soul in the toils of a pogromist. He wrote also the story of a flyer in *L'équipage; La steppe rouge* (The Red Steppe; 1923); *Les captifs* (The Captives); *Nuits des princes* (Nights of the Princes; 1927), depicting life in Russia and in Russian émigré circles in France. His book about Palestine, *Terre d'amour* (Land [Soil] of Love), reveals his attitude toward Jewish destiny. It is noteworthy, too, that Kessel appeared as an actor in several Parisian theatres.

KEST, a word used to describe mainly the maintenance of a young married couple by the wife's parents. The custom was prevalent among the Eastern European Jews until the early 20th cent. Although it had been introduced into Germany during the 17th and 18th centuries, the custom disappeared with the disappearance of early marriages. Early marriages, between young people barely out of their childhood, was one of the reasons for the prevalence of the habit, since marriages took place before the young husband could possibly assume financial responsibility for the new family.

But underlying this economic basis of Kest, or Kestessen, was the concept found so frequently in Jewish life: the idea that the pursuit of scholarly studies is a desirable occupation for a young man. Kest was therefore arranged so that the young husband might be free of material cares until he had sufficiently equipped himself with knowledge of the Talmud. The period of Kest was specified in the betrothal papers; it ranged from several months through any number of years to *ebige kest* or eternal maintenance. There were instances when married grandchildren and their families were still living on Kest at their grandparents' home.

The type of Kest provided was determined by several qualifications. Well-to-do parents of a girl sometimes obtained for her a husband who was the son of a rabbi, or who was otherwise of *yiches* or aristocratic lineage, or had manifested brilliance of his own without benefit of heritage. The more impressive the groom's qualifications, the more liberal were the terms of Kest. At the expiration of the young husband's preparatory studies, which could include secular as well as Talmudic subjects, he might either find a scholarly post for himself, or be helped into business by his father-in-law. In some cases the young wife chose to undertake the economic support of the family herself, in order that her husband might continue to live a life devoted to study.

Kest was sometimes provided at the home of the young husband, particularly in the case of only sons whose parents did not want to part with them. Paid Kest was also a possible arrangement; a well-to-do father of a son might pay the son's father-in-law to keep the young family, especially if the father-in-law was a scholar and the father wanted the son to complete his education.

Lit.: Rappaport, Samuel, "Das Kestessen," *Der Jude,* vol. 3 (1918-19) 565-74.

KESTENBERG, LEO, music teacher, b. Rózsahegy (suburb of Budapest), Hungary, 1882. A pupil of Kullak, Busoni and Draeske, he first distinguished himself as concert pianist, particularly in the works of Liszt. For a period, he taught piano at the Klindworth-Scharwenka Conservatory in Berlin. In 1918, he was appointed chairman of the music department of the Prussian Ministry of Art, becoming professor (1921) and councilor in the ministry (1929). In these posts he was responsible for reorganizing the system of music education throughout Prussia along new and progressive lines.

When the Nazis came to power in Germany (1933), Kestenberg transferred his activity to Prague, where he held a post in the Ministry of the Interior similar to the one he had abandoned in Germany. He organized the first international congress of music education in Prague (1936), and conducted a second congress in Paris the following year. In 1938 he went to Palestine, where he appeared as conductor of the Palestine Symphony Orchestra. He wrote numerous pamphlets and books on musical training, and edited a series of important volumes on pedagogy by outstanding authorities. His pioneering work *Musikerziehung und Musikpflege* was first published in 1921. In 1942 Kestenberg was living in Tel-Aviv.

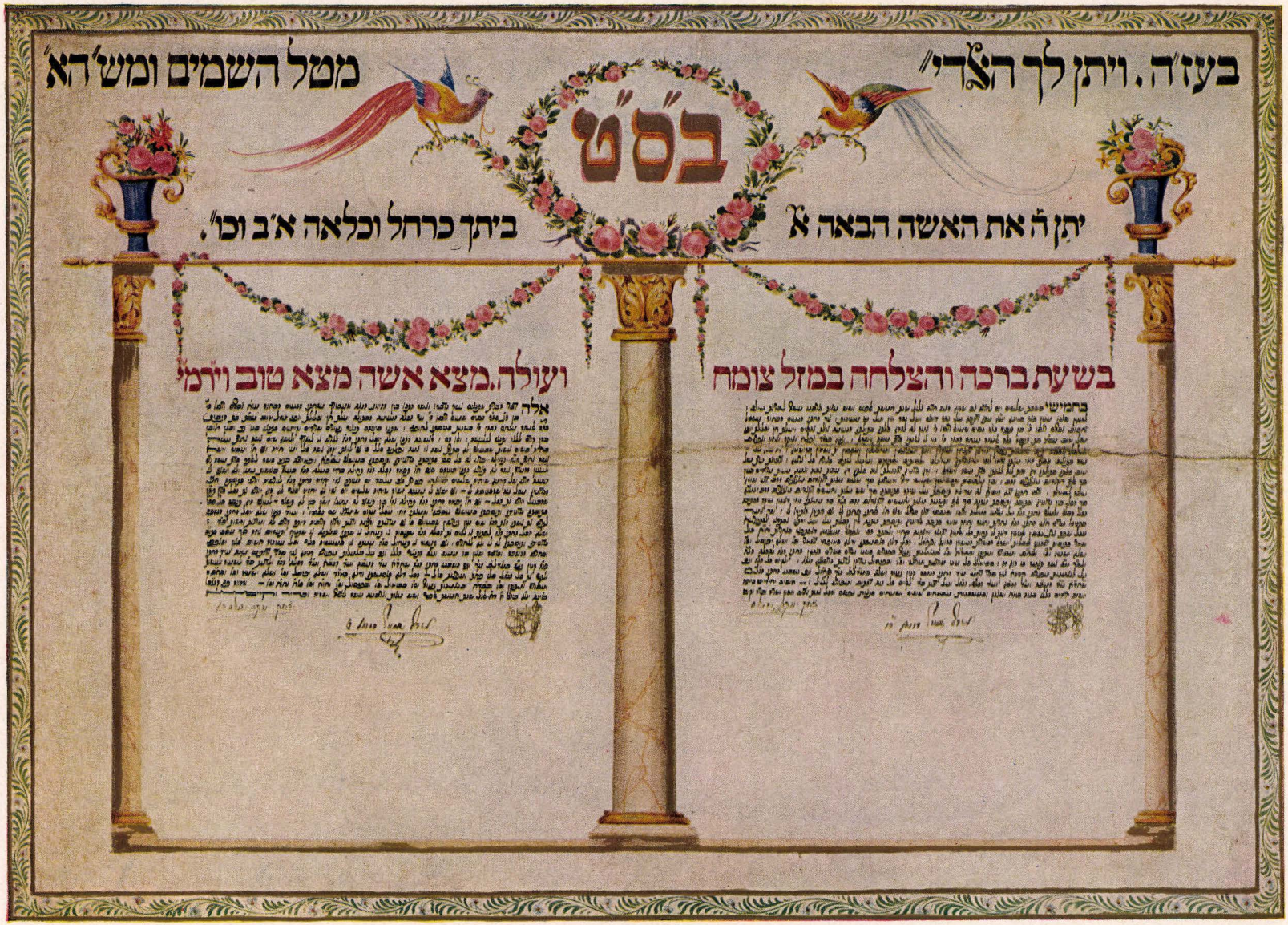
Lit.: Bekker, Paul, *Briefe an zeitgenössische Musiker* (1932).

KESUVAH, *see* KETHUBAH.

KESUVIM, *see* HAGIOGRAPHA.

KESZLER, JÓZSEF, esthete and critic, b. Pásztó, Hungary, 1845; d. Budapest, 1927. He studied law in Budapest, and contributed articles of criticism and philosophy to the Budapest dailies *Pester Lloyd* and *Nemzeti Hirlap.* The government sent him with a scholarship to Paris, where he spent four years studying literature, history and philosophy. He was also in contact with leading literary figures of Paris.

On his return to Hungary, Keszler was appointed professor of French literature at the teachers' training school, but continued to write for newspapers. From 1883 to 1884 he edited *Harmonia,* a critical review. For several years he was Budapest correspondent of the *Journal des Débats* of Paris. From 1903 on he was



S. Kirchstein, Berlin

KETHUBAH

Illuminated Marriage Contract (19th Century) Issued by the Turkish-Jewish Community of Vienna

literary, art and dramatic critic of the great liberal daily *Az Ujság*. In this capacity he set high standards for critic and reader alike. He also wrote short stories, some of them on Jewish themes. Toward the end of his life he was managing editor of the daily *Az Ujság*.

KESZTHELY, city in Zala county, Hungary. The Jewish community was founded in 1766, and soon thereafter a synagogue was built. Later the Jewish community organized its religious and communal life in accordance with statutes adopted by the National Jewish Congress of 1868 to 1869, along lines of moderate Reform. They founded a Hebrah Kaddisha, and a society to aid the poor. From 1897 on Dr. Samuel Büchler, lecturer on the history of the Jews in Hungary at the University of Budapest, was rabbi of the congregation. His history of the Jews of Budapest, *A zsidók története Budapesten* (1901), won the award of the IMIT (Jewish Hungarian Literary Society). The number of Jewish inhabitants, 1,400 out of a total population of 10,200 (1920), shrank to 850 in 1941.

KETHER TORAH, *see* TORAH, ORNAMENTATION OF.

KETHIBAH TOBAH, *see* GREETING AND WISH FORMULAS.

KETHUBAH (literally, "what is written"), a marriage document containing the obligation of the husband to pay or have paid a certain sum to his wife in the event of her divorce or of his death. The term Kethubah originally referred to the sum itself, and the document was called either *sefer ḳethubah* ("book of the Kethubah") or *shetar ḳethubah* ("document of the Kethubah"), which terms were later shortened to Kethubah. Jews who spoke Greek used the corresponding terms *gamisḳos* and *purna*, with the general meaning of "marriage settlement."

When the Kethubah first began and how it developed were already matters of dispute among the teachers whose words are embodied in the Talmud. Its origin probably goes back to the purchase price (*mohar*) which the bridegroom originally paid to the father of the bride (*Ex.* 22:16). This is expressly mentioned in Papyrus G of Assuan (5th cent. B.C.E.), containing the oldest extant Kethubah; this document embodies formulas which recur in the Talmud. *Tobit* 7:12-14 speaks of an "instrument" that is written in connection with the marriage of Tobias and Anna, which is apparently a Kethubah. The Talmudic teachers argued as to whether the Kethubah was to be considered as a Biblical or rabbinic ordinance (*Keth.* 10a; 56a).



A framed Kethubah in the collection of Hebrew Union College museum in Cincinnati



An Italian Kethubah from Ancona in the Musée de Cluny, Paris

The Talmudic teachers pursued the constant aim of seeing that the wife would receive her rights as provided for in the Kethubah. They could not prevent the husband from divorcing his wife at will—that was a privilege granted him by the immutable law of the Torah—but they tried to make it costly and therefore undesirable for him; at the same time they sought to protect the wife against the greed of the heirs when her husband died. This endeavor can be easily seen from the history of the legal formulas of the Kethubah.

At first the property of the husband was not security for the rights of the wife to a certain sum as indicated in the Kethubah. Hence there was a very serious possibility that the heirs might evade the responsibility of paying the wife by disposing of the property or claiming that they had no money to pay. Therefore, according to the Talmud (*Keth.* 82b), it was first ordered that the sum specified in the Kethubah as accruing to the wife should be deposited in the house of her father. However, this again made divorce easier for the husband; since he had already made the deposit, he could say to the wife, without any further financial sacrifice: "Go to your Kethubah." Accordingly, a new ordinance was made to the effect that the sum due to the wife in the Kethubah should be given to her, and that she should purchase with it various vessels for the house. Yet divorce was still easy for the husband; for on the least pretext he could say to the wife: "Take your things and go." So it was finally decided that



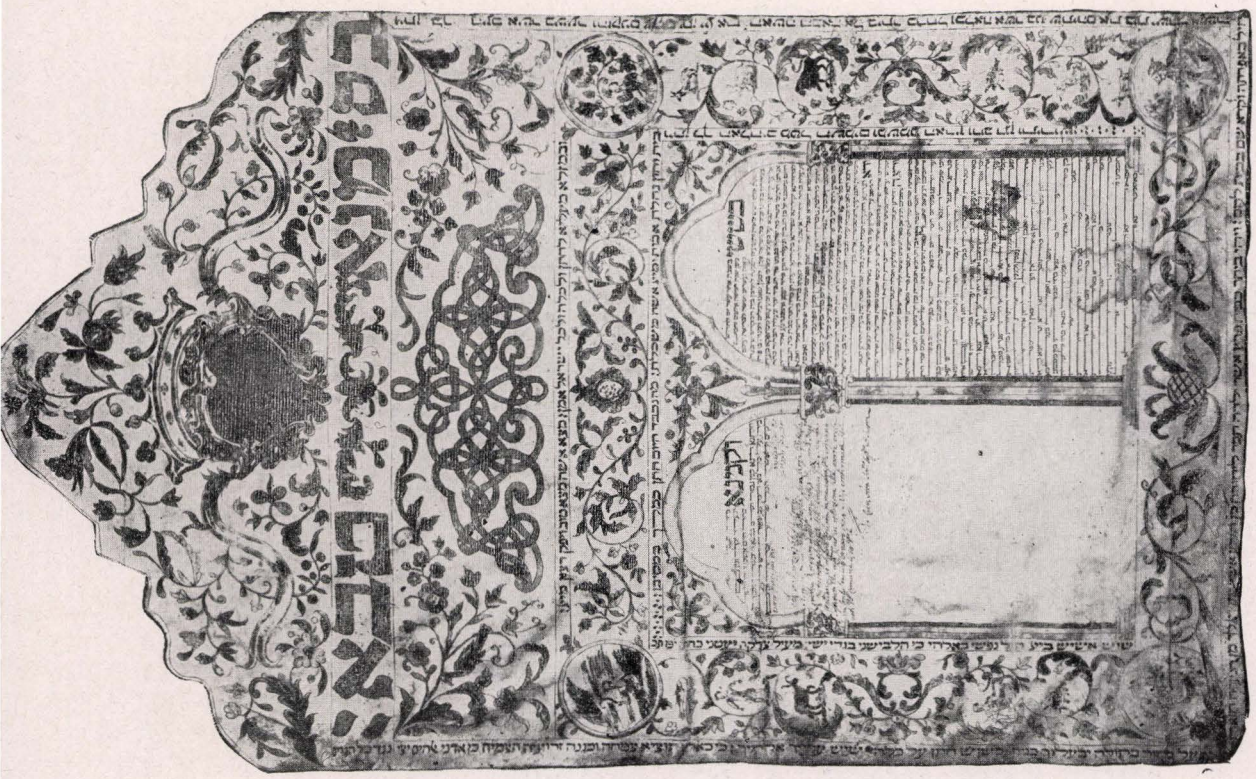
A Dutch Kethubah printed (1693) in Amsterdam, part of the art collection of the Jewish Community of Berlin

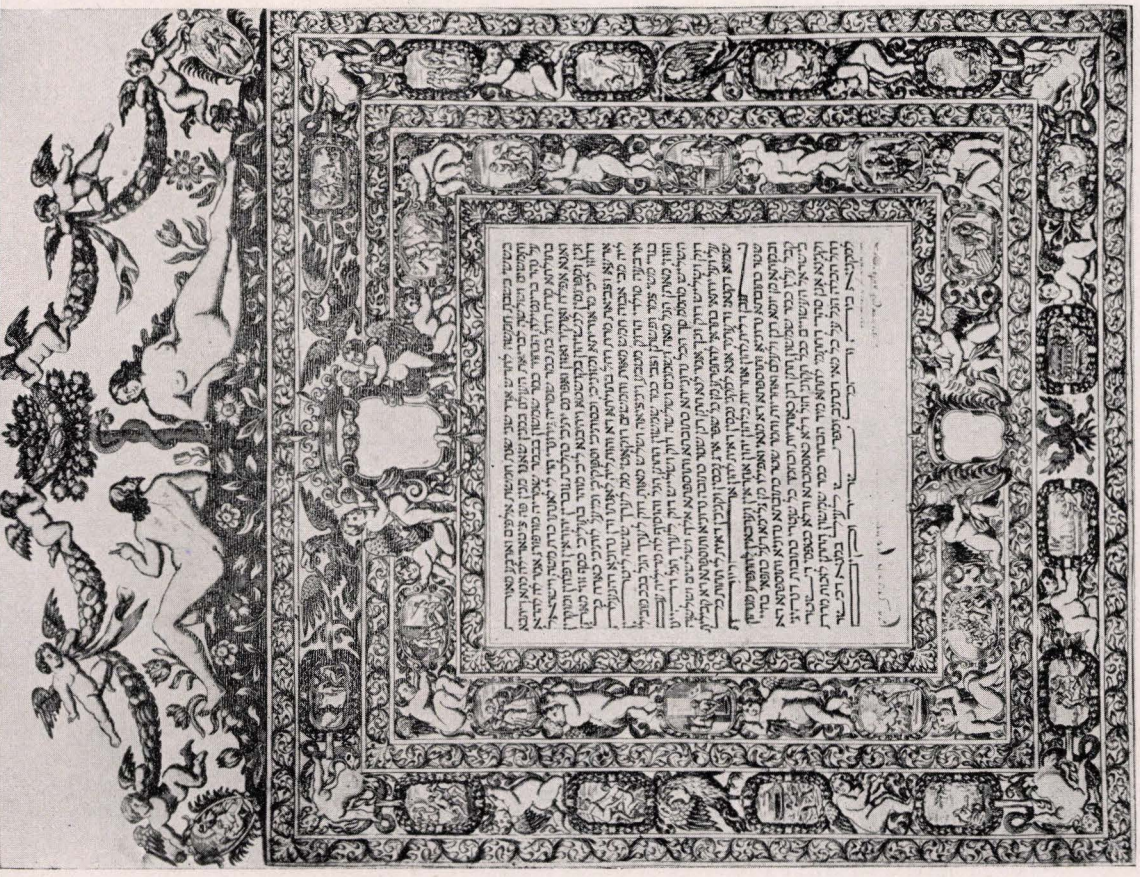
the husband should have personal charge of the amount mentioned in the Kethubah and that he might use it in his business; but that all his property should remain under a general hypothecation in respect to the claims of the wife under the law. Thus it came about that the husband was restrained from easy divorce, because he was bound by these obligations upon his property.

At first it was only the real estate of the husband which could be sold to raise the sum that had to be given to the wife. In later times the Jews seldom held land; so the wife was given the right to seize the personal property of her husband, "even the cloak upon his shoulders" (Tosafoth to *Keth.* 49b; *Eben Haezer* 100:1). Originally the wife had to be satisfied with the property of the least value (*Git.* 5:1). Later on, clauses were especially inserted into the Kethubah, giving her the right to claim even the most valuable real estate for herself. The claims based on the Kethubah have precedence over those of all other creditors. The law which established the general hypothecatory responsibility of all the property of the husband is traced back to Simeon ben Shetah (about 80 B.C.E.; *Keth.* 4:7; *Keth.* 82b).

The sum which was assured to the wife in case of divorce or widowhood amounted to 200 denarii (approximately $30) if she was a virgin when married; if she was a divorcee or a widow, it was half that sum (*Keth.* 1:2). This sum was considered to be the legal one, even if it had not been specified in writing (*Keth.* 4:7). This amount, however, was only the absolute minimum, and was often considerably increased in aristocratic families, especially if they were those of priests (*Keth.* 5:1; *Keth.* 12b). In later times, the value of this specified sum was variously reckoned, even in cities of the same country.

If the husband added supplementary amounts (*tosefeth kethubah*) to the original sum (*'ikkar kethubah*), this clause had the same validity as the rest of





Italian Kethubah (above) from Citadella (17th cent.) in the art collection of the Jewish Community of Berlin; (right) Italian Kethubah from the Jewish Museum in Leningrad



Italian Kethubah from Modena in the Musée de Cluny, Paris

the Kethubah; it was likewise a claim on the husband and it belonged to the wife after the dissolution of the marriage. The customary supplementary amount is one-third of the original sum; on this account, it was simply stated in later times as 100 per cent of the original Kethubah sum. In addition, the husband can obligate himself and his heirs, in the Kethubah, for the administration of the dowry given him, the amount of which is fixed in the Kethubah, and can promise that it will be given back in the case of his death or of a divorce. This portion of the dowry is designated as *nichse tzon barzel* ("property of the iron flock"). Other property of the wife, known as *nichse melug* ("usufruct," "paraphernalia") is not mentioned in the Kethubah; here the husband has only the right of usufruct and assumes no responsibility. The portions and the morning-present are first stated at the same amount, a hundred shekels. Additional amounts were usually agreed upon in contracts concluded at the time of the betrothal; but these were not inserted into the Kethubah, which was read publicly.

The acceptance of various other conditions (*tena'im*) in the Kethubah was already in vogue in ancient times (*Keth.* 9:1), especially the general obligations laid upon the husband in the case of the dissolution of the marriage. Thus the Kethubah often contained a clause obligating the husband to ransom his wife if she has been taken captive. (Priests, who were compelled to divorce a wife who had been taken captive, had a formula of their own, promising to restore the wife to her father's house.) In the post-Talmudic period there was a Kethubah known as the *kethubah benin dichrin* ("Kethubah of male children"). This contained a clause to the effect that if the wife died, and the husband contracted a second marriage, and there were sons from both marriages, the full amount of the sums promised in the Kethubah of the first wife had to be paid immediately to her sons, and only after that was the remaining property divided among all the children.

The claims of the wife which are contained in the Kethubah are completely cancelled if she dies before the husband. In the case of divorce on certain specified grounds, the wife is liable to lose part or all of her Kethubah for her misconduct, according to the judgment of the court and the nature of the offense (*Sotah* 4:5; *Keth.* 7:6; *Kid.* 2:5). If the wife refuses sexual intercourse, she can be threatened with a reduction



Hand painted Austrian Kethubah *(1392) from Krems*

of her claims in the Kethubah, and this threat can be carried out; if the refusal is on the part of the husband, the wife is given an increase in the amount of her Kethubah, calculated on a weekly basis (*Keth.* 5:7; *Eben Haezer* 71:1 et seq.).

According to Jewish law as developed by the rabbis, a marriage that had been performed without drawing up a Kethubah was not properly consummated; however, if such a marriage had taken place, it was valid and the law accorded to the wife all the claims usually contained in the Kethubah (*Keth.* 57a; *B.K.* 89a; *Eben Haezer* 56:1, 3). The Kethubah was put into writing only on the occasion of the actual marriage (Nissuin), when the bridegroom brought the bride to his home. If it had been prepared already on the occasion of the betrothal (Erusin), as was probably the case in the time of the Mishnah (*Keth.* 5:1), and the prospective husband died, the wife could still claim the sum promised her in the Kethubah, even though the marriage had not been consummated.

The Erusin and Nissuin, originally separate ceremonies, were subsequently combined into one Jewish marriage ceremony. The Kethubah, when used in weddings, is read aloud between the blessings for the Erusin and those for the Nissuin. After the reading, the Kethubah was given over to the wife, and its possession by her was considered so important that if it was lost, she could claim a new one, and the Talmudic rabbis forbade the husband to cohabit with his wife as long as she did not have a Kethubah (*Keth.* 57a). In this way the wife was sure of protection in case her husband exercised his right to divorce her. In the 11th cent. a decree of Rabbenu Gershom forbade divorce without the wife's consent. This deprived the Kethubah of much of its remaining importance, but it is still retained by Orthodox and Conservative Jews in its original forms as part of the wedding ceremony. Reform Jews as a rule have dispensed with the Kethubah. In many instances there is a compromise in which the Kethubah is not read as a document, but forms one half of the certificate of marriage, the other being written in English and containing an abridged form of the marriage vows.

The Kethubah is always written in Aramaic, which was the vernacular at the time of the Talmud and used in all business contracts. It is signed by the witnesses, and does not require a signature on the part of the bride and groom, although in many cases the latter adds his signature. The text common in Eastern Europe (according to *Nahlath Shibeah,* no. 12) is:

On the .....th day of the week, on the ..... th of the month .....in the year ..... after the creation of the world, the era according to which we are accustomed to reckon in the city X., N., son of M., spoke to the virgin A., daughter of B., as follows: "Be my wife according to the law of Moses and Israel, and I will work for you, honor you, and maintain you, according to the manner of Jewish men, who work for their wives, honor them, nourish them, and provide for them in truth. I will also give you the morning-gift of your virginity, 200 denarii in silver coins, which belong to you according to the Torah, as well as your food, your clothing, and all your needs, and will live with you in conjugal relations." And the virgin has consented to be his wife.

The dowry that accompanies her from the house of her father, whether it be in silver, gold, ornaments, clothing, household utensils, or bedding, amounts to 100 silver coins. And N., the bridegroom, has consented to add another 100 silver coins, so that the total amounts to 200 silver coins.

And N., the bridegroom, said further: "I will take over the responsibility for this Kethubah, dowry, and additional sum, both for myself and my heirs after me; they shall be paid out of the best and finest of my property, whether real estate or personal property, which I now possess or which I may later acquire. All my property, even the cloak upon my shoulders, shall be security and pledge that your Kethubah, dowry, and additional portion shall be paid to you during my life and after my death, from this day forth to all eternity."

N., the bridegroom has taken over the responsibility for the morning-gift, dowry, and additional sum, in accordance with the strict regulations in the Kethubah and the supplementary documents, as they are customary with the daughters of Israel, and in accordance with the ordinances of our sages, and not as a mere illusory obligation or formula in a document.

All this declaration has been made on the part of the bridegroom N., son of M., in behalf of A., the daughter of B., in reference to all that has been written and declared above, in order to obtain it according to the Law. We (the witnesses) have performed the legal formality of symbolical delivery of the rights from the bridegroom N., son of M., by acting in behalf of the bride A., daughter of B., and using a piece of cloth especially designed for the act of acquisition, in accordance with the Law.

All is valid and established.

Signature: ..... son of....., witness; ..... son of ....., witness.

MARCUS COHN.

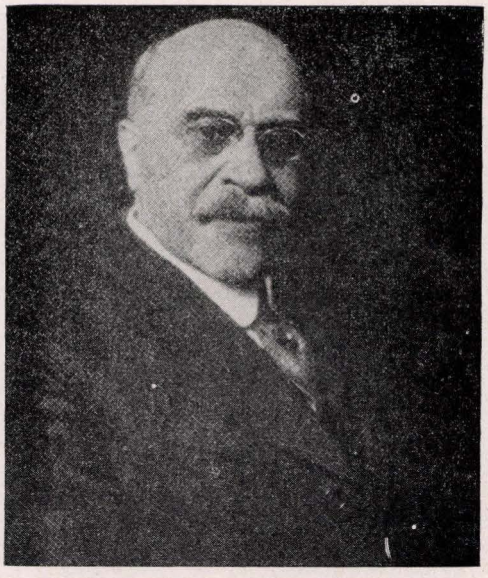
Lit.: Maimonides, *Hilchoth Ishuth* 17 et seq.; *Shulhan Aruch, Eben Haezer* 66 to 118; Mielziner, M., *The Jewish Law of Marriage and Divorce;* Gulak, Asher, *Otzar Shetaroth* (1926) 22 et seq.

During the Middle Ages Kethubahs were usually written on parchment. The oldest preserved Kethubah, from Fostat near Cairo in the 11th cent. (in the Bodleian Library, Oxford, England), already exhibits the portal style of decoration typical of the Kethubah to modern times. The text is surrounded by a frame of decorations which usually contains the twelve signs of the zodiac and sometimes Biblical scenes alluding to marriage or to the names of the bride and groom. Representations of the bridal pair themselves are found in Kethubahs, the earliest known being from a Kethubah dated at 1392 in Krems, and preserved in the National Library at Vienna. Although portraits of the bridal pair on the Kethubah were prohibited in the 16th cent. by Abraham di Boton, the practice was not given up and Kethubahs often contain portraits of the bride and bridegroom, dressed in the fashion of the period.

In the 17th cent. the Kethubahs became very large and those of this period exhibit a rounded cut-out top in the style of baroque gables. These top terminations are similar to the side terminations of the Megillahs. Kethubahs of excellent craftsmanship, written on parchment and exquisitely decorated in the style of the period down to the 1870's, are to be found in many collections in the United States, notably in those at the Jewish Theological Seminary of America in New York city and the Hebrew Union College in Cincinnati. Some Kethubahs were engraved. Most of the specimens preserved are from Italy, Holland and the Sephardic communities in the Orient.

RACHEL BERNSTEIN WISCHNITZER.

Lit.: Kaufmann, D., "Zur Geschichte der Handschriften-Illustration," in Mueller and Schlosser, *Die Haggadah von Sarajewo* (1928); Gaster, M., *The Ketubah* (1923); Wischnitzer-Bernstein, R., *Gestalten und Symbole der jüdischen Kunst* (1935).



Ephraim Keyser

KETHUBIM, *see* HAGIOGRAPHA.

KETHUBOTH ("marriage settlements"), second tractate of the division Nashim in the Mishnah, Tosefta, and both Talmuds. The Mishnah has thirteen chapters, as follows: 1. Wednesday is the wedding day for virgins, Thursday, for widows. Amount of the marriage portion. Credibility of the statement of a woman in reference to the loss of her virginity, the social class of the man with whom she has had sexual intercourse, and the paternity of her child. 2. The marriage ceremonies of a virgin as proof that a woman is entitled to the virgin's larger marriage portion. The statement that one occurrence has been cancelled by another is to be believed, when the only knowledge of the first action comes from the one who tells about the second. Credibility of witnesses who make statements to their mutual advantage. Credibility of adults in reference to what they saw when they were minors. 3. Punishments for the seduction and violation of a virgin. 4. To whom the fine is paid. Cases where there is no fine. Rights of the father; rights and duties of the husband. The sons inherit the marriage portion after the death of their mother. What is due the daughters or the widow after the death of their father or husband.

5. Additions to the amount of the marriage portion. Mutual obligations of husband and wife in material and marital matters. 6. The rights of the husband in what his wife earns or inherits. The reckoning of the duties of the husband, as stated in the Kethubah, in relation to the wife's dowry. The dowry of a daughter. 7. The right to obtain a divorce in case certain vows are made by one's husband or wife. The wife's transgression of the laws of Moses or of Judaism, the presence of bodily defects in either party, and certain vocations of the husband, as grounds for divorce. 8. The amount of the wife's control over property which comes to her before or during marriage; the husband's rights in the property of his wife. In case of the Levirate marriage, the rights of the brother-in-law (Yabam) to the property of his brother's widow (Yebamah).

9. Renunciation by the husband of his claims upon the property of his wife. The rights of the wife to property left behind him by her husband. 10. Legal relations for the family in case there is more than one surviving wife. 11. Claims of the widow on the heirs; her right to sell her marriage portion. Women who have no claim to the marriage portion. 12. The rights of the daughter of a previous marriage. The right of the widow to stay in the house of her husband. In what cases the claim for the marriage portion becomes outlawed by reason of age. 13. Sayings of the judges Admon and Hanan in reference to the imposition of an oath for the wife of a man who has gone beyond the sea, when she seeks support; also for other legal matters. Preference for Palestine and Jerusalem in legal questions on marriage.

The Tosefta has twelve chapters in the ordinary editions, but thirteen in the Munich manuscript. It generally treats the same subjects as the Mishnah, but also adds a rich store of additional information.

The Gemara of the Babylonian Talmud extends over 112 pages; that of the Palestinian Talmud is about half as long. The colorful variety of the first chapter, dealing with so many points, also gives the Gemara occasion to speak of many different Halachic themes; for the same reason, the second chapter of the tractate is often called "the little Talmud." Both Talmuds also contain much Haggadic material. The most noteworthy is the detailed account of the death of Judah Hanasi (*Keth.* 103b; *Yer. Keth.* 12:3). JOHANN KRENGEL.

KETURAH, wife or concubine of Abraham (*Gen.* 25:1, 6) after the death of Sarah. According to the Bible, she bore him six sons, whom he later dismissed with presents, in order not to endanger the inheritance of Isaac. The six sons were Zimran, Jokshan, Medan, Midian, Ishbak and Shuah; Jokshan's sons were Sheba and Dedan. They are the presumptive ancestors of the Midianites, the Sabeans and other Arab tribes. Biblical scholars regard the story of Keturah as a personified classification of Arab peoples, to show their distant kinship to the Israelites. On this basis the name Keturah is interpreted as "incense," or as Arabia, the proverbial land of incense.

KEVURAH, *see* BURIAL AND BURIAL CUSTOMS.

KEVUTZAH, *see* COLONIES, AGRICULTURAL.

KEYSER, EPHRAIM, sculptor, b. Baltimore, 1850; d. Baltimore, 1937. He studied at the Maryland Academy of Art in Baltimore and at the Royal Academy of Fine Arts in Munich. Here he won a silver medal for his bronze, *The Page.* He then studied at the Royal Academy of Fine Arts in Berlin, and for his statue *Psyche,* now in the Cincinnati Art Museum, won the Michael Beer scholarship for study in Rome. From 1880 to 1886 he had a studio in Rome. Keyser returned to the United States in 1887. He lived in New York city until 1893, and then went back to Baltimore. Here he taught modeling at the Maryland Institute School of Art and Design.

Among his works are the statue of Baron de Kalb on the State House grounds at Annapolis, portrait busts of Rabbis David Einhorn and Adolph Guttmacher, and of Cardinal Gibbons, Sidney Lanier, Henry Harland, and Johns Hopkins, the tomb of President Chester A. Arthur in Rural Cemetery, Albany, N. Y.,

a number of memorials on the grounds of the Baltimore Hebrew Cemetery, and a memorial in Annapolis to members of the Bar Association of Maryland who died in the first World War.

KEYSER, ERNEST WISE, sculptor, b. Baltimore, 1875. He was educated at the Maryland Institute of Arts and Sciences (1893), the Art Students League of New York (1894-95), and the Académie Julian in Paris (1895-98).

He exhibited portrait busts in several Parisian salons, but made his reputation as a sculptor of large public memorials. His style was influenced by the many statues in his native Baltimore, "the city of monuments," and he built his figures out of large, simple blocks of stone. He did the Enoch Pratt Memorial at Baltimore, the Barry Memorial at Frederick, Md., and a bronze figure of Sir Galahad for the Harper Memorial in Ottawa, Canada. His outstanding work was a statue of Admiral Schley commissioned by the Maryland government for the State House at Annapolis in 1921.

Keyser was also an architect and served as vice-president of the Architectural League of New York in 1938. In 1923 he was awarded a gold medal by the New York Society of Architects.

KEYSOR, LEONARD, hero of the first World War and one of the five Jews awarded the Victoria Cross, b. London, 1895. He was educated in Ramsgate, England, and moved to Canada in his youth. In 1914 he went to Sydney, Australia, and after living there for three months he volunteered in the first Battalion of the Australian Imperial Force. On August 7, 1915, at Lone Pine, Gallipoli, Keysor hurled back two live bombs which had been thrown into his trench, and maintained his own bombing operations. Though wounded, he remained on duty and saved the trench. The following day he bombed the enemy out of a portion of the trench they had taken. He was again wounded, but refused hospital treatment and remained on duty until the position was saved. In 1942 Keysor was living in London.

KEZAYITH, *see* WEIGHTS AND MEASURES.

KFAR AZAR, KFAR BARUCH, KFAR BILU, Kfar Brandeis, Kfar Felix Warburg, Kfar Gideon, Kfar Giladi-Tel Hai, Kfar Gun, Kfar Ha'choresh, Kfar Ha'maccabi, Kfar Ha'roeh, Kfar Hassidim, Kfar Hess, Kfar Hittim, Kfar Malal, Kfar Marmorek, Kfar Menahem, Kfar Pines, Kfar Saba, Kfar Shmarya, Kfar Sirkin, Kfar Szold, Kfar Tavor, Kfar Vitkin, Kfar Yabetz, Kfar Yehezkel, Kfar Yehoshua, Kfar Yehud, Kfar Yeladim, *see* COLONIES, AGRICULTURAL.

KHAIBAR, an oasis on the road which leads from Mecca and Medina to Palestine and Syria, about ninety miles north of Medina. In ancient times the place had a large Jewish population, which is occasionally mentioned in connection with Mohammed's campaigns of conquest. In the course of his wars against the Jews the Banu Nadir tribe fled to Khaibar in 625. Mohammed made war on Khaibar in the seventh year of the Hegira (628 C.E.); the city was taken after a glorious defense, probably by betrayal. The Jews were allowed to stay in the city, but, like the inhabitants of the Jewish settlements of the vicinity, had to pay heavy contributions to the Mussulmen. About the year 640 they were expelled from Khaibar and the outlying country. In the 12th cent. the traveler Benjamin of Tudela again found a considerable Jewish settlement at Khaibar. In the 18th cent. travelers met only Jewish nomads there. These were perhaps identical with the so-called Jewish tribe of Khaibar, about which new information was brought in 1926. According to this report, this tribe numbers 60,000 members and has a treaty with the Wahhabi which calls for mutual aid in time of war. The members of the tribe earn their livelihood by cattle-raising, are warlike, and are represented at the court of Ibn Saud by a number of high dignitaries. As regards religion, they adhere to the traditions of Judaism; they celebrate the Sabbath as a strict day of rest, observe Yom Kippur, and practise circumcision. The tribe owns an ancient scroll of the Law. Whether there is a connection between this tribe of Khaibar and the tribe of Habor often mentioned by David Reubeni (16th cent.) in his diary has not yet been established by scientific investigation.

See also ARABIA.

Lit.: Biberfeld, *Der Reisebericht des David Reubeni* (1892); *Encyclopedia of Islam,* vol. 2, part 2 (1925) 869-70; Leszynsky, R., *Die Juden in Arabien zur Zeit Mohammeds* (1910); Braslavsky, J., in *Mizrah Umaarab* (1929), No. 12; idem, "The Jewish Community of Khaibar," *Zion,* vol. 1, No. 2 (Jan., 1936) 148-84.

KHARASCH, MORRIS SELIG, chemist, b. Kremenitz, Ukraine, 1895. He was educated at the University of Chicago and received his Ph.D. degree there in 1919. While studying for his doctorate he was assistant lecturer (1916-17), and chemist for the Sprague Memorial Institute (1917-18). Then he became a national research fellow in organic chemistry for three years.

In 1924 he became professor of organic chemistry at the Maryland State University. In 1930 he was appointed Eisendrath professor of organic chemistry at the University of Chicago.

Kharasch made numerous contributions to the advancement of knowledge in several chemical fields. During the first World War he served with the Gas and Flame Division of the United States Army, specially investigating the properties of poison gases. Because of his skill in this important branch of warfare, he was appointed by the Secretary of War as a consultant to the Chemical Warfare Service in 1926. He received patents for a number of pharmaceutical inventions and the treatment of fungus diseases of small grains. He did original work on the effect of peroxide in organic reactions and succeeded in isolating the active principle of ergot.

KHARIK, IZI, Yiddish poet, b. Zembin, White Russia, 1898. As the child of an impoverished shoemaker, Kharik supplemented the family income by working in a bakery. Later he became by turns teacher, club leader, union leader, and librarian. In 1922 the People's Educational Committee of White Russia sent him to Moscow to resume his studies. He returned to White Russia in 1926.

Kharik's most famous poem, "Minsker Blottes" (The Mires of Minsk), was included in his first volume of

poetry, *Af der Erd* (Moscow, 1926). Two years later he published *Mit Leib un Lebn* (With Body and Soul). These two books contain masterful descriptions of small-town Jewish life under the influence of the October revolution. His third volume, *Keilechdike Vochn* (Rounded Weeks; 1932), further depicts the upbuilding of Soviet White Russia.

Kharik's verse is sometimes narrative, sometimes descriptive, but mostly lyrical. He depicts the modes and manners of life among workers in a style that is clear, concise and definite. Yet his realism is lyrical in cadence and in quality. His poems have been translated into many of the languages spoken in the Soviet Union, and much has been written about him as perhaps the foremost Yiddish poet in Soviet Russia. He was virtually the first Yiddish poet produced by the Russian revolution and, unlike his older colleagues, he was never confronted by the painful problem of changing one's poetic style and credences. He was recognized as the true protagonist of Jewish proletarian poetry, and, as such, enjoyed many privileges. He was appointed a member of the central executive committee of the White Russian Socialist Soviet Republic. Shortly after the nation-wide celebrations commemorating the fifteenth anniversary of the Revolution, celebrations in which he undoubtedly participated, Kharik was arrested. He disappeared completely from the literary scene by 1942.

Lit.: Meisil, N., *Noente un Veite,* vol. 2 (1926) 252-59; Orshansky, B., *Die Yiddishe Literatur in Veisrusland noch der Revolutzie* (1931) 115-34; Rappaport, I., *Tzvishin ya un nein* (1937) 176-201; Dobrushin, I., *In Iberboi* (1932) 13-38.

KHARKOV, fourth largest city of the Soviet Union, one of the country's most important industrial and railway centers, capital of the Ukrainian Republic during the years 1919 to 1934. At the end of the 18th cent., the mid-winter fair held in the city began to attract Jewish merchants from the western provinces and from Poland. They were allowed to trade without hindrance. Some of these moved on after the fair was over, others settled permanently in Kharkov. Their role in the commercial growth of the city grew steadily.

The community lay outside the Pale of Settlement, and from 1821 on attempts were made to forbid Jews not only to reside in the city, but even to come there for temporary stay. These measures had a harmful effect on the fair, and at the intercession of the governor of the Kharkov province, in 1832, Jews were permitted to carry on wholesale commerce in all commodities except those destined for export. In 1858 merchants of the first two classes (guilds) were allowed to trade in such goods as well. In 1863 Count Sivers, governor of Kharkov, favored a number of measures tending to facilitate the Jews' access to the city, with a view to stimulating "commercial and industrial activity and maintaining the economic welfare of a considerable mass of the population" (*Memorandum on the Jewish Question*).

The number of Jewish residents in Kharkov in 1867 was 129, including sixty-eight soldiers; during the fair as many as 3,000 congregated in the city. About this time a synagogue was established there. According to the census (1897), 11,013 Jews were living in the city, the total population of which was then 170,000; only fifty-six persons of the Jewish faith were counted in the entire Kharkov district, outside the city limits. On the eve of the revolution in 1917, the Jewish community boasted several charitable and educational institutions. Professor Leonard Hirschman (1839-1921) of the University of Kharkov, an eminent physician and humanitarian of Jewish birth, enjoyed the reputation of being the foremost Ukrainian oculist.

The civil war which followed the overthrow of the old regime hit the Jewish population hard. With the close of hostilities the number of Jews in the city increased rapidly, and Kharkov became the largest Jewish center in eastern Ukraine. The growth of the Jewish population may be seen from the following table.

Year	Number of Jews	Per Cent of Total Population
1923	59,881	
1926	81,138	19.5
1933	115,811	17.7 (the total population was then about 654,000)

According to the census of 1939, the population of the city reached the figure of 833,432, and its Jewish population increased in proportion, amounting to 150,000 in that year.

The Germans claimed the capture of Kharkov on October 24, 1941. The Soviets did not acknowledge evacuation until October 30th. In November, 1941, Count Helldorf, chief organizer of the November, 1938, pogrom against the Jews in Berlin and other German cities, was appointed Nazi commissar for Kharkov.

The occupational distribution of the Jews was, according to the census of 1926, as follows: workmen, 16.3%; skilled employees, 43.8%; artisans, 10.7%; merchants, 5.8%; liberal professions, 4%; unemployed, 12.4%; miscellaneous, 7%. From 1925 to 1937 a Yiddish newspaper, *Shtern,* was published in the city. It was the organ of the central executive committee of the Communist Party of Ukraine and of the Ukrainian Council of Trade Unions. AVRAHM YARMOLINSKY.

Lit.: *Yevreiskaya Entziklopediya,* vol. 15 (1915); *Encyclopaedia Judaica,* vol. 5 (1930), cols. 318-19.

KHAZARS, a medieval people, probably related to the Volga Bulgars, whose ruling class adopted Judaism during the 8th cent. The Khazars seem to have emerged during the 6th cent. from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627.

Occupying the region between the Don and the Volga and the shores of the Black, Caspian and Azov Seas, the Khazars appear first as the powerful ally of the Byzantines in their wars against the Sassanian Persians. During their subsequent history the Khazars were constantly embroiled in wars or involved in alliances with the Arabs, Russians and Byzantines (as well as with a host of lesser peoples, a number of whom they kept in subjection) with whom they also traded. Even after their defeats by the Arabs (about 725), their realm stretched far to the northwest, including Kiev during the 9th cent.; on the one hand



A Khazar priest

and eastward almost to Derbend. The position of this kingdom in international affairs is indicated by the marriage of a Khazar princess to Emperor Constantine V; their son reigned over Byzantium as Leo IV, called the Khazar (775-80). In 799, when a Moslem ruler failed to accept the matrimonial alliance offered him, the Khazars raided his territory.

After they had withdrawn from the slopes of the Caucasus under Arab pressure during the early 8th cent., the Khazar capital was established at Itil on the lower Volga. Most Jewish historians date the conversion of the Khazar king to Judaism during the first half of this century, but the chronology is uncertain. According to Masudi, who wrote in 943 to 944, the conversion took place some time between 786 and 809, and this seems to be the latest period in which the event may be dated. The presence of Jewish traders, through whom the Khazars became acquainted with Judaism, in the cities of the Transcaucasus and the Crimea even before the 8th cent. is well attested. Refugees from the persecution of the Byzantine emperor Leo III (decreed in 721 to 722) may have joined other Jews living under the Khazars. A number of Hebrew sources, of the 10th cent. and later, narrate the events leading up to the conversion and subsequent matters in a rather romantic spirit. Considerable debate has been devoted to the problematic authenticity of these documents and of the details contained in them. A brief summary of these medieval stories follows:

According to the epistle attributed to Joseph, king of the Khazars (10th cent.), one of his ancestors, Bulan, developed a distaste for heathenism. Excited by a dream which promised him victory, he called upon the representatives of Judaism, Christianity and Mohammedanism to expound their doctrines before him. This discussion convinced him that the Jewish faith was the most preferable, and he decided to embrace it. Thereupon he and about 4,000 Khazars were circumcised; it was only by degrees that the Jewish teachings gained a foothold among the population.

According to another version, discovered by Solomon Schechter, the Jews who had sought refuge from persecution in the land of the Khazars had intermarried extensively with the indigenous peoples. The latter in those days always acclaimed the bravest of their generals as king. It happened that a Jew once distinguished himself in battle and was raised to the throne; prompted by the urgings of his wife and father-in-law, he prepared to make public his adherence to the Jewish faith. Thereupon the priests attempted to convert the Khazars to Christianity and the Moslems to Islam. It was at this point that the famous disputation between the adherents of the three religions is said to have taken place. The Jews supported their arguments by exhibiting a scroll (Torah) which had been hidden in a cave, and won the day.

The influence of Judaism, it is related, was felt even beyond the borders of the Khazar realm; Jewish missionaries sought converts in the district of Semender and among the Alans. Nevertheless, Christian and Moslem influence increased, and the Jewish faith among the Khazars was in jeopardy. At this point, according to the legend, a savior of the kingdom and of Judaism arose in the person of the ruler, Khakan Obadiah. He built new synagogues and schools, summoned Jewish scholars, established the study of the Bible and the Talmud and reintroduced the traditional form of worship. Under this ruler and his successors, all of whom were Jews, the Jewish religion is said to have exercised a great influence upon the population, although the Jews were greatly outnumbered by the pagan masses by Moslem and Christian inhabitants of the cities.

Arabic sources (particularly Ibn Fadlan) state that in addition to the khakan, the viceroy, the princes of Samandar in Daghistan and other high officials adhered to the Jewish religion. The religious policy of the Khazar state was, however, a model of tolerance. No discrimination was exercised against any of the religions which prevailed in the kingdom.



A Khazar Shammes



A Khazar woman

The report of the marvelous conversion spread throughout the Jewish world, and Hasdai ibn Shaprut, the eminent Jewish statesman of Cordova in the 10th cent., felt impelled to communicate with the Khazar ruler. He probably thought of the Khazars as belonging to the lost ten tribes, and may have attached some messianic significance to the phenomenon. Having learned of the Khazars from the Byzantine envoys to Cordova, Hasdai addressed a letter to Khakan Joseph, paying respectful homage to him and making detailed inquiries as to the people and their country. This letter was at first despatched by Hasdai in the care of Isaac ben Nathan, who was detained at Constantinople for six months by the Byzantine authorities. This state preferred not to facilitate any contact between the Khazars and Europe, so that Isaac was finally sent back to Spain on the pretext that the roads were unsafe and the journey by sea too perilous. Eventually another messenger, named Isaac ben Eleazar, succeeded in delivering the letter by way of Hungary and Russia with the help of the Jews living there, and presented it to the Khakan Joseph. The jealous attitude of the Byzantines was undoubtedly due to the importance of the trade with the Khazars, who supplied them with furs, hides, fish, honey, wax and slaves. The role of the Jewish traders in this traffic is indicated by Arabic writers, who designated the commercial centers at Samkarsh (Bosporus) and Taman as Jewish cities.

In the Hebrew reply attributed to Khakan Joseph there are given explicit answers to all of Hasdai's questions as to the origin, country and population of the Khazars. In later years the Khazar Jews seem to have maintained some contact with the centers in Mesopotamia, and they were visited by Pethahiah of Regensburg about 1175. Among the later writers in Spain mention of this remote group is found in Judah al-Barceloni (late 11th cent.) and in the historical work of Abraham ibn Daud, while the more famous Judah Halevi utilized the romantic story as the plot of his philosophic dialogue known by the Hebrew title *Kuzari*. In 1577 Isaac Akrish published Hasdai's letter together with the reply, thereby initiating the scholarly investigation of this subject.

When Hasdai's message reached Khakan Joseph (about 950), the beginning of the political decline of the Khazar state was imminent. With the expansion of Kievan Russia in alliance with Byzantium the Khazar power was doomed. During the first half of the 9th cent., Emperor Theophilus had responded to the Khazar ruler's request for aid in building the fortress of Sarkel at the mouth of the Don; later, relations with the Byzantines may have been strained by the persecution of the Jews under Basil I (decreed in 873 to 874) and Romanus I (about 930). If the Khazars had retaliated, their action would have been parallel to the drastic step taken in this period under similar circumstances; in 922 to 923, upon receiving a report that a synagogue had been destroyed in a Moslem country, the Khazar ruler demolished the minaret of a mosque in Itil and executed its muezzin. In the contemporary report believed to have been sent to the emperor by the Byzantine toparch of Gothia, a complaint is brought against the attacks of the "barbarians," evidently the Khazars. According to certain scholars, the contents of this Greek report parallel the events recorded in the Hebrew document discovered by Schechter. In a recent study Maximilian Landau offers the hypothesis that the latter was written by a Khazar Jew in Constantinople in Hasdai's time, and also claims that the famous treaty of 944 between the Byzantines and Russians marked the beginning of their organized cooperation against the Khazars.

The first severe blow fell about 965, when Archduke Sviatoslav, of Russia, devastated the Khazar territory, including the capital at Itil. A combined Russian-Byzantine attack is recorded in 1016, but seven years later the Khazars are found fighting with the Russian governor of Taman (Crimea) against Yaroslav of Kiev. The Khazars continued to take part in these military struggles, as is noted in the Russian *Primary Chronicle* for the years 1079 and 1083. Thereafter the fortunes of the waning Khazar power are quite obscure, and most scholars have assumed that they had lost their independence completely by this period. It is not improbable, however, that the Khazar state survived to share with the Volga Bulgars the struggles against the Mongol hordes in 1229 and in 1236 to 1237. The region continued to be termed "Gazaria" (Italian g = kh) among the Italians, whose merchants operated there until the 15th cent. Descendants of the Khazar Jews are believed to have migrated to Kiev and other parts of Russia.

The relations between the Khazars and the Magyars may be briefly noted. Russian chronicles refer to the Khazars as "white Ugrians" and to the Magyars as "black Ugrians." Toward the end of the 9th cent., the Magyars inhabited the province of Levedia, north of the Black Sea and the Sea of Azov, as allies of the Khazars, who viewed them as a subject people. One of the Magyar tribe leaders married a Khazar noblewoman. When driven west from Levedia by the Petchenegs, the Magyars were advised by the Khazar khakan to unite their tribes under the leadership of

one prince in order to fight more successfully, and they elected Árpád as their prince, elevating him on a shield in the Khazar fashion. When, under Árpád's leadership, the Magyars wandered further west toward what was to become Hungary, they were joined by the Kavars, a Khazar tribe which had revolted against its own people and had been defeated. According to other sources, seven more Khazar tribes joined the Magyars in their expedition to Pannonia, the present Hungary. The Khazar warriors took part in the conquest of the country. Their presence in Hungary can be traced in names of families and of places. Thus in Transylvania, close to the mountain passes over which the conquerors had entered the country, there are two villages called *Kozárvár* (Khazar castle) and *Kozárd*. Other villages in Hungary are called Kozár and Kozári. Under the Árpád kings (10th to 14th cent.) there was a family called Kozárvári which was probably of Khazar origin. This western branch of the Khazars accepted Christianity along with the Magyars. There is no proof for the hypothesis that some of Árpád's Magyars imitated the Khazars in accepting the Jewish faith. JOSHUA STARR.

Lit.: Comprehensive bibliography edited by Yarmolinsky, A., "The Khazars: A Bibliography," *Bulletin of the New York Public Library*, Sept., 1938; reprinted separately with revisions and additions (1939); Barthold, V. V., in *Encyclopedia of Islam*, vol. 1, pp. 786-91; vol. 2, pp. 935-37; Dubnow, S. M., *History of the Jews in Russia and Poland*, vol. 1 (1916) 19-29; Adler, Elkan N., *Jewish Travellers* (1930) 3, 22-36, 65-67, 83; Starr, Joshua, *The Jews in the Byzantine Empire, 641-1204* (1939) 93, 151-55; Vasiliev, A., *The Goths in the Crimea* (1936) 102-3, 119-31; Landau, Maximilian, *Beiträge zum Chazarenproblem* (1938); Poliak, A. N., "Adoption of Judaism by the Khazars" (Hebrew), *Zion*, vol. 6 (1941) 106-12 (to be continued); Kratchkovsky, I. U., *Puteshestvie Ibn-Fadlana na Volgu* (1939); Bury, J. B., *History of the Later Roman Empire*, vol. 2 (1889) 237-38, 357-61; *idem*, *History of the Eastern Roman Empire* (1912), chap. 13; Macartney, C. A., *The Magyars in the Ninth Century* (1936) 86-134, 197-209, 219-21, 229-33; Frazer, J. G., *Garnered Sheaves* (1931), chap. 10.

KHERSON, city in Russia, near the mouth of the Dnieper. It was, in Czarist times, capital of the Russian government district. With the establishment of the Soviet Republics, it became the capital of the Republic of Kherson. In 1941 the population of the city was approximately 97,000, of whom about 20 per cent was Jewish.

Kherson is situated in what was the ancient Greek colony of Chersonesos. Jews made their way to this region, as to all settlements on the Black Sea, in the Roman period. During the Khazar rule of the city in the 6th cent., the later conquest by the Byzantines and its recapture by the Khazars in the 10th cent., the Jews were dominant under the Khazars and persecuted under the Christians. They were evidently banished during the 11th cent.

The modern city of Kherson was established by Prince Grigory Potemkin in 1778. Jewish settlements in the region had been founded in 1769, following an ukase which admitted Jews to this territory. In 1781 there was already a semblance of Jewish communal organization, with a governing body elected by the small community, which seems to have numbered a little more than 200 at the turn of the 19th cent. At about this time several agricultural colonies were established by Jews in the neighborhood of Kherson. By 1847 there were 3,832 Jews in Kherson and its environs. The expanding timber trade of the city engaged many Jews, others were in various branches of retail merchandising, some were clerks. A Talmud Torah was opened in 1860, when there were already eight synagogues in the community. Later, non-Hebrew subjects and industrial instruction were added to the Talmud Torah curriculum. A Jewish hospital was supported by the community, whose relations at this time with the non-Jews were excellent.

By 1897 there were almost 18,000 Jews in Kherson, supporting two large synagogues, ten smaller houses of prayer, a hospital, two Talmud Torahs, a trade school for women, five private Jewish schools for boys and two for girls.

During the 1905 pogroms in Russia, the Jews of Kherson were severely affected. The civil wars following the Bolshevik revolution of 1917 brought more pogroms to the region, and the population was further decimated by the famine after 1920. With the stabilization of the Soviet government, the Jewish population became largely incorporated in the productive occupations. About half of the Jews in the Kherson region (1941) were engaged in agriculture; two-thirds of the rest were craftsmen, industrial workers and employees. Except for a small percentage engaged in the free professions, most of the others, particularly of the older generation, remained declassed and unemployed. The Jewish Colonization Association and the Agro-Joint maintained local headquarters in Kherson for their school and colonization activities, until the Soviet government took the work over (1931).

KHLOPLIANKIN, IVAN IVANOVICH, Soviet government official, b. Russia, 1890. He entered the revolutionary movement in 1912, working with the Moscow trade unions. In March, 1917, Khlopliankin joined the Bolshevik party, and thereafter was engaged mostly in the supply of provisions. He was a member of the Moscow division of provisions and of the collegium of the Ukrainian commissariat of provisions. Beginning with 1923, when he was made a member of the central executive committee of the Communist party, Khlopliankin also occupied other important government posts. In 1933 he was appointed to the collegium of the commissariat of transportation, and in 1942 still held this position.

KI LO NAEH ("For to Him it is fitting"), opening words of an alphabetically arranged poem, one of the concluding hymns in the Passover Haggadah; its refrain begins *lecha ulecha* ("to Thee and to Thee"), and is derived from *Ps.* 74:16. In contrast to the "Addir Hu," this song has no generally known melody to which it is sung. As in the case of the Zemiroth, various popular modes are used for it. Baer has noted down one in minor and one in major. The latter is also found for two voices in Schönfeld-Posen (*Rezitationen und Gesänge zum Überschreitungsfest*). Birnbaum (*Jüdischer Kantor,* 1883) tells of a Haggadah published in Königsberg in 1644, and which originally belonged to Frederick II, but was later placed in the National Library in Königsberg. In this the songs are found with Hebrew words and music.

KIAMIL PASHA, Turkish statesman, b. Nikosia, Cyprus, 1832; d. Nikosia, 1915. He was the son of Saliph Agha, an artillery officer in the Ottoman government; although born a Jew, he was converted to Mohammedanism in his early youth. After a period spent in a military academy in Alexandria, he entered the service of the Egyptian government in 1849, holding various offices, including that of mayor of the city of Touzla in 1859. Later he joined the Turkish government, holding the important political posts of governor of Beirut (1866), governor of Aleppo (1867), and governor of Jerusalem (1874). He was successively also minister of the interior, of education, and of justice from 1876 to 1885. Abdul Hamid appointed him grand vizier of Turkey in 1885. He retained this post until 1891; he again became grand vizier in 1895, but after a short term was dismissed by Abdul Hamid because of his reform activities. He then was appointed governor of Smyrna, where he remained until 1907.

After the outbreak of the Young Turk revolution in 1908, Kiamil Pasha joined the cabinet of Kutchuk Said Pasha, and was appointed grand vizier for the third time. Since his anti-revolutionary views did not coincide with the plans of the new government, he resigned his post in 1909. During the Balkan War (1912) he again became grand vizier, but was forced to resign a year later, returning to Cyprus. In recognition of his services to the Turkish government, numerous decorations were bestowed upon him.

In his memoirs he concealed his Jewish origin, but was popularly referred to as Jahudi Kiamil (the Jew Kiamil). Many of his decrees and measures indicate his friendliness to the Jews. He published a book on Turkish history.

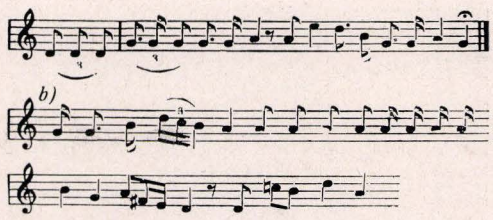
KIBBUTZ, *see* VOWELS, HEBREW.

KIBBUTZ HANOAR HA'ZIONI HAKLALI B., *see* COLONIES, AGRICULTURAL.

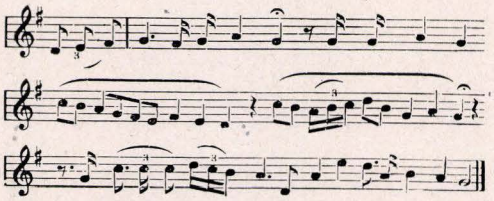
KIBBUZ (Kevutzah), *see* COLONIES, AGRICULTURAL (under PALESTINE).

KIBRE ABOTH, *see* GRAVES, VISITING OF.

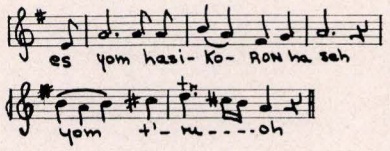
KIDDUSH ("sanctification"), the consecration of the Sabbath or of a festival by means of a cup of wine; the Kiddush is recited also at the close of the Evening Service (Maarib) in the synagogue on the Sabbath and festivals, except on the two evenings of Passover. Originally the Kiddush was a household celebration of the religious societies of Palestine, the members of which gathered together on Friday evenings before the coming of darkness for a common meal; this meal they interrupted with the Kiddush at the beginning of the Sabbath. Thus the Kiddush has kept its place at the family table up to the present day. Only later was it transferred to the synagogue, i.e. in Babylonia, where wine was not at the disposal of everyone, due to the fact that wine-growing was not practised so extensively here. Here also the synagogue was considered at first only an extended family table; however, it was at the same time a shelter for travelers and wayfarers, who also received their meals there. When, at a later period, the synagogue came to be used exclusively for the divine services, the Kiddush was nevertheless retained at the end of the liturgy, and is recited in many Reform temples and in all Conservative and Orthodox synagogues as part of the Friday evening service. The Kiddush consists of two parts, a benediction over wine or bread, and a hymnal prayer for the day in question. There are a number of beautiful specimens of Kiddush cups which are used especially for the ceremony.



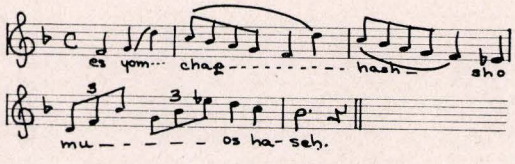
Kiddush for the Sabbath



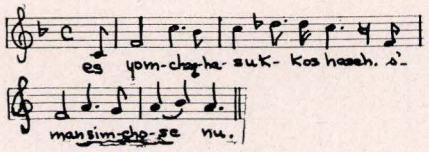
Kiddush for holidays



Kiddush for the New Year, by Lewandowski



Kiddush for Pentecost



Kiddush for Succoth

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 111-12; *Jewish Encyclopedia,* vol. 7, pp. 483-84; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 124, 174, 230, 243, cxxxix-cxli, clxix-clxx, cxciv; Dembitz, L. N., *Jewish Services* (1898) 80, 306, 348-55; Idelsohn, A. Z., *Jewish Liturgy* (1932) 132-33.

The musical rendition of the Kiddush belongs to the unrhythmical (recitative) song of the synagogue, based upon the "Adonai Melech" (mode) or scale which has its parallel in the Gregorian chant (Idelsohn, A. Z., *Jewish Music,* 76). To provide the proper "atmosphere" for each special occasion, representative motives and phrases are employed in the Kiddush. This musical variant distinguishes the Sabbath from the holidays.

Similarly, these motives are introduced for the Three



Kiddush. From a sketch by Josef Israels

Festivals, i.e. Passover, Pentecost (Shabuoth) and Tabernacles (Sukkoth). The "Addir Hu" motive appears in the Kiddush chant and again in the concluding benediction of "Sheheheyanu" (Blessed art Thou . . . Who hast kept us alive, etc.) (Lewandowski, *Todah W'Simrah,* p. 19; Schorr, Baruch, *Neginoth*). Schorr employs the "motive" of the "Ovos" in the "Amidah" (Eighteen Benedictions) for the New Year. For the practice in non-European communities, see Idelsohn, A. Z., *Thesaurus of Hebrew Oriental Melodies.* JACOB SINGER.

KIDDUSH HASHEM AND HILLUL HASHEM (Sanctification of the Name and Desecration of the Name), the obverse and reverse of a concept which has figured in Judaism as one of the most powerful motivations toward the good life and one of the most powerful deterrents from wickedness. That concept is that a virtuous deed, in public or in private, hallows the name of God, while a wicked or despicable or unworthy deed, in public or in private, profanes that name. The notion that the actions of men can affect the sanctity of God's name is a bold notion, but Jewish thought tempers its boldness by telling us that God does not need our acts of sanctification—He is holy whether we hallow Him or not (*Sifra Kedoshim,* par. 2, on *Lev.* 19:2). What is sought is that the Jew's actions should be such that because of them the name of God will be beloved among men. If we sanctify *ourselves,* the rabbis say, God imputes it to us as though we had sanctified Him. The contexts in which these phrases are used indicate that "name" is often synonymous with "reputation." However, in the thought of Biblical writers who first put the idea into words, "name" is "essence" and thus the name of a thing is often equivalent to the thing itself.

The Bible first presents the idea that God himself will sanctify His own name through His mighty acts (*Ezek.* 20:9-12, 41; 36:22-23; 38:16, 23; 39:7-8; *Isa.* 48:9; cf. *Sifre Haazinu,* par. 306; edit. Friedmann, 132b). The injunction to men that they sanctify God and His holy name (*Isa.* 8:13; *Num.* 20:12; *Isa.* 29:23) finds full flower in the command, "Ye shall be holy; for I the Lord your God am holy" (*Lev.* 19:2), or, more explicitly, "And ye shall not profane My holy name; but I will be hallowed among the children of Israel" (*Lev.* 22:32). This hallowing of God's name is to be accomplished through the righteous actions of His children (*Isa.* 5:16). By performing abominable actions—such as sexual immorality or child sacrifice—men profane the Divine name (*Amos* 2:7; *Lev.* 20:2-3).

The rabbis, too, tell us that Israel, by his conduct, can either glorify the name of God or profane it (*Mechilta Shiratha* 3; edit. Lauterbach, vol. 2, pp. 28-29). But it is not only public conduct that has this effect. The name of God may be profaned also in private (*Aboth* 4:5; cf. *Hag.* 16a), just as it may be sanctified in private (*Sotah* 10b). If, however, a choice must be made, the rabbis unhesitatingly say that it would be better to sin in private than to profane the name of God through public misconduct (*Kid.* 40a). Even idolatry is less heinous than profaning the name of God in public (*Sanh.* 107a).

Thus the term Hillul Hashem is especially applied to any action that tends to discredit the name of the God of Israel among non-Jews. The Jew must be aware of his responsibility at all times to guard not only his own reputation but that of his people and his God. Inaccurate or careless teaching (*Aboth* 1:11), studying God's law without practising it (*Menorath Hamaor,* Perek Talmud Torah, edit. Enelow, vol. 3, p. 357), misconduct in the synagogue (*Sittenbuch,* 91ab, edit. Isny, cited by Perles, Beiträge, p. 175), as well as deception and theft (*B.K.* 113a), are some of the ways in which the name of God is profaned. And the intensification of Hillul Hashem makes deception and theft graver when practised against a non-Jew than when practised against a Jew (*Tos. B.K.* 10:15; *Seder Eliyahu Rabbah* 26; edit. Friedmann, p. 140). Conversely, good deeds assume added merit when they are performed toward non-Jews. Thus Sarah is told to hallow God's name by nursing the children of her heathen neighbors (*Pesikta* 22:10; edit. Buber, 146b; cf. *Midrash Lekah Tob, Bereshith,* 21:7; edit. Buber, 47b).

No offense is graver than profaning the name of God, according to many of the rabbis (*Yer. Ned.* iii, 38b). Indeed, it makes no difference whether the offense is committed intentionally or unwittingly (*Aboth* 4:5; *Kid.* 40a), and even repentance for such a sin is most difficult (*Yoma* 86a). The pious Jew is bidden to sacrifice his very life rather than profane God's holy name in public (*Sifra Emor,* par. 138; *Shulhan Aruch, Yoreh Deah* 157), and the phrase Kiddush Hashem has for this reason popularly come to mean "martyrdom." Abraham is pictured as being willing to hallow God's name by giving up his life (*Midrash Tanhuma, Lech Lecha,* par. 2), and the sons of Levi were found faithful for the same reason (*Midrash Num.* 1:10). Innumerable martyrs in Jewish history are described as having given up their lives for the sake of the sanctification of God's name (*Pes.* 53b; *Sanh.* 93a; *Sotah* 10b; *Midrash Psalms* to *Ps.* 16:4). The willingness to die rather than profane God's name was so widespread in

the time of the Hadrianic persecution that it imperiled Jewish survival. A council of rabbis meeting at Lydda then decided that there are but three sins which require the pious Jew to suffer death rather than commit them, namely: idolatry, incest and murder. But when transgression is demanded in public as a token of apostasy, death is preferable to the violation of even the lightest commandment—such death being regarded as a Kiddush Hashem, while violation of Divine law under those circumstances would be the worst sort of Hillul Hashem (*Sanh.* 74ab; cf. Maimonides, *Mishneh Torah, Hilchoth Yesode Hatorah,* chap. 5).

The idea of the sanctification of God's name holds a prominent place in Jewish liturgy. It is enshrined in the third benediction of the Eighteen Benedictions. In the Kaddish it is linked with Israel's Messianic hope and the coming of God's kingdom. The highest aspiration taught by Judaism is the sanctification of the name of God through the sanctification of human life and the building of God's kingdom on earth.

See also: HOLINESS; KINGDOM OF HEAVEN.

ARTHUR J. LELYVELD.

Lit.: Lazarus, Moritz, *The Ethics of Judaism,* trans. Henrietta Szold, vol. 2 (1901) 13 et seq.; Kohler, Kaufmann, *Jewish Theology* (1928) 348 et seq.; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 2 (1932) 100 et seq.; Cohon, Samuel S., *Theology Lectures,* vol. 3 (in manuscript).

KIDDUSHIN ("weddings"), last tractate of the third division, Nashim, in the Mishnah, Tosefta, and Palestinian Talmud; in the Babylonian Talmud it is third in order. It contains four chapters. The principal topic of discussion is the law of marriages. The contents are as follows:

1. The modes of taking a wife and in what manner a wife becomes independent. This leads to a discussion of the laws about acquisition of various forms of property, such as slaves, personal property and real estate, a contrast between the duties of men and women as to the fulfillment of the commands of the Torah, a distinction between the commandments that are valid only for Palestine and those that hold everywhere, and a reference to the reward for fulfilling the commandments. 2. Marriage by proxy; reasons for declaring a marriage invalid. 3. Further regulations on marriage by proxy. Conditional marriages; marriage of minor daughters; disputed marriages. The status of children in case father and mother are of different ranks; illegitimacy of children. 4. The classes into which the people are divided, and which of them can intermarry. Credibility of reports of marriages contracted in foreign countries. Rules of morality, especially between the sexes; preferred and disapproved occupations. The tractate closes with the saying that Abraham obeyed all the commandments before they were revealed; this is inferred from *Gen.* 26:5.

The Tosefta, which has five chapters, has the same ending. The Babylonian Gemara amounts to eighty-two pages; that of the Palestinian Talmud is half as long. The most interesting Haggadic passage is that which discusses the mutual duties of parents and children (*Yer. Kid.* 1:7; *Kid.* 29a-33a).

KIDDUSHIN, Hebrew term for marriage, *see* BETROTHAL; MARRIAGE; WEDDING AND WEDDING CUSTOMS.

KIDNAPPING, *see* ABDUCTION; ROBBERY.

KIDRON, the valley east of Jerusalem which separates the city from the Mount of Olives. In the valley there are several old tombs (the tomb of James—really the burial-place of the family of Boethus, the so-called tomb of Absalom, and the tomb of Zechariah, both of which really belong to the last two centuries of the Second Temple), as well as many new Jewish graves.

KIELCE, town in Poland, about one hundred miles due south of Warsaw; in 1939 it had about 50,000 inhabitants, including between 15,000 and 20,000 Jews. The Jewish settlement in Kielce is comparatively recent, since the city barred the Jews from residence, and they settled instead in such nearby communities as Chenciny, important as a center of silver mining. In 1852 the Jewish community was only 101 in a total population of 3,500; after that it rose rapidly to 15,000 in a total population of 41,000. After Poland became independent in 1919, Kielce was the scene of many anti-Jewish riots and political trials. After the German occupation of most of Poland in 1939, Kielce was chosen as a place where the Jews of the surrounding districts were forced to settle, and so the number of Jews there has grown considerably. In September and October, 1941, the Nazis occupying Kielce completed the transfer of all the Jews in the city to the ghetto just completed there. All stores owned by Jews in Kielce were closed, and transferred to the ghetto.

KIEV, capital of the Ukrainian Soviet Republic (since 1934). It has been conjectured that the city was founded by the Khazars not later than the 8th cent. C.E.; about the year 860 it was still paying them tribute. It was an important trading center even before becoming, in the 10th cent., the capital of a large, recently Christianized state which was a loose federation of East Slav tribes. Among the merchants who came there on business from the East there must have been the Khazar Jews, repeatedly referred to in the Russian chronicles. Some of them may have lived in the Khazar quarter, which was first mentioned in 945. According to a well-known legend, Kiev was the scene of a test of faiths, which was conducted in 986 by Prince Vladimir and in which the cause of Judaism was bespoken by a group of Khazars.

Jewish merchants from such Western European centers as Mayence, Regensburg and Prague passed through Kiev on their way to Eastern markets. The existence of a Jewish community in the city in the 11th cent. is well authenticated. The Jewish quarter was located in the western section, near the Jewish Gate (later known as the Lwów Gate), first mentioned in a chronicle in 1124.

The group was not discriminated against, but because some members of it acted as tax-collectors, they rendered themselves unpopular with the masses. Furthermore, the clergy, imbued with Byzantine intolerance, preached hatred of the Jews as enemies of God. And so when during an interregnum, caused by the death (1113) of Grand Duke Svyatopolk II, a revolt broke out in the city, the mob looted not only the homes of certain nobles but the ghetto as well. The community weathered the storm and, after the early Crusades, was increased by immigrants from the West. The Jews of



A shoemakers' class in the city of Kiev started under the auspices of ORT

the city seem to have spoken the local Slav vernacular. Greater prosperity made possible the encouragement of learning. A certain Rabbi Moses of Kiev who flourished in the middle of the 12th cent. had studied in northern France and corresponded with Samuel ben Ali, the Gaon of Baghdad, on behalf of his Western colleagues.

The 13th cent. ushered in a period of decline for the city, and in 1240 it barely escaped complete destruction at the hands of the Tatars. The Jewish community was uprooted, its surviving members finding refuge in towns situated further west. When Tatar rule was succeeded by Lithuanian in the second half of the 14th cent., Kiev recovered some of its former importance and the Jews, encouraged by the tolerant policy of Grand Duke Vitovt and Casimir IV, reappeared there in considerable numbers. They maintained active business relations with Kaffa, a Crimean seaport which the Genoese had developed into an international trading center. Individual Jews accumulated enough capital to act as tax-farmers for the local princes.

The community soon became noted for its wealth and scholarship. Indeed, a Hebrew adage of the time ran: "Out of Kiev cometh learning." In the middle of the 15th cent. the city had a Karaite as well as a Rabbinite community. The latter was headed by Rabbi Jacob of Russia, father of Rabbi Moses, later called Hagoleh (1448-1529), who in time also led the congregation. Rabbi Moses enjoyed the distinction of having been the first Hebrew author in Russia. He attracted a group of scholars, who are believed to have been to some degree responsible for the Judaizing heresy which arose in Novgorod and Moscow among the Greek Orthodox clergy and nobility. The community also had its apostates, one of whom was eventually canonized by the Church.

Calamity marked the close of the 15th cent. In 1482 the Crimean Tatars attacked the city and took many prisoners of war, including Jews. In 1495 Grand Duke Alexander of Lithuania, with a stroke of the pen, expelled all the Jews from his realm, of which Kiev was a part. Thereupon the members of both communities emigrated to the Crimea, and although eight years later the grand duke reversed his policy, they were slow to take advantage of the opportunity to return. Gradually, however, they began to filter back, and to play an increasingly important part in the city's commercial life. As a result, in the second half of the 16th cent., the native merchants repeatedly complained to the king (after 1569 the city was under Polish rule), urging him to place restrictions upon their Jewish competitors. In response to these pleas, in 1619 a decree was issued closing Kiev to the Jews. They were allowed to visit the city on business for not more than one day at a time, and they were compelled to put up at a designated municipal inn. This severe measure was not strictly carried out, however, and indeed, when in 1648 the Cossack rebels attacked the city, there were Jews there owning land, houses and shops. Six years later Kiev came under the rule of Czar Alexis. He confirmed the decree of 1619, and this time it was rigidly observed.

The Jews did not return to Kiev until 1794, when it came within the Pale of Settlement. Four years later they were granted a plot for a cemetery. But it had scarcely begun to be tenanted when the municipality commenced to agitate for their expulsion. The St. Petersburg authorities, however, refused the request, arguing that the Hebrew artisans and traders were indispensable. In 1827 this decision was reversed by Nicholas I, who again closed Kiev to the Jews. They were permitted to visit the city only on market days. With the opening of the regime of Alexander II, these regulations were liberalized: certain privileged classes were allowed permanent residence, others were allowed temporary residence in a ghetto which existed until 1917.

The new rule was applied with laxity by a corrupt administration, and there were many deportations in the 1890's. Nevertheless, the Jewish population increased rapidly. In 1897 it amounted to 32,000; in 1910 it was 50,000. The city was the scene of a pogrom in 1881, and again in 1905. The Beilis ritual murder trial was held there in 1913.

During the civil war the Jewish group suffered severely. At the same time the population was greatly swelled by refugees from smaller cities and towns exposed to the attacks of the several contending armies and guerrilla bands. In 1926 it numbered 140,000, or 27 per cent of the entire population. According to the census of 1939, this was 846,000, of whom 175,000 were Jews. The Jewish contingent, prior to the Nazi invasion (1941), numbered about 150,000.

According to the *Krakiwski Wisti,* a pro-Nazi Ukrainian newspaper published in Cracow, all Jews were "expelled from Kiev on September 29, 1941." Describing the expulsion, the *Krakiwski Wisti* stated that soon after the occupation of the city, all Jews, including men, women and children of all ages, were taken from their homes and driven into barbed-wire enclosures located at the outskirts of Kiev. From there they were driven on foot to an undisclosed destination.

In October, 1941, the Nazi authorities issued anti-Jewish decrees, including compulsory wearing of a blue and white six-pointed star (Magen David) by Jews six years of age and over, and the prohibition against Jews' appearing on the streets between 5 P.M. and 7 A.M. Following the Nazi occupation, 52,000 Kiev Jews were murdered by Nazi officials and troops; many others were blown to pieces by Nazi mines planted in cemeteries, or killed by machine guns, on the ground that they were "Soviet spies and guerrilla soldiers." In November, 1941, many Jewish children were killed by their mothers, who, together with large numbers of elderly Jewish men, then committed suicide.

AVRAHM YARMOLINSKY.

Lit.: Brutzkus, Julius, "Der Handel der westeuropäischen Juden mit dem alten Kiew," *Zeitschrift für die*

Geschichte der Juden in Deutschland (1931); *Encyclopaedia Judaica,* vol. 9 (1932), cols. 1221-23; *Yevreiskaya Entziklopedia,* vol. 9; Lestschinsky, Jacob, "Die Entwicklung der jüdischen Bevölkerung in Kiew von 1897-1923," *Blätter für Demographie, Statistik und Wirtschaftskunde der Juden,* No. 5; *Pravda,* June 2, 1939; Jewish Telegraphic Agency dispatch, Oct. 21, 1941.

KILAYIM ("diverse seeds"), fourth tractate of the first division, Zeraim, in the Mishnah and the Tosefta. The tractate deals with the mingling of things (plants, animals, clothing) belonging to one genus but of different species, forbidden in *Lev.* 19:19 and *Deut.* 22:9-11. The Mishnah contains nine chapters: 1. Which species of plants, and which of animals are to be regarded as of "diverse kinds" to one another. 2. What is to be done when two distinct seeds have already been mingled, or when one desires to sow a second species in a field which has already been sown with another species; the distance to be observed between the different beds if different seeds are sown in one and the same field. 3. The required distances between beds of cabbage, onions, gourds, and other plants. 4 to 7. About vineyards, arbors of grape vines, and the vines themselves. 8. Difference in prohibition in respect to the different kinds of Kilayim. Kilayim of cattle (yoking together diverse kinds), bastards, and a number of other (mostly wild) animals. 9. Kilayim of clothing; concerning clothes-dealers, tailors and imported ready-made clothing.

The Tosefta is divided into five chapters. There is no Babylonian Talmud to this tractate. The commentaries of Samson of Sens and Asher ben Jehiel utilize the explanations given in the Jerusalem Talmud, which are very explicit regarding the plants and animals mentioned in the Mishnah. One of the interesting comments found in the Jerusalem Talmud is that the verse *Lev.* 19:19, "Ye shall keep My statutes," refers to the natural laws of God. Kilayim is forbidden because mingling things different by nature is a transgression of the law of nature. Also of interest is the report about the death of Judah Hanasi (9:4; 32ab). This tractate is of great value for the study of ancient agriculture, viticulture and costume.

Lit.: Strack, H. L., *Introduction to the Talmud,* 31; Danby, Herbert, *The Mishnah* (1933) 28-39.

KILAYIM, *see* MIXTURES, PROHIBITED.

KILLIRI, *see* KALIR, ELEAZAR.

KIMBERLEY, a city in the Union of South Africa, south of Johannesburg. It is in the center of the diamond fields, and is associated with the careers of Cecil Rhodes, de Beers, Barney Barnato, the Joels and other pioneers in the diamond industry. The first synagogue in Kimberley was built in 1873. In 1942 there were one large synagogue, several small congregations, and several communal organizations. The Jewish population was a little more than 1,000, out of a total of about 40,000 inhabitants.

KIMHI, DAVID (known under the abbreviation ReDaK, from Rabbi David Kimhi), grammarian, exegete and polemicist, youngest son of Joseph, b. Narbonne, France, about 1160; d. Narbonne, 1235. Because of the early death of his father, David was reared and taught by his elder brother Moses. He was a precocious child, and was able to teach the Talmud when he was still young. His field, however, soon became that of the grammar of the Hebrew language, and his most important contribution to this is the *Michlol* (Completeness; first published at Constantinople, 1532-34), which may be characterized as an encyclopedia of Hebrew grammar.

The *Michlol* consists of two parts. The first, which is also known as *Michlol,* is an exposition of Hebrew grammar. Although in this Kimhi borrowed heavily from his predecessors Hayyuj, Ibn Janah and his father, he nevertheless displays clarity of mind and a genius for classification. The second part, called *Sefer Hashorashim* (Book of Roots), a dictionary of the Bible, is a more original work. Here Kimhi makes use of parallels from later Hebrew, Arabic and Aramaic sources. This grammar had great influence over many Christian Hebraists, such as Sanctus Pagninus, Johann Reuchlin, Sebastian Münster and Eduard König. Kimhi's grammatical views were opposed, however, by Joseph Caspi and Profiat Duran, while his biting criticism of the Christological interpretation of certain passages in the Hebrew Bible incurred the displeasure of the Christian world. His polemic against Christianity was known separately as *Teshuboth Lanotzerim* (Refutation of the Christians), and it was later used extensively by Jews in disputations with Christians. Another work of Kimhi, *Et Hasofer* (Pen of the Scribe), deals with the writing of Torah scrolls, Masoretic notes, accents and punctuation.

Kimhi also wrote commentaries on the Prophets, *Psalms* and *Chronicles* and on the Pentateuch, although of the last of these only the section on *Genesis* is extant. Commentaries on *Proverbs* and *Ruth* are also ascribed to him. His commentaries are characterized by interpretations based on reason and grammatical rules and by his frequent allusions to the Aramaic versions (Targum). He evinces his independent spirit by stating that at the advent of the Messiah the Halachic discussions of the Talmud would lose their significance. His commentaries were highly valued by both Jews and Christians; they were translated into Latin by the latter, and profoundly affected later Bible translations, such as the King James Version. He regarded many of the Biblical miracles as merely visions. Besides these he wrote two shorter works, *Biur Shemoth Hanebuah* (Explanation of the Names for Prophecy) and *Biur Sheloshah Asar Ikkarim* (Explanation of the Thirteen Doctrines).

Kimhi favored limiting the study of philosophy to those whose minds were able to comprehend its teachings without losing their faith. In the controversy between the Maimunists and anti-Maimunists, he took the side of the former. WALTER DUCAT.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 393-94, 530-31, 544, 622; vol. 4 (1927) 476; Finkelstein, L., *Commentary of David Kimhi on Isaiah* (1926); Cohen, Harry, *Commentary of David Kimhi on Hosea* (1929); Kimhi's commentary on *Ps.* 42 to 72, Sidney I. Elster edit., in *Hebrew Union College Annual,* vol. 10 (1935) 309-443 (also reprinted separately); Kimhi's commentary on *Nahum,* Walter Windfuhr edit. (1927); Italian trans. of Kimhi's commentary on *Psalms,* by G. Calò, in *Miscellanea di studi ebraici in memoria di H. P. Chajes* (1930); *Kimhi's Hebrew Grammar (Mikhlol),* systematically presented and critically annotated by William Chomsky, part 1 (1933); Wilde, W. J. de, *Messianische Opvattingen der Middeleevwsche Exegeten Rasji, Aben Ezra en Kimhi* (1929).

KIMHI, DOB, Hebrew writer, b. Jaslo, Galicia, 1889. His original family name was Mehler. In 1908 he emigrated to Palestine, where he taught at the Lämel School in Jerusalem, and after 1930 at the Gymnasium. He wrote articles, short stories and novels which gave him the reputation of being a sharp observer and a keen thinker. He is at his best in short sketches, excels in depicting nature and the psychology of his characters, and has a rich, clear-cut diction. His published books include: *Al Belimah; Maabaroth* (Warsaw, 1923); *Sefer Hakilyonoth* (Jerusalem, 1926); *Emesh* (Tel-Aviv, 1927). He translated into Hebrew the works of Ibsen, Bjornson, Schnitzler, Bojer and Arnold Zweig.

KIMHI, JOSEPH (called also Maestro Petit), grammarian and writer, b. in southern Spain, about 1105; d. about 1170. He was the father of Moses and David Kimhi, and one of the first to introduce the study of Hebrew grammar and Judeo-Arabic culture into Christian Europe. The persecutions of the Jews of Spain under the Almohades compelled Kimhi to flee to Narbonne, France, where he lived as a teacher, and in great poverty. Among his pupils were his son Moses, Solomon ben Isaac Nesiah, Joseph ibn Zabara and Menahem ben Simeon of Posquières. He was a friend and admirer of Abraham ibn Ezra, by whom he was to some extent influenced.

Kimhi's writings are in the fields of Hebrew grammar, Biblical exegesis, translation and apologetics. His chief grammatical works are *Sefer Zikkaron* (Book of Remembrance; edit. Bacher, Berlin, 1888) and *Sefer Hagalui* (Open Book; edit. Matthews, Berlin, 1887). The latter was written in part as a refutation of the decisions of Rabbenu Tam and a defense of the views of Menahem ben Saruk. Kimhi presented a system of noun forms and was the first to divide the vowels into groups of five long and five short vowels, as well as the scholarly treatment of the language of the prayers and of Talmudic literature. Many of his observations were original, and were incorporated into later Hebrew grammars.

Kimhi wrote commentaries on most of the books of the Bible, but these have been preserved only in fragments. Like Ibn Ezra, he is concerned chiefly with the explicit meaning of words and the elucidation of grammatical forms. He wrote considerable liturgical poetry, and many of his poems were accepted into the Sephardic ritual. He translated from Arabic into Hebrew the *Hoboth Halebaboth* of Bahya ibn Pakuda, as well as Ibn Gabirol's *Mibhar Hapeninim* under the title *Shekel Hakodesh* (published with English translation, introduction and notes by Hermann Gollancz, Oxford, 1919).

Kimhi was also the author of a spirited polemic against Christianity, *Sefer Haberith,* written in the form of a dialogue between a believing Jew and a heretic. He defends Jewish beliefs against Christian arguments, and defends the moral and ethical character of the Jews of his time. The work furnishes much interesting information on the conditions of the time. It has been preserved in part in the collection *Milhemeth Hobah* (Constantinople, 1710).

Lit.: Hirschfeld, *Literary History of Hebrew Grammarians,* 28; Marx, A., in *Hebrew Union College Annual,* vol. 4 (1927) 443-48.

KIMHI, MOSES (called ReMaK, an abbreviation formed from the initials of Rabbi Moses Kimhi), grammarian, exegete and liturgical poet of the 12th cent.; d., probably Narbonne, France, about 1190. He was the son of Joseph Kimhi, and the elder brother and teacher of David Kimhi. He wrote a textbook of Hebrew grammar under the title *Mahalach Shebile Hadaath* (Way of the Paths of Knowledge; the initials form the Hebrew word *Mosheh,* "Moses"). Although its material is principally derived from the grammar of Joseph Kimhi and is strongly influenced by Ibn Ezra, it has some important innovations, such as the arrangement of the various conjugations (*binyanim*) of the verb, and the use of the verb *pakad* as a paradigm, which were followed by very many later Hebrew grammars. Kimhi's book, the first short treatment of Hebrew grammar, was still in use by Jews and non-Jews in the first half of the 16th cent. Elijah Levita wrote a commentary on it, and Sebastian Münster translated it into Latin under the title *Liber viarum linguae sanctae* (Paris, 1520).

Kimhi also wrote *Sechel Tob* and *Tahbosheth* on Hebrew grammar, commentaries on *Ezra, Nehemiah, Proverbs* and *Job,* and a number of liturgical poems, four of which are known. An ethical writing, *Taanug Nefesh,* is ascribed to him.

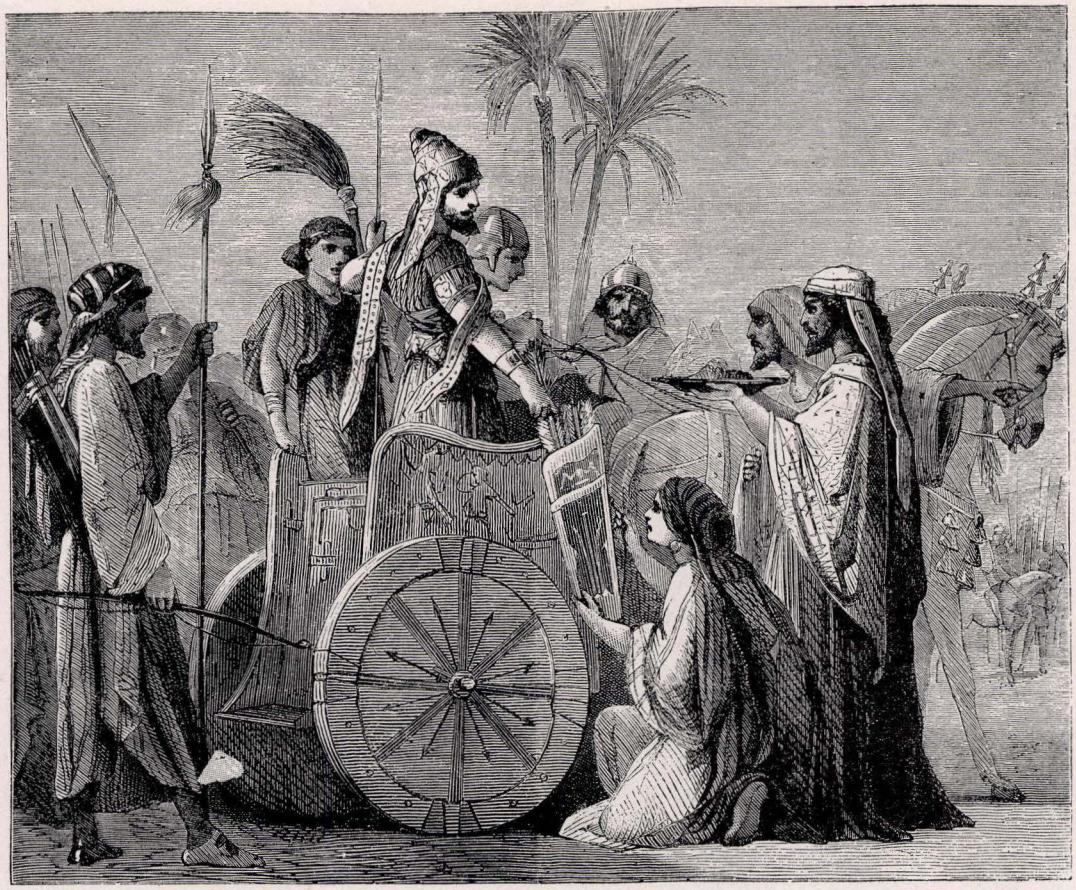
KIN'AH, *see* JEALOUSY.

KINAH, *see* LAMENTATIONS.

KINDERGARTENS, JEWISH, *see* SOCIAL SERVICE.

KING and KINGDOM. It was only as the result of a long and gradual process that the organization of Israel by tribes was replaced by a uniform state headed by a king and organized as a kingdom. There had been abortive efforts to create a kingdom in the period of the judges (see *Judges* 8 and 9); but it was the necessity caused by the Philistine menace that first welded the people of Israel together, and that set up as king Saul, the successful leader in this struggle. At first he was supported only by his own tribe Benjamin and some friendly heads of other tribes; and a monarchy over the entire people was established only by David and Solomon, who acquired such power that they were able to name their successors. As a matter of fact, the Davidic dynasty lasted through the entire period of the kings, although only in Judah; the other part of Israel, swayed by old tribal prejudices, had set up kings of its own and formed a separate kingdom. In this kingdom there were frequent military conspiracies to seize the throne (*I Kings* 15:27; 16:8-10; *II Kings* 9 and other passages). The Israelite kings were never granted absolute power; only in Judah did the *beth David* ("house of David"), i.e. the royal family as a whole, play a certain role. The princes (*sarim*), nobles, and elders, as well as the priests and the prophets, had a great influence on the course of events. When a king died, the queen-mother had a certain amount of power in her hands, because her position as mother of the king was important.

The personal qualities expected of the king were unusual stature and beautiful appearance; the wisdom of Solomon receives its due meed of praise, and the ideal of the Messianic king (*Isa.* 11:2) especially de-



A king of Bible times going off to war in his chariot amidst the homage of the populace. From Fuerst's "Pracht-Bibel"

sires the quality of valor. The one made the king competent to pronounce judgment, the other, to lead in battle, both necessary activities of the king. The king did not undertake the actual functions of government. The royal officials, the grand vizier (called "the one set over the house"), the recorder, the chancellor, the chief generals, and others, were rather the assistants of the king than the governors of the country. In the time of Solomon there were twelve district governors, who provided for the needs of the court. This laid heavy burdens upon the country, and these were considerably increased when the kings, like Solomon, indulged in splendor and built luxurious palaces. The chief tax-collector, who was in charge of such affairs, was by no means a popular person. The personal service of the king included cup-bearers, keepers of the wardrobe, doorkeepers, charioteers, lifeguards, and all sorts of servants (*sarisim*), including the eunuchs, who guarded the harem.

The insignia of the king were the throne, the crown, the royal bracelet and the sceptre. The description of the ways of the king in *I Sam.* 8:11-17 condemns kingship; the law in *Deut.* 17:14-20 is milder in its judgments, but is based on the idea of the future ideal king of the house of David.

The Mishnah and the Talmud contain a number of regulations as to the rights and duties of the king (see Maimonides, *Hilchoth Melachim*). The numerous expressions about the kingdom and the empire found in the Midrash generally refer to the Roman emperor and his court (see Ziegler, I., *Die Königgleichnisse des Midrasch,* 1903; the chapter "Kaiserverehrung und Kaiserrecht" in Krauss, S., *Griechen und Römer,* in *Monumenta Talmudica,* vol. 5, pp. 90, 114 et seq.). A different form of conception is that of the "kingdom of God," which occurs frequently in Jewish literature as *malchuth shamayim* or *malchuth shaddai;* in the sermons of Jesus this conception became a definite view of life.

SAMUEL KRAUSS.

"King" is also a frequent designation of God, both in the national sense of the King of Jacob or Israel (*Isa.* 41:21; 44:6), "our King" (*Isa.* 33:22) and "your King" (*Isa.* 43:15), and in the universal sense as the King of the nations and of the world (*Ps.* 99:4; 145:1), "the great King" (*Mal.* 1:14; *Ps.* 48:3), "the King of glory" (*Ps.* 24:7-10), or references to God as reigning (*Ex.* 15:18; *Ps.* 96:10). Since the king of Babylon was called "king of kings," God is called "King of the kings of kings," i.e. ruler over all supreme kings, in the Alenu prayer. The universal character of the Jewish belief in God is emphasized in almost every benediction through the juxtaposition "our (Israel's) God, King of the world."

God is called king as

a) the One who requires, directs, punishes and destroys; He is given obedience and reverence (*Jer.* 10:7; *Ps.* 99:1); cf. the expression, "to take upon one's self the yoke of the kingdom of heaven."



An Assyrian king, showing his royal robe and insignia of office

b) the Helper who guides and grants salvation to His subjects (*Isa.* 33:22; 43:15; *Ps.* 5:3; 44:5; 97:1), to Whom one comes with petitions and thanks.

c) the exalted, all-powerful Orderer of nature (*Ps.* 93:1; 97:1) to Whom only a pious and adoring praise is to be brought (Adon Olam).

d) the only God, Who will be recognized, especially in the time of the Messiah (*Ob.* 21; *Zech.* 14:9), as the absolute Ruler, since He will bring about the triumph of justice (*Ps.* 96:10) and thus found the kingdom of heaven.

The special season when God is celebrated as King in the prayers, in all these meanings, is the Ten Penitential days (the period between Rosh Hashanah and Yom Kippur, inclusive), during which changes and insertions are made in the Tefillah, as well as the benediction Malchuyoth of the Musaf (Additional Service) for Rosh Hashanah, the use of Hamelech in the beginning of the morning prayer and numerous Piyutim.

HUGO FUCHS.

KINGDOM OF HEAVEN. 1. The Term. *Malchuth shamayim,* or Kingdom of Heaven (Aramaic, *malchutha dishemaya,* and Greek, *basileia ton ouranon*), is one of the master words of Jewish theology. The word "Heaven" in this combination is a substitute for God (*Dan.* 4:23) and is a metonymy for God of Heaven, expressing the widely current idea of heaven as the seat of the highest Divinity. It refers not to the transcendent character of God's kingdom but to the sovereignty of the transcendent God (Dalman, Gustaf, *The Words of Jesus,* p. 93). It appears in the saying of the pre-Maccabean teacher, Antigonus of Socho (*Aboth* 1:3), in the Sadducean *I Maccabees* (3:50 and frequently), and in *Luke* (15:21). Its use in rabbinic literature is familiar from such expressions as "fear of Heaven," "name of Heaven," and "for the sake of Heaven." The combination *malchuth shamayim,* as in *Ber.* 2:2, 5, corresponds to *malchuth 'adonai* in *I Chron.* 28:5 and *mamlecheth 'adonai* in *II Chron.* 13:8 and *hamamlachah* in *I Chron.* 29:11, and to the liturgical *malchuth shaddai* (in the Alenu). *Malchutha dirakia* in *Ber.* 58a refers to divine as distinguished from human kingship.

2. Divine Kingship in the Bible. While the expression Kingdom of Heaven is rabbinical, the conception is basic to Biblical thought as well. Kingship as an attribute of deity is found in the literature of Egypt, Babylonia, South Arabia, and other countries, and was applied early by Israel to God. His acclamation as the nation's King dates from Sinai (*Deut.* 33:5; cf. *Ex.* 19:6). The covenant formed at Sinai signified that the wandering tribes accepted Him as their Sovereign. According to *Judges* 8:22-23, Gideon rejected the offer of the grateful people to become their ruler on the ground that God's kingship leaves no room for human kings. This, too, is given as the reason for Samuel's opposition to the establishment of a monarchy (*I Sam.* 8:7; 10:19; 12:12, 17, 19). The succession of leadership in such a theocracy depends upon the presence of the divine spirit as an act of grace rather than upon heredity (cf. *Num.* 27:15-23).

God singled out individuals as occasion demanded and bestowed His spirit upon them and directed them to discharge a specific task on behalf of the people. The king, on the other hand, setting up a permanent rule, with a dynastic succession, presented an antithesis to the theocratic ideal (see Buber, Martin, *Königtum Gottes,* chap. 8). Hosea reverted to this early ideal in his denunciation of the corrupt kings of northern Israel (*Hosea* 8:4; 13:10-11). The religious leaders who reconciled themselves to the monarchy continued to regard God as their real sovereign (*I Sam.* 12:14). Kings ruled as His "anointed" (*mashiah*=Messiah), i.e. as His representatives and servants. He gives them dominion and establishes their thrones (*II Sam.* 7:12-16; 23:1-7; 22:51; *Ps.* 144:10). In turn He demands of them, as of the people, exclusive worship and absolute obedience.

The reign of God, which was limited at first to Israel (cf. *Micah* 2:13; *Jer.* 8:19; *Zeph.* 3:15), expanded with the growth of the monarchy and under the influence of the great empires of the Nile and Euphrates valleys, and particularly of the dominions of Persia and of Alexander of Macedon, and assumed universal proportions. The God of Israel came to be recognized as

the only God, the Creator of the universe and the Ruler of all mankind (*Jer.* 10:7, 10; *Ps.* 47:8; cf. *Amos* 1 and 2). The substitute pronunciation *'Adonai* for Yahveh expresses the idea of His universal Lordship or Kingship. While Zion continued to figure as the seat of His rule, His dominion was recognized as world wide. However, inasmuch as the families of the earth still do not know Him, their acknowledgment of Him became a future hope. The Psalmist calls jubilantly: "Say among the nations: 'The Lord reigneth'" (*Ps.* 96:10; *I Chron.* 16:31; cf. *Isa.* 42:10-12; *Ps.* 47:9). This is ground for hope for Israel and for dread for the unregenerated nations (*Ps.* 97:1; 149:2; 99:1). "He will judge the world with righteousness, and the peoples with equity" (*Ps.* 98:9).

3. Prophetic Ideas of God's Kingship. Like a human, so the Divine King was conceived as Lawgiver, Judge and Deliverer (*Isa.* 33:22). This could be interpreted in two ways. In the minds of the people, God's kingship signified that He would war against His enemies, who are also their enemies. Furthermore, a day is set for their punishment and for the inauguration of unbroken prosperity for Israel. The great prophets, however, gave a radically different turn to the idea. Just because God had shown special concern for Israel, they said, He will make greater demands upon Israel. The day of God will be a day of judgment of His own people, to punish them for their iniquities (*Amos* 3:2; 5:18). Without referring to a particular day, Hosea, too, dwells upon the retribution that will overtake Israel. God, indeed, will reign over His people, but it will be a regenerated people, devoted to him (*Hosea* 1:4; 10:13-15; 13 and 14). Isaiah, while including the chief nations within his range of vision, is concerned primarily with the judgment of his own people and the survival of a faithful remnant (*Isa.* 1; 2:12 et seq.; 3:13 et seq.; 6:9 et seq.; 8:16-18; 10:20-23; cf. *Micah* 3:12). Zephaniah sees judgment impending over all the nations, including Judah. God's day is at hand; the slaughter is about to begin (*Zeph.* 1:2-3, 7, 14-18; 2:11). Jeremiah's thought on the subject approximates Isaiah's. God's day is directed against Judah and the other nations. However, there is hope for his people. A repentant community, under a "righteous Branch of David," shall be restored to its own land (*Jer.* 1:11-16; 37:6-10; 25:15 et seq.; 3:14, 19-25; 31:33; 23:5-6). On the other hand, Habakkuk and Nahum go back to the older conception of Divine judgment of Israel's enemies. *Isa.* 34 similarly awaits the day of vengeance and indignation against all the nations, and of fury against all their hosts. Obadiah looks to the day of recompense for the nations, when Edom shall be destroyed, and Israel shall be reunited and restored at Zion, the sanctuary of the Lord. "And the kingdom shall be the Lord's" (see also *Isa.* 63:1-6; *Jer.* 25:32 et seq.; *Ps.* 9:5 et seq.; 10:16).

Ezekiel looks to the judgment of the impenitent Jews individually and of the wicked nations collectively. After subjecting them to a sifting process, God will establish Himself forcefully as their Sovereign. "Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the Lord." The regenerated people will be restored to their homeland under the rule of a Davidic Messiah, and will enjoy unbroken peace and constitute a blessing round about (*Ezek.* 20:33; 38:23; 39:21; 34:23 et seq.; 37:24-28; cf. *Hosea* 2:20-22).

In the universalistic outlook of Deutero-Isaiah, God's kingship will extend to all the world. Israel's redemption will bring blessedness to all the nations. Through Israel, God's servant, the nations will come to know true religion and the salvation which it brings (*Isa.* 42:6-7; 48:1-6; 52:13 to 53:12).

The climax of prophetic aspiration is reached in *Micah* 4:1-3 (*Isa.* 2:2-4; cf. *Jer.* 3:17-18) and *Isa.* 11. The warring nations shall abandon their hatreds, and, turning to God, they shall form one universal spiritual empire, with Jerusalem as its capital (cf. *Ps.* 47; 76; 65; *Mal.* 1:11). The Psalmist bids the humble sufferers take heart, confident that "all the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's; and He is the ruler over the nations" (*Ps.* 22:27-29). In contrast to the limited and ephemeral dominions of men, God's sovereignty is boundless and eternal. He rules over the angelic hosts on high and over all creatures below. "Thy kingdom is a kingdom for all ages, and Thy dominion endureth throughout all generations." The glory of His majesty consists not merely in His boundless might nor in His exercise of tyrannical rule over His creatures, but in His infinite care for them and in His nearness to all who call upon Him for help (*Ps.* 103:19-22; 145:12 et seq.; *Dan.* 3:31; 7:14).

These universalistic conceptions are paralleled by more restricted ideas, which limit God's reign to Israel (*Hosea* 3:5; *Micah* 5:2-4). The nations and kings that afflicted Israel shall carry back Israel's children from the lands of their captivity, and bring gold and silver, frankincense, flocks and rams as offerings to Israel's God. They shall rebuild Jerusalem's walls and reestablish its gates. "For that nation and kingdom that will not serve Thee shall perish." "And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord, men shall call you the ministers of our God" (*Isa.* 60:3 et seq.; 61:5-6; 14:1-3; in contrast, *Isa.* 66:20-21 declares that God will choose priests and Levites also from the converted nations). Haggai predicts that God will storm heaven and earth, overthrow the thrones of the world monarchies and the might of the nations, and cause their wealth to be carried to the Temple (*Haggai* 2:6-9, 21-23). Joel apprehends in the locust that was devastating the land a portent of the coming day of judgment, a day dark for the Jews and frightful for the nations. While the Jews are urged to repent and escape the impending calamity, no hope is held out for the Gentiles. They shall be consigned to judgment in the valley of Jehoshaphat, where they shall receive the punishment due them for mistreating Israel. Zechariah pictures the day of God as a time when God Himself shall go forth to wage war against the foes of His people. "And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name one" (*Zech.* 14:9). Those of the nations that will escape annihilation shall worship the King, the Lord of Hosts, in Jerusalem.

4. Apocalyptic Ideas of the Kingdom of God.

In the realm of apocalypticism reality blends with illusion, forming a phantastic world of wishful thought. Apocalypticism of the period of the Second Temple (400 B.C.E. to 70 C.E.) supplied the Kingdom with some of its distinctive elements. The apocalypse of *Isaiah* includes in its vision of the coming judgment "the hosts of the high heaven on high (i.e. the guardian angels of the nations; cf. *Dan.* 10:13; *Enoch* 90:22) and the kings of the earth upon the earth." The sun and the moon shall pale in the brightness of the glory of God, who shall reign in Zion and Jerusalem. He will destroy death, wipe away tears from all faces, and remove the reproach from His people. The pious dead shall be revived by God's quickening dew, and the shades will return to the upper world (the apocalypse of *Isaiah* 24:21-23; 25:8; 26:19). *Daniel* supplies additional details. The Ancient of Days Himself will set up His tribunal. The earthly dominions will be overthrown and everlasting dominion will be given to the saints. The four world empires are symbolized by four beasts, while the "people of the saints of the Most High" are represented by the "son of man," who "came up with the clouds of heaven" (*Dan.* 2:44; 7:13 et seq.). The kingdom of God will be ushered in by the resurrection and judgment of the dead (*Dan.* 12:1-3).

The kingdom of God as visioned by the prophets and, in large measure, by the apocalyptists has as its setting the contemporary social order. Although looking to a "new heaven and new earth," it was the same earth radiated by Heaven's blessings, a world purified from wickedness and from evil. "Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise" (*Isa.* 51:16; 60:18-19; 65:8-25). Moral obtuseness and idolatry shall vanish, and God's spirit will be poured out upon all flesh, and all shall recognize Him as their King (*Isa.* 57:15; *Joel* 3). But God's kingdom was also conceived as celestial. Isaiah beheld God on a throne, surrounded by angels. The idea is expanded in the vision of the chariot in *Ezekiel* and in *Daniel*. His sovereignty is literally in heaven as on earth. With the growth of angelology and demonology, the Kingdom of God came to figure in contrast to the kingdom of Satan and his minions.

The *Apocalypse of Enoch* 1 to 36 envisages God's kingship in His judgment of the fallen angels, the Watchers, Azazel and his hosts as well as mankind, in Sheol and in heaven. *Enoch* 83 to 90 places the Kingdom in the new Jerusalem that is to descend from heaven (cf. *II Baruch* 4:2-7; *II Esdras* 13:36; *Rev.* 21:2, 21; *Testament of Dan* 6:12). God Himself shall set it up. The Gentiles who will survive the judgment shall be converted and serve Israel. The exiles will be gathered in, and the righteous will revive to take part in the kingdom, which will be ruled by the Messiah (*Enoch* 90:28-36). The Kingdom will be eternal. Its members will be free from sin and shall enjoy fullness of life, eternal gladness and peace (*Enoch* 5:9; 25:6). According to *Enoch* 91 to 104, the goal of the resurrected righteous is not a transitory messianic reign but Heaven itself. *Enoch* 37 to 70 places the Messiah in a new heaven and new earth. *Enoch* 105: 1-2 states that God and the Messiah ("My son") will be united with the righteous forever. The "Son of man" (who is conceived as a supernatural being), rather than God, will judge both men and angels (*Enoch* 63:3; 55:4). The judgment is generally placed either at the advent of the Messianic reign (37 to 70) or at its close (91 to 104; *Psalms of Solomon* 1 to 16; *II Macc.* 7:36). While *Enoch* (91:12; 95:7; 96:1; 98:12), following *Dan.* 2:44, pictures a preliminary judgment of the sword to be executed by the righteous, *Psalms of Solomon* 17 portrays the Messiah, in line with *Isa.* 11, as effecting it with the mere word of his mouth.

In consequence of the disappointment with the Maccabean princes (135 to 37 B.C.E.), the idea of a priestly Messiah waned, and the hope in a Davidic Messiah rooted itself in the Jewish consciousness. While God's reign is bound up with Israel, it extends over the rest of the families of the earth. The *Sibylline Oracle* announces that "a holy prince shall come to wield the sceptre over all the world unto all ages of hurrying time." After the world judgment there will come universal prosperity and blessing, "and a common law for men throughout all the earth shall the Eternal perfect in the starry heaven for all those things which have been wrought by miserable mortals. . . . And then indeed He will raise up His kingdom for all ages over men, He who once gave a holy law to godly men (Israel)" (*Sibylline Oracle* 3:47, 741-67; *Assumption of Moses* 10:1).

5. Jesus and the Kingdom. The general line of apocalyptic thought appears in the Gospel presentations of Jesus' conception of the Kingdom of Heaven. His message consisted in the call: "Repent: for the kingdom of heaven is at hand" (*Matt.* 4:17; 10:7). The kingdom sometimes appears to be an eschatological realm into which those who do the will of God shall be admitted. In the Beatitudes it is promised to the poor and meek, to those who hunger and suffer for righteousness, to those who mourn (for Zion? cf. *Isa.* 61:1-3), to those who are merciful and pure. They who neglect the commandments shall be considered least in the Kingdom, and they who do them shall be called great (*Matt.* 5:3-10, 19; *Luke* 6:20-23). What will keep men out of the Kingdom is the evil spirit within them. The Kingdom of God is presented also as a spiritual force working in the human heart as leaven in dough (*Luke* 13:18-21). The fact that he was able to cast out demons is advanced by Jesus as evidence that the Kingdom is at hand (*Luke* 11:20). When asked when the Kingdom will come, he replied that "it cometh not by observation" (cf. *Sanh.* 99a); however, men need not trouble themselves with the signs of its advent, for it will reveal itself suddenly to all (*Luke* 17:20 et seq.; *Matt.* 24:27). Nonetheless, the Gospels do offer some signs: *Matt.* 24; *Mark* 13; *Luke* 21). The righteous must not despair, for the day will surely come when God will avenge His elect (*Luke* 18:1-8). The universal judgment of the nations (*Matt.* 25) bears strong resemblance to *Enoch* 62 to 63 (cf. *A.Z.* 2a et seq.). With the apocalyptists, Jesus seems to have localized the establishment of the Kingdom in Palestine (*Matt.* 19:28-30; cf. *Zech.* 14:6-11; *Tobit* 13:7-18).

The attitude of Jesus to Roman rule is not clear. In reply to the question whether or not to continue to pay tribute to the hated Roman government, he

said: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's" (*Matt.* 22:21; *Mark* 12:17; *Luke* 20:25). This points to his belief that the political dominance of Rome did not conflict with the spiritual dominion of God. However, he may have taken the position that inasmuch as the Kingdom of God is about to be set up, tribute to Caesar should be paid in the meantime as a concession to the reign of evil. Thus he differed with the Zealots, whose belief in God's Sovereignty would allow of no compromise with Roman sovereignty (Josephus, *Antiquities,* book 18, chap. 1, section 6), as well as with the Herodians, who were interested in preserving the status quo. This accounts for the accusation that was made against Jesus before Pilate that he was "forbidding tribute being paid to Caesar, and alleging he is king messiah" (*Luke* 23:2; trans. Moffatt).

While the Gospel representations of the Kingdom were adopted from current Jewish apocalyptic ideas, their novel element consists in their identification of Jesus with the Messiah son of David, on the one hand, and with the "Son of Man" of *Enoch,* on the other, and in making him the inaugurator of the Kingdom of God (*Matt.* 24:30-31; *Mark* 13:26-27; *Luke* 21:27-28). To him God assigned the Kingdom, and he, in turn, assigned it to his disciples (*Luke* 22:29-30).

6. Rabbinic Ideas of the Kingdom. Rabbinic ideas of God's Kingdom combine prophetic with apocalyptic teachings. While conceiving of His reign after earthly patterns (*Ber.* 58a), the rabbis never lose sight of His transcendence. He is "the King of the kings of kings, the Holy One blessed be He" (cf. *I Chron.* 29:11). As soon as He completed the universe, He established Himself as its Sovereign (*R.H.* 31a). He reigns over the angelic hosts even as He rules over nature and man. A Haggadah states that at first He was King of the heavens only (*Gen.* 24:7), but Abraham proclaimed Him King of both heaven and earth (verse 3). Another Haggadah, embodied in the Evening Service, states: "Thy children beheld Thy sovereign power, as Thou didst cleave the Sea before Moses: they exclaimed, This is my God! and said, The Lord shall reign for ever and ever" (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book,* p. 99). The theophany at Sinai figured in the minds of the rabbis as the establishment of His kingship over Israel. Having delivered them from servitude, led them through the perils of the sea, supplied them with manna and with quails, and waged war for them against the Amalekites, He established His right to rule over them. After the people accepted His sovereignty, He proceeded to issue His decrees and gave them His Law (*Mechilta, Bahodesh* 5 to 6). Henceforth it became Israel's role to proclaim God's kingship on earth even as the angels acclaim Him King on high (*Midrash Zuta, Song of Songs,* edit. Buber, pp. 9, 30).

God's kingship is not merely a fact but also a *spiritual ideal* for the Jewish people and for the individual Jew. *Lev.* 20:26 is interpreted: "As I am holy, so be ye holy; as I am separate, so be ye separate. . . . If you are set apart from the nations, you are Mine, and if not you belong to Nebuchadnezzar the king of Babylon and his associates." On the basis of the same verse, Eliezer ben Azariah teaches that one should observe the ceremonial laws not because they agree with his taste or disposition, but because they are the will of the heavenly Father. "Remove yourself from sin and accept the kingdom of Heaven" (*Sifra, Kedoshim,* end; *Mechilta, Bahodesh* 2). Conversion to Judaism is described as "receiving the kingship of Heaven" (*Tanhuma, Lech Lecha,* edit. Buber, 6). Reciting the Shema twice daily is an act of acceptance of the kingship of Heaven (*Sifre, Num.* 115). It must be carried out after proper mental and physical preparation (*R.H.* 32b). One may not recite the Shema while walking. He should pause and direct his heart toward Heaven in awe and in reverence, in fear and in trembling, concentrating his mind upon God's unity (*Tanhuma, Lech Lecha* 1). A benediction, to be valid, must contain a reference to God's kingship (*Ber.* 12a).

Accepting the Kingdom clearly means to order one's life by the belief in the unity of God and by His will. The rabbis raise the question, Why does the Shema (*Deut.* 6:4-9) precede the passage *vehayah 'im shamo'a* (*Deut.* 11:13-21)?; the answer is, that first we must take upon ourselves the yoke of the Kingdom of Heaven and then the yoke of the commandments (*Ber.* 13a). The message of the Torah is summarized thus: "Take upon yourselves the yoke of the Kingdom of Heaven, excel one another in the fear of Heaven (religion), and conduct yourselves in the spirit of mutual love" (*Sifre, Deut.* 323). Enlarging upon *Micah* 6:8, the *Seder Eliyahu* (edit. Friedmann, p. 143) comments: "God says to Israel, 'My children, do I lack anything? What do I require of you? I require nothing save that you love, honor, and show respect for one another, and that no sin, robbery or anything unseemly be found among you. . . . You but walk humbly, and God will be with you.' " Men are urged to accept the yoke of the Kingdom in love and realize it within their hearts and minds by doing God's will. "One should regard himself as if the Holy One were within him, for it is said: 'The Holy One is in the midst of thee' " (*Hosea* 11:9; *Taan.* 11b; see also Philo, *About the Planting of Noah,* 53).

The Kingdom of God also figured as a *political ideal* for the Jewish people. Josephus coined the term "theocracy" to describe the Jewish polity, as ordained by Moses, "placing all sovereignty and authority in the hands of God" (*Against Apion,* book 2, section 165). Theocracy did not come to mean for the rabbis an ecclesiastical government, headed by a high priest as God's vice-regent. They were cured of that by the experience with the Maccabean high priests. Their hopes were bound up with the Davidic Messiah. However, even the messianic reign appeared to them as preparatory to the reign of God.

The *Midrash of the Ten Kings* states that the first kingdom was that of the King of kings, the Lord of Hosts. There followed the kingdoms of Nimrod, Pharaoh, Israel, Nebuchadnezzar, Ahasuerus, Greece and Rome. The ninth kingdom will be that of the Messiah of the house of David, and the tenth will be again that of the King of kings, the Lord of Hosts—may it soon be revealed to us and to all the inhabitants of the earth (*Targum Sheni,* in Cassel's commentary on *Esther,* p. 263). Different lists of the kings are found in *Pirke de Rabbi Eliezer* 11 and in *Midrash Asereth Melachim* (in Eisenstein, J. D., *Otzar Midra-*

shim, vol. 2, pp. 461-66; cf. *I Cor.* 15:23-28). The term for the age of the reign of the Kingdom of God is not precise. Sometimes it is covered by *'olam haba,* the World or Age to Come, and sometimes by *le'athid labo,* the Future (*Sifre, Deut.* 47; *Pesikta Rabbathi,* edit. Friedmann, p. 99a and note). The "days of the Messiah" are transitory and distinct from the "World to Come" (*Ber.* 34b), which will be ushered in by the resurrection and Judgment, and will be ruled by God Himself (*Sanh.* 99a).

As the ultimate hope of the Jewish people, the Kingdom stands in sharpest opposition to all tyrannical powers. It served as the motive of Jewish resistance to the rule of Antiochus Epiphanes and to that of the Roman emperors, who claimed divine honors. The Zealots took the stand that "God is to be their only ruler." The moderate Pharisees and rabbis were no less certain that the "dominion of arrogance" or of "wickedness" conflicts with the kingdom of God (*Ber.* 61b); Johanan ben Zakkai explains the reason for piercing the ear of a slave who prefers servitude for life to gaining his freedom (*Ex.* 21:1-6) as a penalty for casting off the yoke of the Kingdom of Heaven and taking upon himself the yoke of a human master (*Tos. B.K.* 7:1; see also *Midrash Deut.* 5:11). There can be no joy in the world as long as the dominion of Edom (Rome) endures; neither are the Divine name and throne complete. Furthermore, as long as Israel is in exile, God's sovereignty is not complete and the nations enjoy tranquillity; but when Israel shall be redeemed, God's Kingdom will be completed and the nations will tremble because their judgment will be at hand (*Midrash Ps.* 97:1; 99:1). "When the time for the destruction of the dominion of Rome shall arrive, the time for the reign of God to reveal itself shall arrive" (*Midrash Song of Songs* 2:12).

In the Eighteen Benedictions (Shemoneh Esreh) of the Orthodox Jewish prayer-book, the petition for the ingathering of the dispersed Jews is followed by the request for the restoration of the judges and counsellors as of old, and continues: "reign Thou over us, O Lord, Thou alone, in lovingkindness and tender mercy, and justify us in judgment." The prayer for the rebuilding of Jerusalem and for the reestablishment of the throne of David similarly opens with the petition that God Himself may return to the city and dwell therein. A prayer of Akiba reads: "Our Father, our King! we have no king but Thee" (*Taan.* 25b).

The *eschatological* as well as the national ideas of the kingdom are voiced in the amplified version of the Kaddish, recited at the completion of the study of a Talmudic tractate and at burials: "May His great name be magnified and sanctified (cf. *Ezek.* 38:23) in the world that is to be created anew, where He will quicken the dead, and raise them up unto life eternal; will rebuild the city of Jerusalem, and establish His temple in the midst thereof, and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be He, reign in His sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time" (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book,* p. 321; see De Sola Pool, David, *The Kaddish,* p. 36).

God's kingship is but partially revealed in this world. It will be fully manifested when it shall become *universal.* Although He reigns eternally, He is now acknowledged only by Israel. In the future, however, all the world shall serve Him as sovereign Lord. He became King of Israel at Sinai, when Israel acclaimed Him and accepted His Law. In the future He will be acknowledged by all the nations, when they will bow to the yoke of His Law. In opposition to Pauline teaching, Judaism emphasized the immutability of the Torah as one of its cardinal doctrines. Only the laws pertaining to sacrifices of atonement for sin will cease in the sinless world of the Kingdom of Heaven. Also the dietary restrictions will fall away (*Nid.* 61b; *Midrash Ps.* 146:4). But the Torah shall endure for all time. Indeed, one of the tasks of the Messiah will be to teach Torah to his people. A Midrash states that the study of Torah in this world is as naught in comparison with that of the world to come. For now one learns and forgets, but in the future the Law will be inscribed in the heart (*Midrash Eccl.* 2:1; *Jer.* 31:32).

The universal nature of the Kingdom of Heaven is the subject of the following rabbinic homily. The words of *Ps.* 66:1, "Shout unto God, all the earth; sing praises unto the glory of His name," are explained on the basis of *Zeph.* 3:9, "For then will I turn to the peoples a pure language, that they may call upon the name of the Lord, to serve Him with one consent." Johanan adds: "What is the service of God? It is prayer. *Isaiah,* too, prophesied that "it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me" (*Isa.* 66:23). It is said further: "All nations whom Thou hast made shall come and prostrate themselves before Thee, O Lord" (*Ps.* 86:9). And not merely the nations, but "all the earth shall worship Thee" (*Ps.* 66:4). Wherefore? Because the sovereignty and dominion will no longer be man's. Thus the sons of Korah exclaimed: "O clap your hands, all ye peoples; shout unto God with the voice of triumph." Wherefore? "For the Lord is most high, awful; a great King over all the earth" (*Ps.* 47:2-3; *Midrash Ps.* 66:1).

Despite the seeming confusion in the affairs of men, say the rabbis, the drama of history moves toward the climax of the establishment of the Kingdom of Heaven on earth. The four events which reveal God's sovereignty are: Creation, Revelation, Judgment and Redemption. They form the theme of the remarkable liturgical composition for the Musaf (Additional Service) of the New Year. Commenting on the order of its three parts: *Malchuyoth* (king verses), *Zichronoth* (remembrance verses), and *Shofaroth* (Shofar verses), the *Sifre* remarks: First make God *King* over you and then pray that He may *remember* you and sound for you the *Shofar* of freedom (*Sifre, Num.* 77). The first section gathers up the rabbinic ideas of the Kingdom. Its two opening paragraphs (*'alenu* and *'al ken nekavveh*) now conclude the three daily services (the Sephardim use only the first paragraph). This adoration asks for the eradication of idolatry as the first step in the perfection of the world through the establishment of the Kingdom of the Almighty, and looks to the day when "all the children of the flesh will call upon Thy name, when Thou wilt turn unto Thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every

knee must bend, every tongue must swear . . . let them all accept the yoke of Thy kingdom, and do Thou reign over them speedily, and for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory."

7. Modern View. Divested of its eschatological meanings, the Kingdom of Heaven expresses the supreme goal of present-day as well as of historical Judaism. It does not denote an area, province or single people, but the dominance of the Divine in nature and in humanity. It denotes the realization of God's will and purpose in the life of the individual, of Israel and of all mankind, the establishment of society on the eternal foundations of God's justice, love and truth, with consequent peace and happiness to endure unmarred and unbroken. Whereas Greek thought considered the world process steadily receding from the golden age of felicity to an iron age of toil, and then to an age of brass, heading toward a great conflagration and universal ruin, Judaism has always held out the vision of the Kingdom of Heaven as the hope of the future and as the final goal of human striving.

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KINGDOM OF THE THOUSAND YEARS, *see* MILLENNIUM.

KINGS, BOOK OF (Hebrew *Melachim*), the fourth of the prophetic books of the Bible (after *Joshua, Judges,* and *Samuel*). It begins with the events in the last days of David's reign and the revolt of Adonijah (about 975-973 B.C.E.), and then deals at length with Solomon (*I Kings* 2:12 to 11:43). It tells of the division of the kingdom (*I Kings* 12:1-24) and from there carries on through 200 years of parallel history of the Kingdom of Israel and the Kingdom of Judah (up to *II Kings* 18:12). After the destruction of the Northern Kingdom in 722 B.C.E., the history of the Kingdom of Judah up to the fall of the First Temple (586 B.C.E.) is told; and the book closes with a happy event in 561 B.C.E., the release of King Jehoiachin of Judah from prison. Thus Kings covers four centuries, and presents a revealing and invaluable source book of historical information for a time which otherwise is not rich in preserved records. In addition, it contains a storehouse of narrative and prophetic material which determines the character of the book in the realm of historical literature, and which justifies its inclusion in the prophetic section of the Bible.

The book is divided into two fairly equal parts, but this division has become common in Hebrew editions only since Daniel Bomberg's printed Bible (1516-17). A marginal note there, after *I Kings* 22:52, offers the information that at this place "it is customary among the Gentiles to divide the Book of Kings."

The Greek and Latin translations of the Bible did not list Kings as a separate entity. The Septuagint includes *Samuel* and Kings in its four books of "Kingdoms" (*Basileion*). Similarly, in the Vulgate, Kings appears as books 3 and 4 of "Kingdoms" (*Regnorum;* since Jerome they have been called *Regum*). On the other hand, the church fathers Origen and Jerome treat Kings as a book distinct from *Samuel.* It is likely that both *Samuel* and Kings were once part of a common historical collection, particularly in view of the fact that the beginning of I Kings is clearly a continuation and conclusion of the account of David's reign which is recorded in *Samuel.* Indeed, in the Lucianic version of the Septuagint (edit. Lagarde), the partition between II and III "Kingdoms" occurs after *I Kings* 2:11 (the death of David).

It is obvious that a writer who describes 400 years of history must base his account on various sources. In many instances the chronicler refers directly to the material used. Two of his major sources were the "book of the chronicles of the kings of Israel" and the "book of the chronicles of the kings of Judah" (*I Kings* 14:19; 14:29, and frequently). At the end of the reign of each king there is a remark such as:

> "And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel."

In addition, the writer used the "book of the acts of Solomon" (*I Kings* 11:41), and the "book of Jashar" (cf. *Josh.* 10:13 and *II Sam.* 1:18), as can be seen from the Greek version of *I Kings* 8:12-13. The sources of which the later author of *Chronicles* speaks in numerous places, for example, the "words of Samuel the seer . . . the words of Nathan the prophet, and . . . the words of Gad the seer" (*I Chron.* 29:29 and in many other places), are probably references which apply to the respective accounts in *Samuel* and Kings, although it is also possible that they are references to independent sources from which both Kings and *Chronicles* took their materials; it is interesting, for example, to notice that the name of the seer of *I Kings* 13 who remains unnamed in that passage is definitely known to the Chronicler, who in *II Chron.* 9:29 calls him Jedo (see also Josephus, *Antiquities,* book 8, chap. 5, who calls him Jadon). It may finally be surmised that the writer had access to the "book of the Wars of the Lord" which is mentioned in *Num.* 21:14; the "commentary of the book of the kings" (*II Chron.* 24:27) was probably not an additional independent source, but rather a variant name for one of the above annals.

Besides these sources whose titles are known, there were many which have remained anonymous in the Bible; there were records of prophetic origin (possibly, for instance, a biography of Isaiah) and others that must have been preserved in the Temple archives. From them the account of Solomon's dedication is taken; for only an insider could have had such intimate knowledge of detail. From them comes also the story of Jehoash's Temple tax, and Josiah's reform. The Temple must have had its own recorders, just as the king had his *mazkirim.* The archivists of David, Solomon, Hezekiah and Josiah are mentioned by name and doubtlessly contributed to the various annals of the court (*II Sam.* 8:16; 20:24; *I Kings* 4:3; *II Kings* 18:18, 37; *II Chron.* 34:18). Finally, the writer of Kings used folk traditions, of which the Elijah and Elisha legends are outstanding examples.

Confronted with this great mass of source material, extending over several centuries, the writer of Kings proceeded in various ways with his compilation. While freely combining some sources and working them together, he incorporated others verbatim, as is evidenced, for example, in the passage *II Kings* 1:2-17, where Elijah is called *'eliyah'* instead of the usual *'eliyahu.* Similarly, Hezekiah is called *hizkiyah* in *II Kings* 18:14-16, instead of the usual *hizkiyahu.* In addition, there are other discrepancies which suggest that these passages were taken directly, and without change, from some older records (cf. *I Kings* 9:22 with 11:28; cf. *I Kings* 12:22-24 with *I Kings* 14:30).

From a literary point of view the book presents, as would be expected, a rather uneven picture. There is terse history next to embellished legend; there is gripping narration next to tedious detail. On the other hand, the writer applies a common frame which gives the book a large measure of technical unity. This is particularly true of the manner in which the succession of kings is tabulated. During the existence of both kingdoms, the beginning of the reign of a Judaic ruler contains the years of his ascension which is obtained by synchronizing it with the reign of the contemporary Israelite king; the king's age; the length of his reign; the name of his mother; and a summary judgment of his religious behavior. In the case of the Israelite kings, their ages and the names of their mothers are missing, and their religious conduct is judged not only in a general way but is compared also to the reign of Jeroboam. The end of both a Judean and Israelite king's reign contains three parts: a note as to where further information can be obtained; the king's death and burial; and the name of his successor.

But the aspect of unity goes beyond this external framework. The book is written with a definite purpose in view, out of a clearly discernible religious philosophy of life, which places Kings justifiably among the prophetic writings, and marks it as pragmatic and didactic history rather than narrative and descriptive. This fact gives Kings its unique character in the realm of ancient history, and provides, at the same time, a clue to the personality of the author.

Amos and Hosea (8th cent. B.C.E.) had treated phases of Israel's history in the light of religious standards. The writer of Kings, writing two centuries later, upheld the thesis that whenever the people did what was right in the eyes of God they fared well; and whenever they transgressed the divine will they were bound to suffer. Although standards of moral behavior are not absent (see, for instance, the Elijah stories), the main criterion of "doing right" and "doing wrong" is based on whether or not the king and the people recognized the Temple in Jerusalem as the sole and central sanctuary. Into this ideological framework the author casts the history of four centuries.

Thus the kings of Israel who had their own local shrines are severely criticized and Jeroboam I is regarded as the chief offender whose bad example influenced his successors. For this reason the remarkable figure of Omri receives only a few, mostly deprecatory comments, and for further information about "his might that he showed" (*I Kings* 16:27) reference is made to the annals of the kings of Israel. But from the Moabite Stone one learns that Omri subjugated the lands east of the Jordan (cf. *II Kings* 1:1; 3:4 et seq.), and such was his reputation abroad that for a long time afterwards Assyrian kings called Israel the "house of Omri."

Similarly, Ahab who, in the judgment of the author, fares badly because of his association with surrounding civilizations, was, politically speaking, probably the most farsighted ruler the divided kingdoms ever had. Yet in the eyes of the chronicler, he can not compare with Josiah, whose Temple reforms and whose introduction of the Deuteronomic code are believed to mark the axis around which, in his opinion, past and future history revolved.

It is for this reason that all scholars are agreed that the author was a "Deuteronomist," i.e. that he was deeply imbued with the principles of the reform of 621 B.C.E. and convinced that the observance of the Law stood in direct causal relation to the fortunes of the people. He was probably close to the court, which accounts for his frequent references to the royal annals as books to which he had seemingly free access. The Talmud (*B.B.* 15a) believes that Jeremiah was the author, but despite certain affinities in style there is nothing to substantiate this claim. Because of the various instances in which Judaic institutions of pre-Exilic times are mentioned as being still in existence ("unto this day," *I Kings* 8:8; 9:21; cf. 15:4 with *II Kings* 8:19) and because of the great affection which the author feels for Josiah and for his code from which he quotes (*II Kings* 14:6; cf. *Deut.* 24:16), most modern scholars hold that the main body of the book was written before the Exile, in fact before the death of Josiah at Megiddo (609 B.C.E.). Those passages which describe subsequent events up to the release of Jehoiachin in 561 B.C.E. are then the work of a later redactor who also belonged to the Deuteronomic school, and who brought the work of the first writer up to date. To him are ascribed also the section in Solomon's prayer which foreshadows the exile (*I Kings* 8:46 et seq.; 9:1 et seq.; see also *II Kings* 17:19), and by some also the synchronistic arrangement of the book.

It may be supposed that he wrote shortly after 561, and certainly before the end of the Exile, for otherwise this momentous period would not have been excluded.

It is not entirely inadmissible, however, to regard this second editor as the sole author of Kings. Passages containing the phrase "unto this day" and others presupposing the functioning of the Temple are then said to have been taken verbatim from older records; and passages like *II Kings* 8:19 are explained as token assertions for the continued unbroken right of the Davidic kings to the throne. But the difficulty of this theory lies in the fact that it is not likely that any writer could identify himself so closely with former times and describe them as if their conditions were existing in his own day. Furthermore, the numerous references to the annals make it most unlikely that, at the time of writing, these annals were accessible at a still existing court of the king.

Some scholars believe with Benzinger that Jahvist and Elohist sources can be detected in Kings; that



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the Jahvist is responsible for the accounts up to Hezekiah, and the Elohist up to the Deuteronomic reform; but the passages on which this theory is based do not, by themselves, contain distinct enough sources which would justify their separation.

On the other hand, even after the second (Exilic) editor finished his work there were later additions to the book, particularly from the Priestly school (*P;* see part of *I Kings* 8:1, 4 and 5; these notations are absent in the Septuagint), and even afterwards. This explains interesting divergencies which exist between the Masoretic text and the Greek version. Thus, *I Kings* 4:20 to 5:14 is better arranged in the Septuagint, where 5:7 comes directly after 4:19, while 4:20 and the following verses of chap. 5 come at the end of chap. 2.

Recent archeological discoveries shed increasing light on Kings and testify to the accuracy and historical reliability of the Biblical records (cf. the Assyrian historical annals, the Eponym Canon, Sheshonk's relief at Thebes, the Moabite Stone, the Siloam Inscription and the Lachish Letters).

Genetic historical writing in its modern sense can not be expected from Kings. The book, for example, offers no information as to *why* David's government remained internally weak despite its spectacular external successes; or *why* the Philistines, after their defeat by David, never were able to rise again. But Kings is pragmatic history at its best: a powerful illustration of the intentions and the guiding providence of God. No political causalities are known save the judgment of God; history has meaning only if viewed through His will. This, then, is prophetic writing; and it was possible only in a people where writers were not slavish annalists employed by oriental despots, but where they could freely condemn deeds even of a David or a Jehu. Theirs was the authority of religion and they spoke for and were permeated with religious ideals which went beyond the limits of temporal power.

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KINGS, TOMBS OF, *see* TOMBS OF THE KINGS.

KINGSLEY (KIRSCHNER), SIDNEY, playwright, b. New York city, 1907. He was educated at Cornell University, and received his B.A. degree in 1928. His first job was as an actor with a Bronx stock company. Then he had a role in the Broadway production of the melodrama *Subway Express* (1932). While acting in this play he wrote two plays of his own, which were never produced.

In 1933 he wrote *Men In White,* which had the phenomenal run of over 300 performances on Broadway. It was also acclaimed by the critics, and in 1934 was awarded the coveted Pulitzer Prize. It was a realistic depiction of the medical profession in which an ambitious young doctor was torn between the opposing currents of love and his career. The background was drawn so convincingly that doctors were convinced that Kingsley was a member of their profession.

In 1936 he wrote another Broadway hit, *Dead End.* This play was also a study in bold realism, this time of the lives of delinquent but essentially decent boys of the slum area around the East River docks of New York. *Dead End* and *Men In White* were both successfully made into motion pictures. For a while Kingsley was also a scenario writer for Columbia Pictures in Hollywood.

He was conscripted into the army in 1941 and planned to write his next play about army life.

KINGSTON, capital of the island of Jamaica, British West Indies; together with the residential suburb of St. Andrew, it had in 1942 about 150,000 inhabitants, of whom about 1,300 were Jews. Originally a Spanish possession, Jamaica was captured in May, 1655, by a British squadron of thirty-eight ships. The principal pilot upon whom Admiral Penn and General Venables relied in their attack upon the island was a Jew, Captain Campoe Sabbatha. Another Jew, one Acosta, superintended the commissary of the British troops and was allotted the delicate task of completing with the Spaniards the negotiations for their surrender. With the arrival of the English rule, the Marranos in Kingston threw off their disguise and practised their religion openly.

After the earthquake at Port Royal in 1692, Kingston was laid out as a city. Names of Jews are found in the first sales of land. On May 16, 1693, Sir W. Beeston conveyed to Daniel Nahum a piece of land on Harbour and Barry streets. On August 15, 1693, Isaac de Leon of Kingston purchased property on Orange Street.

The oldest cemetery of any denomination is that at Hunt's Bay, just outside the city, where there are many richly sculptured monuments bearing inscriptions in three languages: Hebrew, English and Portuguese. The earliest tombstone decipherable is that of Abraham F. de Jacob Gabay (1672). Of those interred from that date until 1819, the most noteworthy names are those of Moseh de Lucena (1692), Rachel de Castro (1696), Jacob Nunes (1695), Aaron Rodriguez (1683), David Gabay (1692), Abraham Torres (1710) and Hannah Gadjie (1819). There are two other cemeteries on Elletson Road, one on Orange Street and two more on North Street. In the latter can be seen the graves of Aaron Lopes Laguna (1745) and Sarah Laguna (1742), descendants of the noted Marrano poet, Daniel Israel Laguna.

The life of the Jews as a community begins definitely in 1744, when land was purchased at Princess Street and Water Lane, and a Portuguese Jewish synagogue was erected and designated K. K. Shaare Hashamayim. The wardens—prominent merchants—were Daniel da Costa, Benjamin Fernandez and Aaron Lamego. A second synagogue (of the Ashkenazic Jews), K. K. Shaare Yasher, was erected on Orange Street (1789). Evidently a third (also Ashkenazic) synagogue came into existence about 1826; it possibly merged with the Orange Street synagogue in 1828. This is deduced by the register of the births of the latter congregation, in which to several names is added the statement, "copied from the register of the K. K. Rodfe Shalom." The extensive immigration of Jews in the early decades of the 19th cent.—especially from the south of England—necessitated a larger Ashkenazic synagogue. A spacious new building was erected on the old site and dedicated in 1837 by Rabbi Moses N. Nathan. The wardens at that time were P. Lawrence, Daniel Jacobs and Emmanuel Lyons. It is indicative of the fine relations which existed between Jews and Christians that the House of Assembly voted £1,000 and the Corporation of Kingston £700, towards the erection of this synagogue.

The early rabbis of the community all came from Amsterdam. Both synagogues were destroyed by the fire of December 11, 1882. A complete union of the community was then contemplated, but failed to materialize owing to difficulties in regard to ritual. A small number of Sephardim dedicated a synagogue on East Street on September 3, 1884. An equally small number of Ashkenazim rebuilt the Orange Street Synagogue, which was consecrated on September 23, 1894. But the vast majority united under the designation Amalgamated Congregation of Israelites, and erected an elaborate place of worship on Duke Street. The foundation stone was laid by Hiam Barrow, the president, in 1885, and Rabbi Henry Cohen (later of Galveston, Texas) officiated. The consecration took place on July 19, 1885, Rabbi Solomon Jacobs (later of the Holy Blossom Synagogue, Toronto) being the minister.

The synagogues were wrecked in Kingston's great earthquake of January 14, 1907. Services were then held at the residence of Ernest Mordecai. The little synagogue on East Street was quickly rebuilt and consecrated on March 22, 1907. The small Ashkenazic community built a place of worship on Hanover Street (April 20, 1910). The Amalgamated foundation stone was laid on the old site on Duke Street (April 11, 1911), when an address was delivered by the president, Horace V. Myers, M.B.E., and the cornerstone was laid by Joseph L. Ashenheim. The synagogue was dedicated on March 28, 1912, in the presence of Baron Olivier, the governor of Jamaica, with Rabbis Dobrin and Solomon officiating. It was not until April 21, 1921, that a final merger of congregations took place under the name of the United Congregation of Israelites; since then there has been a united synagogue in Kingston, following the Sephardic ritual. Later an organ was placed in the synagogue and several moderate reforms in the ritual were made. In 1941 there was still chanted in the Sukkah the *Bendigamos,* a Portuguese hymn, to the traditional Sephardic *Az Yashir Mosheh.* All the Jewish organizations in Kingston are under the control of the directors of the synagogue. In 1942 Mrs. Michael de Cordova was president of the Hebrew Benevolent Society, and Leslie Ashenheim was president of the Jewish Literary Society. In 1939 a large building at North and Church streets was dedicated—The Jewish Institute—containing an auditorium seating 500, classrooms for the religious school, a stage and a library.

Among the rabbis who have served the community (in addition to those mentioned above) were: Haham Joshua de Cordova, Haham Jacob de la Penha, Haham Samuel Silva, Jacob de Mercado, Isaac Lopez, Abraham Mendez, Isaac Abisdid; A. Delevante, A. Davis, M. H. Myers, Henry S. Jacobs, A. H. Nieto, N. Jacobs, and the present (1942) incumbent, Henry P. Silverman (since 1935).

Bikkure Hayam (First Fruits of the West), edited by Dr. Lewis Ashenheim and Rabbi M. N. Nathan in Kingston from February to November, 1844, was one of the earliest Jewish periodicals in the Western Hemisphere; it contains important historical material on Kingston Jewry.

Since the abolition of Jewish disabilities in 1831—mainly through the efforts of Moses Delgado—Kingston Jewry has been active in civic affairs. Philip Lucas was magistrate and assistant judge of the Court of Common Pleas (1831), Alexander Bravo was elected to the Colonial Assembly (1835), Daniel Hart to the House of Assembly (1836). Six Jews have been members of the governor's Privy Council—Bravo, Solomon, Morales, Phillips, Gideon and Sir Alfred D'Costa. The latter was knighted by the king in 1937. Altamont da Costa, O.B.E., was mayor and custos of Kingston and a member of the Legislative Council; in 1942 Ellis Levy and R. H. Ehrenstein were members of the Legislative Council. Lewis Ashenheim acted on several occasions as crown solicitor. Benjamin Franklin, J.P., was a founder of the City Dispensary and the Sailors Home. Solomon Myers was headmaster of Wolmers, and in 1942 Louis Alberga was a member of the school board. Philip Stern (d. 1933) was one of the city's great barristers and was a King's Councillor. M. M. Alexander was chairman of the Kingston Charity Organization. Horace V. Myers, M.B.E., was a member of the Legislative Council, and among his numerous gifts was one of £5,000 for a bombing plane (1940). O. K. Henriques, president of Henriques Bros., is a member of several government committees. His firm has contributed large sums to the war funds and has

also donated £5,000 for a bombing plane. Neville Ashenheim is president of the School Children's Lunch Fund. In 1942 there were fifteen Jewish magistrates, including Benjamin Alberga.

Practically every master of the Masonic Friendly Lodge has been a Jew since its inception in 1797, beginning with Alveranga (1797), A. P. Mendez (1798) and M. de Castro (1799).

The Daily Gleaner, founded in 1833 by Jacob and Joshua de Cordova, has been described by Lord Beaverbrook as "the finest paper in the outer Empire." Michael de Cordova, J.P., has been managing editor since 1902.

During the first World War several Kingston Jews were killed in action; Captain Leslie Mordecai, J.P., was mentioned by Earl Haig in dispatches. Many have enlisted in the imperial forces in the second World War.

Large bequests have been left to the synagogue by Altamont da Costa and Mrs. Miriam Lyons.

HENRY P. SILVERMAN.

Lit.: Publications of the American Jewish Historical Society, No. 1 (1892) 110; No. 2 (1894) 97; No. 9 (1901) 46-47; No. 10 (1902) 31; No. 12 (1904) 164-65; No. 27 (1920) 12, 17, 252, 280; Judah, F., "History of the Jews in Jamaica," *Kingston Daily Telegraph,* July 25, 1900, et seq.; Bickell, R., *The West Indies as They Are* (1825) 66-67; Gardner, W. J., *History of Jamaica* (1872); Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 120, 163 and 406; *Journals of the Assembly in Jamaica; Jamaica Dispatch, Chronicle and Gazette,* Feb. 25, 1847; register books of the Kingston synagogues; *Jamaica Almanacs,* 1841 et seq.; *Handbook of Jamaica,* 1889 et seq.; *The Gleaner Geography and History of Jamaica* (12th ed., 1939); files of *Bikkure Hayam.*

KINGSTON, city in New York state, with a population of 28,589; the Jewish population constituted in 1942 approximately 550 families (about 1,700 persons).

The first Jewish settlers were of German origin, and came to Kingston from New York city about 1848. The German group continued to come slowly, until about 1880. Their chief occupations were those of peddlers and small merchants. This followed the usual pattern and many of them became retail storekeepers. Families such as Bernstein, Wetterhahn, Oppenheimer, Stern and Sampson were among the early settlers. The Forst family established a slaughter house, meat packing plant and wholesale meat business. There was a Polish Jewish family in the city before 1850. After 1880, a larger influx of Eastern European settlers entered. These came mainly from the town of Amdur in Poland. Most of them entered the retail business.

There have been many Jews prominent in local politics, the most outstanding of whom was Morris Block, four times mayor of the city, the last period of office being from 1922 to 1926; Charles Katz, vice-president of the Board of Education; and Arthur Ewig, former county attorney and president (1941) of the Ulster County Bar. Block belonged to a group of Alsatians who had also come to Kingston. They boasted the typical Alsatian Jewish names of Block, Dreyfus and Weil.

Prior to 1854, a Jewish group met in the house of Alexander Adler in Rondout. On June 6, 1854, they incorporated as Congregation Emanuel under New York state law. The first trustees were Alexander Adler, B. Dreyfus, Solomon Schilburg, Jacob Hirch and Wolf Samuel. They later occupied a place of worship on the corner of West Union and Post Streets. Congregation Emanuel became Reform under the influence of Rabbi David Wolff, whose grandson, Dr. Sidney D. Wolff, was president of Temple Emanuel (1941). In 1892, they sold the building to the Orthodox congregation, Agudas Achim, and bought their present headquarters, a former Presbyterian church on Abeel Street. The building was dedicated on September 14, 1892, by Rabbi Gustav Gottheil of Temple Emanuel, New York. In 1942 the rabbi of Temple Emanuel was Herbert I. Bloom.

In 1864, the Orthodox congregation Agudas Achim was organized, under the leadership of I. Lankisky. Until 1892, its members met in Griffith Hall, Hasbrouck Avenue, after which the above-mentioned building was bought. After a short time, they moved to new quarters on Union Street, which they continued to occupy in 1942. A complete renovation and enlargement of the building was made in 1940. In 1942 the rabbi was Bernard Gershuny, and the president, Morris Miller.

On October 20, 1902, the Conservative congregation Ahavath Israel was organized under the presidency of Samuel Grueberg. Its members first worshipped in a building on Broadway and West Union Street. Their headquarters in 1942, a former Episcopalian Church on Wurts Street, was purchased in 1925. Nathan Jacobson was rabbi, and George Kramer, president, in 1942.

There is a Hebrew school, mainly attended by the members of Congregation Agudas Achim, housed in a separate building on Post Street. The other congregations have special Hebrew classes of their own. Each congregation carries on its own Sunday morning religious school program. All the Jewish cemeteries are either directly under the control of the synagogue or an arrangement has been made with the cemetery organization for Jewish burial in a given area.

The two most active philanthropic organizations in the community (1942) were the Daughters of Jacob, headed by Mrs. Abramowitz; and the Zephaniah Lodge No. 131 of the B'nai B'rith, founded in 1940, whose president was Harold Mandell. There had been an earlier B'nai B'rith lodge which had become defunct. There are women's organizations connected with each congregation. Several sororities, young folks' groups, and Boy and Girl Scout organizations are active. There is an active Zionist district and branches of both Junior and Senior Hadassah. Senior Hadassah and the Zionist group were founded in 1932, Junior Hadassah in 1937.

In 1939, a monthly publication in English, the *Kingston Jewish Commentator,* was founded for distribution free of charge to all the Jews in the community. Its purpose is to disseminate local news and general Jewish information.

HERBERT I. BLOOM.

KINNERETH, *see* COLONIES, AGRICULTURAL.

KINNESINNE, *see* PHRASES, POPULAR.

KINNIM ("birds' nests"), eleventh and last tractate of the fifth division of the Mishnah, Kodashim. It

consists of three chapters and is concerned with the offerings of doves or pigeons which, according to the Levitical law, were to be brought as an offering by women after childbirth, by a leper who has become cured, by a Nazirite who has failed to fulfill his vows, and similar persons in need of an expiation. The regulations included in the tractate deal with the place and mode of offering and the procedure in case a bird flies away or is mixed up with other offerings. The tractate concludes with a contrast between the elders who have studied the law and those who are ignorant; the former grow in wisdom as they grow in age, the latter lose their wisdom as they become older. This saying was probably added as a sort of moral ending of the division. There is no Tosefta or Gemara to Kinnim.

KINNOR, *see* MUSICAL INSTRUMENTS.

KINOTH, *see* LAMENTATIONS.

KINYAN, *see* PROPERTY, SALE AND TRANSFER OF.

KINYAN TORAH, *see* ABOTH.

KIPNIS, ALEXANDER, singer, b. Zhitomir, Ukraine, 1891. He was a student of the Warsaw Conservatory, graduating with honors. After further study at the Klindworth-Scharwenka Conservatory in Berlin, he made his debut at the Hamburg Opera (1912). For two successful seasons he appeared at the Wiesbaden Opera, after which he was featured extensively by the leading opera houses in Germany. He made successful guest appearances in Italy, France, Belgium, and the Scandinavian countries, distinguishing himself particularly in Wagner and Mozart.

In 1922, Kipnis came to the United States with the visiting Wagnerian Company. Three years later, he was engaged by the Chicago Civic Opera Company, remaining with this organization for nine years. Appearances in Salzburg (frequently under Toscanini), Bayreuth, Glyndebourne, Vienna and Milan pointed to his increasing stature. Some critics placed him with the foremost Wagnerian bassos of the time. In 1939, Kipnis was engaged by the Metropolitan Opera House. He also distinguished himself in recitals as an interpreter of *Lieder.*

KIPNIS, ISAAC (ITZIK), Yiddish novelist, b. Sloveshnia, Volhynia, Russia, 1896. His father, a tanner, was well versed in Jewish lore, and the family had cultural aspirations. Until the age of thirteen (Bar Mitzvah), Isaac Kipnis attended Heder and was also privately tutored. Eight years of his youth were spent as a worker in tanneries. In 1920 the leather union of his district sent him to study in Kiev.

In 1922 he began to write for the magazine *Shtrom,* in which his lyrical prose appeared under the title of *Genod* (Grace). He gained first fame in 1926, when his volume, *Chadoshim un Teg* (Months and Days), was published in Kiev. This book, avidly read by the public, also caused many literary polemics, for there were those who accused him of not writing in the true proletarian spirit. The revolutionary period had presented quite a number of outstanding poets, but of prose writers there were very few at the time. With the advent of this volume, Kipnis attracted attention by returning Yiddish prose writing to its traditional form of artistic realism. His style was simple and natural, unmarred by artful sophistication. His language was popular and direct. His form was that of a chronicler, albeit lyrical in tone. The book describes events that took place in a small town at the time of the pogroms and the civil war during the period of 1918 to 1919. This out-of-the-way town, decadent, depressed, leading a sleepy and patriarchal existence, is suddenly shaken by the realities that confront it. The Red Army, upon its arrival, routs the pogromists and frees the town of its oppressors.

In his stories written especially for children, Kipnis expresses Soviet realism as seen through the eyes of a child. Thus he has been able to create a unique folklore for children.

Lit.: Bergelson, D., "A Neier Talantfuler Prozeshreiber in Sovetnfarband," *Freiheit,* March 27, 1927; Niger, S., "Die Shtile Meride in der Yiddisher Sovietisher Literatur," *Tog,* Sept. 19, 1927; Bronshtein, Y., in *Shtern* (1926); Gordon, S., *Proletarishe Fon,* 1928, No. 4.

KIPPURIM, *see* YOMA.

KIRCHHEIM, RAPHAEL, rabbi and scholar, b. Frankfort, Germany, 1804; d. Frankfort, 1889. For some time he was a Shohet in an Orthodox congregation. Starting out as a zealous champion of Orthodoxy, he developed into a radical advocate of Reform under the influence of Abraham Geiger, then rabbi at Frankfort, and by discourse and through writings he espoused the rabbinical assemblies and decrees which he had theretofore violently attacked. Kirchheim had to give up his position as Shohet in the Orthodox congregation, but through partnership in a banking firm was able to secure an independent position for himself. He collected a valuable library, including notable Judaica, and devoted himself to a greater extent to literary inclinations which had manifested themselves at an early age.

Besides many articles in periodicals, Kirchheim published: *Karme Shomeron—Introductio in librum talmudicum "De Samaritanis"* (Frankfort, 1851); *Sheba masechtoth ketanoth yerushalmiyoth* (1851); an open letter to A. Adler (rabbi of Worms; 1845). He published a new edition of Hayim Joseph David Azulai's *Shem Hagedolim,* extensively annotated (1847). In 1874 he edited for the first time *Perush Al Dibre Hayamim,* a 10th cent. commentary on *Chronicles.* He proved to be a critic of keen perception in *Die neue Exegetenschule* (Breslau, 1867), in which he made a sharp attack on Samson Raphael Hirsch's translation and interpretation of *Genesis,* especially his bold unscientific etymologies.

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* 171-73; *Allgemeine Zeitung des Judentums,* vol. 53, p. 587.

KIRIATH-ARBA, *see* HEBRON.

KIRIATH-JEARIM ("forest city"), a city of the highlands of Judah (*Josh.* 15:60) which originally belonged to the Gibeonite federation of cities (*Josh.* 9:17). Situated on the boundary between Benjamin and Judah, it was reckoned with Benjamin in *Josh.* 18:28. The name points to a vicinity full of forests, while its former name Baalah (*Josh.* 15:9-11; *I Chron.* 13:6; cf. *II Sam.* 6:2), which occurs several times, testifies to

the Canaanitish worship of the early inhabitants. The ark was kept there for a while (*I Sam.* 6:21; cf. *Ps.* 132:6: "field of the wood"), until David brought it to Jerusalem (*II Sam.* 6:2-15). This coincides with the fact, certified to by Tannaitic tradition (*Tos. Mak.* 3:2), that Kiriath-jearim was at one time a Levitical city of refuge. A contemporary of Jeremiah, the prophet Uriah, came from Kiriath-jearim (*Jer.* 26:20), which was inhabited also after the Babylonian Exile (*Ezra* 2:25), as is attested by an ossuary with an inscription. The church father Eusebius gives the position of the city as nine Roman miles (about eight miles) from Jerusalem, on the road to Diospolis (Lydda). This road leads to Abu Ghosh or Karyet el Inab (i.e. city of grapes) on the Jaffa road, past which the Roman road once led and on which a fort stood. The Biblical town rose just opposite the modern village, on the hill of Deir el-Azhar, where there are numerous ancient remains, of every period from the Canaanite to the Byzantine. The name Kiriath Anav is first met with in the 10th cent. Today there is a Jewish colony named Kiryath Anavim in the vicinity of the Arab village. There the Halutzim began the reforestation of the scanty remains of the former woods.

Lit.: Hastings, James, *Dictionary of the Bible* (1927).

KIRIATH-SANNAH, *see* KIRIATH-SEPHER.

KIRIATH-SEPHER, the old name of Debir, a city in the territory of Judah, not far from Hebron (*Josh.* 10:38; 15:15; *Judges* 1:11). *Josh.* 15:49 has the form Kiriath-sannah, but this is a mistake due to the preceding Dannah; the Greek has the correct reading. It is probable that the original vocalization of the name was Kiriath-sopher, "Scribe-city," instead of Kiriath-sepher, "Book-city," since one Greek version, confirmed by the Egyptian hieroglyphic transcription, has the "o."

The city was very ancient, being associated with the legendary Anakim (*Josh.* 11:21); it was captured by Othniel, the son-in-law of Caleb, and later the first judge of Israel. It was one of the towns of the Hebrew monarchy (*Josh.* 15:49), but disappears from history after the Babylonian Exile (586 B.C.E.). In the 7th cent. C.E. the liturgical poet Eleazar Kalir claimed to be a native of Kiriath-sepher, but most scholars consider this name as merely a poetic metaphor for Tiberias, the "Book-city" par excellence.

Since the first World War, excavations have been carried on at the site of Tell Beit Mirsim, southwest of Hebron, which the excavators, Albright and Kyle, believe to represent Debir. They point out that it is the only suitable site in the district where the Biblical town must have been situated, and show that the archeological history of the site agrees exactly with the documentary references to Debir. In three campaigns (1926, 1928 and 1930), six strata of débris, representing six successive periods of occupation, from before 2000 B.C.E. to the Babylonian Exile, have been studied; the most important single objects found were a Canaanite bas-relief of the serpent goddess (from about 1600 B.C.E.), and a seal impression mentioning an official named Eliakim, "servant of Joiachin" (king of Judah in 597 B.C.E.).

Lit.: Albright, W. F., in *American Schools of Oriental Research Bulletins,* Oct., 1926, and Oct., 1928.

KIRKISANI, JACOB (Arabic, Abu Yusuf Yakub al-Kirkisani), Karaite scholar who flourished in the first half of the 10th cent. His surname is variously pronounced Kirkisani (from the city of Kirkisiya or Karkisiya, the Greco-Roman Circesium) or Karkasani (from the town of Karkasan in Mesopotamia). His first name is given by the older authorities as Jacob (in Arabic, Abu Yusuf Yakub ibn Ishak); later Karaite writers, who took his first name to be Joseph, often confused him with the Karaite scholar Joseph Haroeh (Yusuf al-Basir) who lived a century later.

Nothing is known of Kirkisani's life. It seems certain, however, from internal evidence in his works, that he had traveled a great deal in search of first-hand information about various religious questions. His main works are the *Book of Lights and Watch-towers* (in Arabic, *Kitab al-Anwar wal-Marakib*) and the *Book of Gardens and Parks* (in Arabic, *Kitab al-Riyad wal-Hadaik*). The latter is a commentary on the non-legal parts of the Pentateuch, and is headed by an extensive introduction on the methods and rules of Biblical exegesis. The *Book of Lights* is a voluminous treatise on religious law in thirteen parts. Part 1 contains a detailed account of the Jewish sects from the earliest times down to the 10th cent., including Christianity; Part 2 discusses the necessity of critical investigation (in Arabic, *nazar*) in religious matters; Part 3 contains a refutation of the doctrines of the various sects, including Christianity and Islam; Part 4 is a treatise on the various methods of construction and interpretation of law; the remaining parts deal with individual laws, with constant reference to the opinions of the various sects, especially the Rabbinite Jews and the followers of Anan and of Benjamin Nahavendi. Of some minor works of Kirkisani's, for example a *Treatise on the Unity of God* (*Kitab al-Tawhid*) and a *Commentary on Job* (*Tafsir Ayyub*), only the titles are known.

Kirkisani is justly regarded as one of the foremost scholars of the early period of Karaite history. His *Book of Lights* is at the present time the oldest, most extensive, and most reliable source for the earliest history of Karaism and the other Jewish sects of Saadia Gaon's time. He was well-read in Karaite and Rabbinite literature, as well as in the writings of the contemporary Moslem philosophers and theologians. His knowledge of the Bible and of the Hebrew language was very thorough, and his method of Biblical exegesis sound and logical. As a jurist, Kirkisani was a staunch supporter of the use of pure reason in religious legislation, and his works are permeated by a spirit of moderation and a desire to make the pressure of the law upon men's lives as light as possible. In some questions, however, such as the notorious "Rikkub" theory concerning the forbidden degrees of relationship, to which he fully subscribed, he joined the ranks of the Karaite extremists. In his treatment of the Rabbinites and the other Jewish sects he was comparatively much more moderate than other Karaite leaders, and rarely employed abuse and curses, of which later Karaites were too often guilty. Even toward Saadia, who was a powerful and relentless foe of Karaism, he constantly preserved an attitude of respect, although he freely engaged in the refutation of Saadia's opinions on various legal questions.

Kirkisani's works were widely read in their time, especially his *Book of Lights,* so much so that a handy abridgment (Mukhtasar) of it was prepared for popular use. Later Karaite scholars down to Elijah Bashyazi (15th cent.) were acquainted with his works, and depended on them for their information on the Jewish sects of his time. LEON NEMOY.

Lit.: Kitab al-Anwar wal-Maraqib, code of Karaite Law by Yaqub al-Qirqisani, Leon Nemoy edit. (1939-40) (vols. 1 to 2, containing parts 1 to 4, had been published up to 1942). Portions of the *Book of Lights* were translated into English by Nemoy and published in *Hebrew Union College Annual,* vol. 7 (1930) 317-97. Further literature is *Journal of Biblical Literature,* vol. 57 (1938) 411-20; vol. 59 (1940) 159-68. The introduction to the *Book of Gardens* was published by Hirschfeld, H., *Qirqisani Studies* (1918). See also Steinschneider, Moritz, *Die arabische Literatur der Juden* (1902), par. 43, where the older literature is given.

KIROVO, a city in the Ukraine, about 300 miles northeast of Odessa. It was founded in 1754 and named Elizavetgrad (Yelisavetgrad) after the empress Elizabeth. The city was renamed Zinovievsk after the October revolution of 1917 in honor of the Communist leader Gregory Zinoviev (1883-1936), who had been born there. When he was executed as an anti-Stalinist, the name of the city was again changed to Kirovo, after Sergei Kirov (assassinated in 1934).

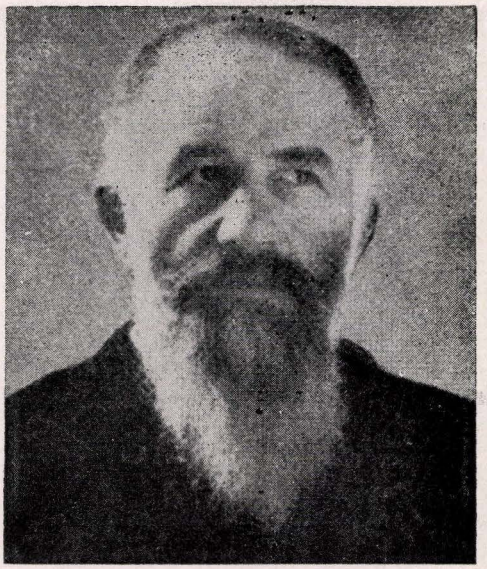
In the latter half of the 19th cent., the city became an important industrial center. It had flour mills, machine-shops, and factories for the preparation of tobacco (in which many Jews were employed); it was also an important center for trade in grain, sheep, wool, leather, and timber. In 1897 Elizavetgrad had a population of 61,841, including 24,340 Jews. The population in 1926 was 64,502, of which a large number were Jews, although with the abolition of the Jewish Pale as a result of the revolution many Jews had left for Moscow and other industrial centers. By 1933 the population of the city was 90,600, and it had factories for agricultural machinery and incubators.

The series of pogroms in the towns and villages of southern Russia in 1881 began at Elizavetgrad in April; many Jews of the city were killed, shops and houses pillaged, and about a million dollars' worth of property stolen or destroyed. There was another anti-Jewish riot in Elizavetgrad during the revolutionary disturbances of 1905, and a series of pogroms in the city by the counter-revolutionaries during the civil war that followed the revolution of 1917.

Lit.: Dubnow, S. M., *History of the Jews in Russia and Poland,* vol. 2 (1918; trans. I. Friedlaender) 249-51.

KIRSANOV, SEMEN OSIPOVICH, Soviet poet, b. near Moscow, Russia, 1906. He was reared largely in a revolutionary atmosphere and showed early promise of exceptional creative talent. By the age of twenty he attracted attention through the publication of a significant volume of poetry; critics hailed it as evidence of virtuosity in the technique of versification. They were, however, less enthusiastic about the thought content of such others of Kirsanov's works as *Pritsel* (Purpose; 1926) and *Opyty* (Experiments; 1927). He is believed to have suffered for a while (1924-29) from the formalistic influence of the LEF (a group of literati known as the Left Front of Art).

It was not until 1931 that Kirsanov abandoned tricky form and artifice. His book-length poem *Piatiletka* (The Five-Year Plan), published that year, presented a vivid technical picture of socialist reconstruction, but failed to project the social aspects of collective planning. He encountered repeated criticism for failure to get to the core of things in even such later volumes as *Tovarish Marks* (Comrade Marx; 1932) and *Zolotoi Vek* (The Golden Age; 1933).



Emanuel Kirschner

Following a period of fluctuation between high and low levels of accomplishment, Kirsanov was rediscovered for the Soviet reading public through his striking lyric work *Tvoia Poema* (Your Poem; 1938). Here, instead of his former clever, inconsequential way of writing, he began to follow Maiakovsky and serve the Soviet fatherland by bringing art to the people. His popularity grew thenceforth throughout the Soviet Union. In 1940 a two-volume collection of his best poetry was published and widely acclaimed. In 1942 he was in the vanguard of Russia's creative writers who looked upon the second World War as a war for national liberation.

Lit.: Malaia Soviet Encyclopedia (1937); *Literaturnaia Gazeta,* March 15, 1938; files of the American Russian Institute, New York.

KIRSCHNER, EMANUEL, cantor and composer of religious music, b. Rokittnitz, Upper Silesia, Germany, 1857; d. Munich, Germany, 1938. In 1881 he was appointed cantor of the leading synagogue in Munich. Shortly thereafter he became instructor of solo singing at the local academy of music, with which he remained for two years, resigning, however, in order to devote himself to composing synagogal music. His goal was to keep synagogal singing on a high artistic plane without imitating the music of other denominations or borrowing from them. He accomplished his ideal in the creation of melodies which were based partly on ancient motives in the chanting of the Torah. His chief works are *Tehilloth Leel Elyon* (4 vols., 1898-1926), songs for cantor and choir, and *Trauungsgesänge.*

Lit.: Friedmann, *Lebensbilder berühmter Kantoren,* vol. 1, pp. 225-33; Kornitzer, L., in *Jüdische Schulzeitung,*

1926, No. 8 et seq.; Idelsohn, A. Z., in *B'nai B'rith Magazine,* vol. 41 (1927) 268-69.

KIRSCHSTEIN, MORITZ, teacher and author, b. Chodziesen (Kolmar), Prussian Poland, 1826; d. Berlin, 1900. Kirschstein studied Talmud in Glogau and Danzig, and later attended the University of Berlin. He became a disciple of Leopold Zunz, and was on friendly terms with Zunz and his wife Adelheid Zunz. Under the direction of Aron Horwitz, Kirschstein taught religion at the Jewish elementary school in Berlin, and in 1866 he became the first director of a Jewish religious school in Berlin. Kirschstein collaborated with Abraham Geiger in drafting the proposed Reform prayer-book of the Jewish community of Berlin, and edited the German texts of that book. He also contributed to Leon Mandelstamm's translation of *Genesis* into German, published in 1862.

Kirschstein was the author of *Der Unterricht in der Religion und im Hebräischen* (1867) and *Der Unterricht in der biblischen Geschichte* (1871). A collection of his speeches, sermons and treatises was edited by his friends after Kirschstein's death under the title of *Abne Zikkaron* (1902).

Lit.: *Festschrift zum hundertjährigen Bestehen der Knabenschule der jüdischen Gemeinde in Berlin* (1926).

KIRSCHSTEIN, SALLY, Jewish art-collector and writer, b. Kolmar, Prussian Poland, 1869; d. Berlin, 1934. Kirschstein, a well-to-do merchant in Berlin, using the pseudonym Eska, contributed many articles on social questions to the liberal weekly *Die Hilfe,* and was director of the Jüdischer Volksverein in Berlin. In that function, he rendered assistance to many Jews of foreign nationality who sojourned in Germany during the first World War. He edited, in 1902, a collection of posthumous works of his relative Moritz Kirschstein, and in 1918 he published *Jüdische Graphiker,* a valuable study on Jewish engravers from 1625 to 1825. Of no less importance was the service which Kirschstein rendered to the knowledge of Jewish art by his great collection of objects of Jewish art and cult. He acquired the collection of Heinrich Frauberger, former director of the Museum at Düsseldorf, and enlarged its stock by purchasing minor collections and single objects. One division of Kirschstein's collection is scattered, having been sold by auction. Hugo Helbing, the auctioneer, printed its catalogue with a preface by Theodor Harburger, *Die Judaica-Sammlung S. Kirschstein.* But the by far larger division of Kirschstein's collection is preserved, under the care of Julian Morgenstern, at the Hebrew Union College.

Max Kirschstein, his son, who died young, was a promising philologist. Graduated from the University of Berlin, Max Kirschstein published in 1928 a notable study, *Klopstocks Deutsche Gelehrtenrepublik,* and in 1929 he wrote exhaustively on *Lessing und Berlin.*

Lit.: Wischnitzer, Rachel, "In memoriam Sally Kirschstein," *Jüdische Rundschau,* Feb. 8, 1935.

KIRSTEIN, ALFRED, doctor and artist, b. Berlin, 1863; d. Berlin, 1922. He started his career as a physician and painted only in spare time. In 1895 he published his invention of the autoscope of the larynx and air tube, an instrument which enabled laryngologists to examine those organs without the aid of a mirror.



Sally Kirschstein

In 1903 his restless nature drove him to give up medicine and devote all his time to painting. He studied in Paris, and from 1907 to 1909 traveled in Algeria and Egypt, which was the custom at that time among German artists. But he developed an individual style, refusing to follow the then current expressionist fad; his pictures were called too modernist by the academicians and too academic by the modernists. He exhibited his pictures several times in Paris from 1909 to 1914 and at Berlin in 1914.

When the first World War broke out he returned to his fatherland and served as military doctor throughout the conflict. From 1918 to 1921 he practised medicine privately and seems to have given up painting.

KIRSTEIN, LOUIS EDWARD, merchant and communal leader, b. Rochester, N. Y., 1867. Educated in the Rochester public schools and at a Rochester business college, he received an honorary M.A. degree from Harvard University (1933) and an honorary doctor of commercial science degree from Boston University (1938). Following connections with E. Kirstein Sons Company of Rochester, the Rochester Optical Company and the Stein-Bloch Company of Rochester, he became vice-president of William Filene's Sons Company of Boston in 1911. He was a director in 1942 of the Federated Department Stores, with affiliated offices in New York, Columbus, Brooklyn and Boston. He was likewise chairman of the board of directors of the American Retail Federation. One of the outstanding retailers in the country, Kirstein has been consulted frequently by the government and has served on numerous commissions. He was a member of the original National Labor Board; chairman of the industrial advisory board of the N.R.A.; member of the business advisory council for the Department of Commerce; member of the government's special coal strike settlement committee; and in 1941 a member of the executive retailers' advisory committee for the Secretary of the Treasury. He was, in 1942, vice-chairman of the national citizens' committee of the Mobilization of Human Needs.

One of the outstanding Jewish leaders of his time,

Kirstein was also chairman of the executive committee of the American Jewish Committee (1941-42); honorary national chairman of the United Jewish Appeal; a national director of the Jewish Welfare Board; and formerly president of the Graduate School for Jewish Social Work. Leader of the Jewish community of Boston, a beloved public-spirited figure, Kirstein was president (1941-42) of the Associated Jewish Philanthropies; chairman of the combined appeal of the Associated Jewish Philanthropies and the United Jewish Campaign; and president of the Beth Israel Hospital.

In the field of non-Jewish activities in Boston he was chairman of the Boston Port Authority; president of the Public Library; vice-president and a director of the Boston Better Business Bureau; a director of the allocating committee of the Community Federation of Boston; a member of the council-at-large of the Boy Scouts of America; a director of the Legal Aid Society; and a member of the visiting committee of the Harvard Graduate School of Business Administration.

The Kirstein Memorial Library Building, a branch of the Boston Public Library in the downtown business area, was given to the city of Boston in 1930, dedicated to the memory of Kirstein's father and mother, Edward and Jeanette Kirstein of Rochester. This library is devoted to books on business and is one of the first such libraries in the country. Kirstein has made many notable contributions to other charitable and educational organizations.

HENRY W. LEVY.

KIRYATH ANAVIM, KIRYATH MAIMUNI, KIRYATH BIALIK, *see* COLONIES, AGRICULTURAL.

KISCH, well-known Jewish family of Prague, probably of Sephardic origin, which emigrated from Chiesch, near Eger, Bohemia, in the 17th cent. Its members were proprietors of the privileged Jewish Apothecary Shop in Prague during the 17th and 18th centuries for several generations. Due to the expulsion of the Jews from Prague by Empress Maria Theresa in the middle of the 18th cent. a branch of the family emigrated to Holland and thence to London. Members of the Kisch family became physicians as well as apothecary proprietors in the 18th cent.

Lit.: Kisch, Guido, *Die Prager Universität und die Juden 1348-1848* (1935).

KISCH, ABRAHAM, physician, b. Prague, 1725; d. 1803. His father Jacob was an apothecary. Frederick the Great of Prussia extended to Kisch a special privilege permitting him to attend the University of Halle, from which he received the M.D. degree in 1749; he was the first Prague Jew to receive a medical degree at a German university. In 1745, by order of Empress Maria Theresa, the Jews were expelled from Prague, and Kisch went to Germany, where he became acquainted with Moses Mendelssohn, whom he instructed in Latin. During his stay at Breslau he founded a Hebrah Kaddisha and a hospital in connection therewith; he was directing physician of the latter from 1755 to 1758 and from 1767 to 1770. In Prague Kisch served as the director of the Meisel Hospital and as the physician of the Jewish community from 1758 to 1767 and again from 1770 to 1803. He energetically championed the equality of Jewish students in German universities. His younger brother David, author of a dissertation on cholera, received the M.D. degree also from the University of Halle in 1771.



Louis Edward Kirstein

Lit.: Kisch, Guido, *Die Prager Universität und die Juden 1348-1848* (1935) 27 et seq., 128-38.

KISCH, ALEXANDER, rabbi, b. Prague, Bohemia, 1848; d. Prague, 1917. He studied at the university and the rabbinical seminary in Breslau, as well as at the universities in Tübingen and Paris, in which latter city he was tutor in the household of Baron Horace Günzburg. He then served as rabbi in Brüx, Bohemia (1874-77), Zurich (1877-81), Jungbunzlau, Bohemia (1881-85), and at the Meisel synagogue in Prague (1885-1917). In 1900 he was the first and only rabbi to be appointed professor of religion by the government of Austria-Hungary, and in 1909 he became inspector of religious instruction. At the time of the Polna Affair (1899) he had an audience with Emperor Francis Joseph I, as a result of which the latter issued an emphatic denunciation of anti-Semitism. Kisch's writings include: *Papst Gregor des IX. Anklageartikel gegen den Talmud* (Leipzig, 1874); *Das Testament Mardochai Meisels* (Frankfort, 1893); *Das mosaisch-talmudische Eherecht von R. Ezechiel Landau* (Leipzig, 1900). He founded and edited the *Neue Israelitische Zeitung* (1878-80), the first Jewish weekly in Switzerland.

Lit.: Kisch, Guido, *Alexander Kisch 1848-1917* (1934).

KISCH, BRUNO, physiologist and physician, b. Prague, 1890. He was educated at the Universities of Prague, Naples and Cologne, and at the Frankfort Institute. In 1914 he volunteered for the German army, and he fought with the front troops for four years; he was decorated with five medals. He started lecturing at the University of Cologne in 1918. In 1922 he became assistant professor, and three years later he was appointed professor of physiology, biochemistry, and experimental medicine. Because of his war record, the Nazi government permitted him to hold his post till 1936. In 1934 he was visiting professor of heart diseases at the University of Santander in Spain. His lectures there were published in 1934 under the title *Vier Vorlesungen über Kreislauffragen* (Spanish translation, 1935).

Kisch came to the United States in 1938 on a non-quota visa as professor at Yeshiva College and a research fellow of Yale University. He lectured at

Yeshiva College (through 1942) on religious philosophy and particularly on the connection between natural science and religion. Kisch was an Orthodox Jew, and his scientific researches and experiments always deepened and strengthened his faith. He explained this neo-Orthodox attitude in several books, including: *Naturwissenschaft und Weltanschauung* (1931; Spanish translation published by the University of Mexico, 1933); *Wege zum Glauben* (1935); *Gottesglaube und Naturbekenntnis* (1936).

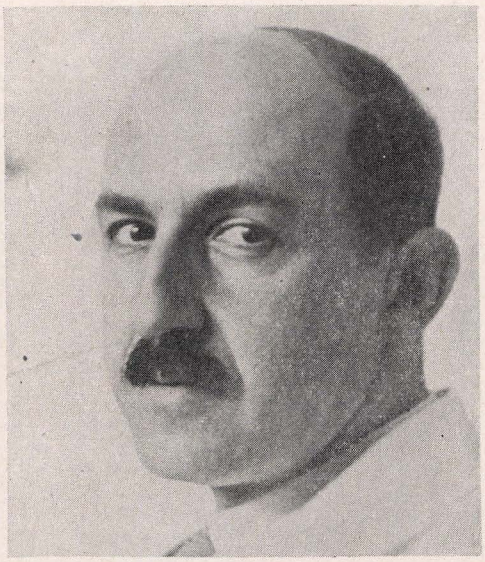
In 1927 he founded the Deutsche Gesellschaft für Kreislaufforschung and became the editor of *Zeitschrift für Kreislaufforschung* and *Ergebnisse der Kreislaufforschung*. Among his medical works are: *Fachausdrücke der physikalischen Chemie* (2nd ed., 1923); *Physiologie des Ohres* (1924); *Pharmakologie des Herzens* (1927); *Der Herzalternans* (1932). In addition to his scientific and philosophic publications, he wrote a book on numismatics, *Shekel Medals and False Shekels* (1941).

Ruth Kisch-Arndt (b. Goldberg, Silesia, Germany, 1906), wife of Bruno Kisch, was a singer. She studied music in Berlin, Basel and Milan, and later became noted as one of the foremost Lieder-singers on the European continent. She sang at the Beethoven festival in Bonn (1927), at the Niederrheinisch music festival in Cologne (1927), and at the Hamburg centenary festival (1928). From 1933 on she was a member of the Jewish Kulturbund, and often sang before Jewish audiences in the smaller towns of Germany, where anti-Semitic activity was most violent.

In 1938 she came to the United States, and continued her career. She participated in the festival of the American Society of Ancient Instruments (Skytopp, 1940), the Schubert festival (Philadelphia, 1941), the festival of Jewish art (New York city, 1941), and the Brahms festival (Philadelphia, 1942). Critics regard her as one of the finest and most sensitive contemporary interpreters of German Lieder, a mature and intelligent singer whose vocal powers are rich and whose music feeling is comfortable.

KISCH, SIR CECIL, British government official, son of Hermann Michael Kisch, b. India, 1884. Educated at Oxford, Kisch entered the secretary's office in the general post office in 1907 and was transferred to India the following year. Later he returned to England, and in 1911 was serving as private secretary to the permanent under-secretary of state. In 1917, as private secretary to E. S. Montagu, secretary of state for India, Kisch went to India and in 1919 to the peace conference in Paris. Kisch was a member of the preparatory commission of experts at the monetary and economic conference at Geneva, as an Indian delegate, in 1933. In 1937 he was British representative to the international committee on Tangier finances.

Kisch also served as member of the supervisory financial commission of the League of Nations. In 1942 he was assistant under-secretary of state for India, to which post he had been appointed in 1933. Kisch was author of *The Portuguese Bank Note Case* (1932) and, in collaboration with Miss W. A. Elkin, of *Central Banks*. Among his communal posts were membership on the court of governors of the London School of Economics and on the executive committee



Bruno Kisch

of the Jewish Memorial Council. He was knighted in 1932.

KISCH, DANIEL MONTAGU, traveler, b. Wisbeach, England, 1840; d. at sea, 1938. He was educated at Norwich. At an early age he decided to visit Australia, where he traveled over the colony of Victoria. He then proceeded to Mauritius and Cape Town, and from there went on a sporting trip to the mouth of the Orange river, returning overland on horseback. In 1860, together with an old schoolmate, he went on a hunting and trading trip to Ovamboland. The journey was long and arduous; the party was without water for several days. The return journey was equally disastrous.

After returning to Cape Town, Kisch visited Natal to study sugar planting. He was subsequently made manager of the Reunion Sugar Estate at Isipingo and of the Umzinto Sugar Estate. In 1868, Kisch revisited England, when he was elected a fellow of the Royal Geographical Society. About this time too, he was induced to join Sir John Swinburne's party in Matabeleland. He remained there for five years and was chief adviser to the native King Lobengula.

Tired of roaming, Kisch finally settled at Pretoria, Transvaal, in 1874. In 1875, he was appointed a justice of the peace, and auditor-general during the first British annexation of the Boer Republic (1877-81). Later he was elected vice-president of the Pretoria Chamber of Commerce. It was Kisch who practically introduced Judaism into the Transvaal, having started an annual Yom Kippur service at Pretoria in 1876. He was also one of the first to raise the question of political emancipation for the Jew in the South African republic.

S. A. Rochlin.

Lit.: Standard and Diggers' News (Johannesburg), Dec. 21, 1898; *Jewish Chronicle,* Dec. 30, 1898; Rochlin, S. A., in *The Zionist Record,* Sept. 5, 1937, p. 49.

KISCH, EGON ERWIN, author and journalist, b. Prague, Bohemia, 1885. He belongs to a group of German Jewish writers in Bohemia-Moravia who delineated the atmosphere of a decadent Austrian empire



Frederick Hermann Kisch

and the birth of a new individualism which supplanted the period of nationalism. The evolution of these writers was abruptly altered by the first World War. Among them were included Max Brod, Franz Kafka, Egon Erwin Kisch, Ernst Lothar, Ernst Weiss and Ludwig Winder. All were born during the decade from 1880 to 1890. Their common root is clearly evident in their early work, but they later developed in varying ways.

Kisch's first novel was *Der freche Franz,* published in 1913. This work was followed by *Abenteuer in Prag* (1921) and *Soldat im Prager Korps* (1923). Kisch's career in newspaper work, which earned him world renown, was begun in Berlin in 1924. He was for a time leader of the Red Guard in Vienna; later he went to Russia and taught journalism at the University of Kharkov (1930). When the Nazis seized power in Germany, Kisch was living in Berlin. He was arrested as a Jew and a foreigner and sent over the frontier to Czechoslovakia, where he undertook the direction of anti-Nazi propaganda. In 1934, en route to the anti-war congress in Australia, Kisch was arrested in Perth and jailed for six months on the charge of having disseminated Communist propaganda.

In 1939 Kisch migrated to the United States, and later moved to Mexico City, where he was living in 1942. Among Kisch's other published works are: *Der rasende Reporter* (1924); *Hetzjagd durch die Zeit* (1925); *Zaren, Popen, Bolschewisten* (1927); *Wagnisse in aller Welt* (1927); *Paradies Amerika* (1930); *Schreib das auf Kisch* (1932); *Geschichten aus sieben Ghettos* (Amsterdam, 1934). He also edited Max Hoelz's *Zuchthausbriefe* (1927), the anthologies *Klassischer Journalismus* (1923), and *Prager Pitaval.* His autobiography, *Sensation Fair,* was published in English (New York) in 1941. It is a story replete with the amazing personal experiences of a keen-eyed, itinerant observer.

KISCH, ENOCH H., balneologist, b. Prague, Bohemia, 1841; d. Marienbad, Bohemia, 1918. He was educated at the University of Prague (M.D., 1862), became privat-docent of balneotherapeutics at the University of Prague in 1867, and assistant professor in 1884. A leading international authority on balneology, he became editor (1868) of the *Allgemeine Balneologische Zeitung* and the *Jahrbücher für Balneologie.* He was collaborating editor of the cyclopedia entitled *System of Physiologic Therapeutics,* published at Philadelphia.

Kisch was a prolific author. In addition to his many contributions to medical journals, he wrote a number of books, including: *Über den Einfluss der Fettleibigkeit auf die weiblichen Sexualorgane* (1873); *Handbuch der allgemeinen und speciellen Balneotherapie* (1875); *Die Lipomatosis Universalis* (1888); *Die Sterilität des Weibes* (1895); *Uterus und Herz* (1898). In 1914 his autobiography, *Erlebtes und Erstrebtes,* was published in Stuttgart.

Kisch was director of the Jüdisches Kurhospital in Marienbad, where a street was named after him.

KISCH, EUGEN, surgeon, b. Sablonz, Bohemia, 1885. After his graduation from the University of Berlin in 1910, he extended his studies in the field of surgery at the University clinic of surgery in Berlin, where he became instructor of bone and joint diseases in 1919 and assistant professor in 1922. He developed a reputation as a specialist in this field of medicine, and was director of a number of institutions for the cure of external tuberculosis in Hohenlychen, and of a sanatorium for children with diseases of the bone and joint in Berlin. After 1933 Kisch left Germany, and in 1942 he was a practising physician in New York city. His surgical works on tuberculosis include: *Diagnostik und Therapie der Knochen und Gelenktuberkulose* (1921); *Besonnung und Beluftung Gesunder, Gelenk- und Lungentuberkulose* (1926); *Medizin, Gymnastik und Pedagogik im Kampfe gegen Tuberkulose* (1930).

KISCH, FREDERICK HERMANN, British government and Zionist official, son of Hermann Michael Kisch, b. Darjiling, East India, 1888. He was educated at Clifton College, England, and at the Royal Military Academy in Woolwich. Entering the Royal Engineer Corps in 1909, Kisch remained in the army until 1922. He fought through the 1914 to 1918 War, first in France, then in Mesopotamia. At the end of the War, during which he was wounded three times, Kisch held the rank of lieutenant-colonel. He had also been awarded the Distinguished Service Order and the Croix de Guerre, and had been made an officer in the Legion d'Honneur.

In 1919 Kisch was a British delegate to the Versailles Peace Conference. In 1923, at the request of Dr. Chaim Weizmann, Kisch became a member of the Zionist Executive Committee in Jerusalem, and chairman and director of the political department. He retained this post until 1931, combining it, from 1929 to 1931, with that of chairman of the Palestine executive of the Jewish Agency. Around this position swirled the

multifarious internal and international circumstances attending the Jewish settlements in Palestine during the interval between the two wars. Kisch recorded his experiences in a day-by-day diary, published in 1938 as *Palestine Diary*. In 1942 Kisch was living in Haifa, Palestine. He was chairman of the Palestine-British Trade Association, a member of the board of governors of the Hebrew Technical Institute in Haifa, and treasurer of the Palestine Orchestra. Kisch reentered active military service in 1939.

KISCH, GUIDO, jurist and historian, b. Prague, Bohemia, 1889. He received his Jewish and secular education in Prague and in 1915 became Privatdozent at the University of Leipzig. He held the chair of history of law and political theory in the Universities of Königsberg (1920-22), Halle (1922-24), Prague (1924-25) and Halle (1925-33), dean of the Faculty of Law (1925-26), and librarian of the Central Law Library, Königsberg (1920-22) and of Halle (1925-33). After his dismissal by the Nazi regime he taught history at the Jewish theological seminary in Breslau. In 1934 he came to the United States and in 1942 was professor of history at the Jewish Institute of Religion in New York city.

Kisch's 1,000-page book, *Leipziger Schöffenspruchsammlung,* received the Saxony State award for legal history in 1919. His main works are on legal history and Jewry-law, about 200 items, among them these books: *Die Kulmer Handfeste* (1931); *Das Fischereirecht im Deutschordensgebiet* (1932); *Die Prager Universität und die Juden 1348-1848* (1935); *Jewry-Law in Mediaeval Germany* (1941); *Sachsenspiegel and Bible* (Notre Dame University, 1941). Kisch is the founder and editor of *Deutschrechtliche Forschungen* (6 vols., 1930-33); *Beiträge zum Handelsrecht* (7 vols., 1928-33); *Historia Judaica* (since 1938 four volumes). He is a fellow and honorary fellow of many learned academies, among them of the Academy of Arts and Sciences for the Czechoslovakian Republic and of the Riccobono Academy for Roman Law at the Catholic University in Washington, D. C.

KISCH, HERMANN MICHAEL, British and Indian government official, b. London, 1850. He was educated at Trinity College, Cambridge, and entered the Indian civil service in 1873. Sent to Bengal first, Kisch remained in India until 1904, occupying various government posts. He was postmaster-general of Bengal from 1884 to 1888, and later served as director-general of the post-office for India. Kisch represented India at several international postal congresses. On his retirement in 1904, he returned to London, where he was living in 1942. He was the author of *Statistical Accounts of Chittagong and Other Districts and State of Hill Tippera.*

KISHINEV (Roumanian, Chisinau), capital of Bessarabia, with a population (1940) of about 113,000, of which some 80,000 were Jews. The city began to develop slowly toward the end of the 18th cent. In 1812, when Bessarabia was separated from Moldavia and annexed to Russia, Kishinev had only 7,000 inhabitants, but the Jewish community was already in existence. Under Russian rule Kishinev soon became an important center as the result of progress in commerce and crafts. From the beginning of the 19th cent. until 1941 the population of Kishinev varied from 110,000 to 125,000, and the Jewish population was usually somewhat above 50,000. The bulk of the Jewish population had earned its livelihood in trade, as artisans and in factories. Some 20,000 were artisans. About 90 per cent of the industries, which had to do with basic agricultural occupations, such as milling, tobacco preparation and the utilization of fruit—since Bessarabia is an agricultural country—was in the hands of Jews, and employed Jews. Commerce and trade were also largely concentrated in Jewish hands.

The social stratification of the Jews in Kishinev was therefore similar to that found in all large Jewish communities of Eastern and southeastern Europe. However, *Luftmenschen,* to use Max Nordau's phrase for people of haphazard employment, were not lacking. Poverty was widespread in Kishinev, created to a great extent by the persecutions and anti-Semitic laws of the czarist regime. Thousands of Jews lived in misery and were objects of charity.

The religious, cultural, intellectual, and political life of the Jews in Kishinev was like that of the entire Jewish population of Russia. The Jewish masses were extremely Orthodox and traditionalist in their religious affiliation, while the intellectual Jews were strongly influenced by Russian culture and Russian social life. The intellectuals were sympathetic to Russian revolutionary ideas and were active in the movements which represented these ideas. The first modern Jewish school was opened in Kishinev in 1836.

But, from the viewpoint of Jewish history, Kishinev —more than all other Jewish cities in Eastern Europe— was distinguished by its tragic significance. Kishinev became famous after the pogrom of the 19th and 20th of April, 1903. The day before it was an almost unknown city; the day after it had acquired world-wide notoriety. The pogrom took the lives of forty-seven Jews; ninety-two were severely injured and more than 500 suffered minor injuries; 700 homes were destroyed and 600 stores plundered. Damages were estimated at 2,500,000 gold rubles. Some 2,000 families were left without shelter. It immediately became known that the massacre had been organized by czarist officials. Public opinion throughout the world reacted violently against the event.

In London, Paris, New York and other leading cities large protest meetings were held. President Theodore Roosevelt received a petition signed by a great number of persons, asking that the protest be submitted to the Russian government. But Minister of the Interior Plehve, head of the pogromist movement, made it known that he would not accept the petition. The czarist regime of the time, weakened inwardly by corruption and by the inability to achieve reform, and attacked energetically by the leftists, who demanded the abolition of absolutism, was in need of diversion. As always under such conditions, the diversion took the form of anti-Semitic outrages. The Kishinev pogrom had been preceded by a campaign of hate and calumny that attained extraordinary violence, directed by a Russified Roumanian named Krushevan, who used his daily newspaper *Bessarabetz* for his purposes. The vice-governor of the province, Ostrogov, was his collaborator, contributing anti-Semitic articles to *Bessarabetz,*

During the pogrom, which had been instigated on the pretext of a ritual murder story invented by Krushevan, the chief of police Levendall was seen inciting the pogromists to excesses. Some 5,000 soldiers were in the city at the time of the pogrom, and they could have put a stop to the massacre and pillaging at once, but they did not intervene. The trials which followed resulted in ridiculous sentences. They had been forced by the pressure of world public opinion, but the czarist government, at first moved by the protest meetings, regained its self-control quickly and continued its diversion pogrom politics in full force. In 1905 there was a second massacre in Kishinev. Twenty-nine Jews were killed and fifty-six wounded.

Counter-activity within the ranks of the Jewish population itself took two forms. One group sought the creation of Jewish self-defense, another entered intensively into the struggle for the destruction of czarism. When Nicholas II, at the close of the Russo-Japanese war, was forced to accede to the creation of a Duma, the Jews of Kishinev participated enthusiastically in the elections. But the war of 1914 to 1918 interfered with what seemed to be an evolutionary development toward constitutional and less despotic czarism. The fall of the Romanoffs and the defeat of the Russian armies brought the Roumanians into Bessarabia at the end of 1918.

For the Jews of Kishinev and of Bessarabia the Roumanian regime was equally difficult. The Roumanian governments showed no respect for the obligations which they had undertaken, and which were incorporated in various treaties. Beginning with 1924, a series of laws accomplished the denaturalization of a part of the Jews of Kishinev and of Bessarabia. In 1937 and 1938 the government moved more closely toward Hitlerian methods, and consequently the Jews of Kishinev, like those of the rest of Roumania, lost not only their political rights, but also the right to work and to exist.

The second World War, which broke out in 1939, had a terrible effect on the Jews of Kishinev. Bessarabia changed masters twice within the interval of about a year. Reannexation to Russia at the beginning of 1940 brought thousands of Roumanian Jews into Kishinev. But the city once again fell into Roumanian hands in August, 1941, as the result of the German-Roumanian war against Russia, which started on June 22, 1941. This was followed by horrible atrocities committed against the Jews under orders from the Roumanian and Berlin governments. Still acting under these orders, and also on its own initiative, the Roumanian government established a ghetto in Kishinev and put a large number of Jews from the city into concentration camps set up in the Ukraine.

Kishinev was the center of many Jewish institutions. The Jewish Colonization Association, the Joint Distribution Committee, and the American Joint Reconstruction Foundation maintained headquarters in Kishinev from which aid to the Jewish colonists and artisans of Bessarabia was distributed. Kishinev also had Yiddish schools, a Yeshiva and a Tarbuth school established by its chief rabbi, Judah Zirelson. Zirelson came to Kishinev in 1910; he was killed by a bomb in October, 1941.

SANIEL LABIN.

Lit.: Errera, Leo, *Les massacres de Kishinev* (1903); Singer, J., *Russia at the Bar of the American People* (1904); Adler, Cyrus, *The Voice of America on Kishineff* (1904); *Die Judenpogrome in Russland* (2 vols., 1910); Told, Berthold Feiwel, *Die Judenmassakres in Kischinew* (1903); Margolis, Max L., and Marx, Alexander, *A History of the Jewish People* (1927) 709-11, 714-15; Dubnow, S. M., *History of the Jews in Russia and Poland,* vols. 2 and 3 (1918 and 1920).



A self-portrait of Maurice Kisling

KISHON, a stream in Palestine north of Mount Carmel, rising in the Plain of Jezreel, made famous by the Song of Deborah (*Judges* 5:19-21) and the story of Elijah (*I Kings* 18:40). In the rainy season Kishon (today Nahr el-Mukatta) swells greatly and becomes a rapidly flowing river which inundates the plain. Its regulation was taken into consideration in 1927 by the Palestinian government.

KISLEV (a month in the Hebrew calendar), *see* CALENDAR.

KISLING, MAURICE, painter, b. Cracow, Poland, 1891. He went to France as a young man and became a French citizen, winning his place in the Paris group of artists who, succeeding the Fauvists, were modernistic in their work without any violent reaction against the more academic past. In numerous museums and private collections (notably that of the Barnes Foundation near Philadelphia) Kisling's work may be studied for the often joyous approach to life, characteristic of the artist's temperament; the beauty of his voluptuous nudes; his skill in treating the vibration of light; and, generally, his fresh approach to landscape and to human beings. All these qualities are dwelt upon in André Salmon's book on Kisling and are enthusiastically appreciated by a fellow artist, Eugen Zak, in an article appearing in *Deutsche Kunst und Dekoration,* October, 1925.

While in such a painting as *Charrette,* showing a boy driving a donkey cart through some woods, the artist's ability to combine figure and landscape is apparent;

while successful treatment of still life is manifest in canvases given over to floral arrangements, or to baskets containing eggs, or apples and other fruit, Kisling is at his best in paintings devoted to a single form. Whether his women portraits are nude or clothed, there is a world of sentiment in all of them. This artist, who at one time pressed his nose against the glass windows of restaurants he was too impoverished to enter, has profound sympathy for the poor, and this sympathy his rich brush translates into his portrayals of boys and girls of the street, and of old flower vendors appealing to the passerby. With the coming of success and comparative affluence, Kisling could freely indulge his more sensuous nature, and this sensuousness is as much a quality of his work as is his human sympathy.

An interesting treatment of hands is characteristic. Very frequently they are crossed, or overlapped, forming with the arms a curve that corresponds, like a repetitive note in music, to other curves in the body or in the garments, thus adding to the harmonious flow of the composition. The eyes are generally large and often dark. The treatment of flesh shows in the gradation of tones Kisling's mastery over his palette. His handling of the brush is swift and sure. While his art lacks charm, it has decided human appeal and instructive value as the work of an exceedingly competent draughtsman and painter. Kisling came to the United States in 1941. GEORGE S. HELLMAN.

Lit.: Junge Kunst (1922); *Jüdische Nationale Biographie*, p. 452.

KISS OF GOD (Mithah Bineshikah), euphemistic term for a peaceful death, *see* under DEATH.

KISS AND KISSING. The modern concept of the kiss as the expression of romantic love between the sexes finds little recognition in Biblical literature and exegesis. The kiss of affection, however, exists, and finds its first mention in *Gen.* 27:26-27, when Isaac called Jacob to him, thinking it was Esau, and asked for a filial kiss. Again, in *Gen.* 31:27-28 and *Gen.* 32:1, Laban first reproached Jacob for having fled without giving him (Laban) the opportunity to kiss his children, and then kissed them in farewell. That a farewell kiss to a dead parent was traditional is shown by *Gen.* 50:1, when Joseph kissed his father just after Jacob's death. Sons kissed mothers as well as fathers (*I Kings* 19:20), and kisses among women relatives are described in *Ruth* 1:9, when Naomi, after kissing her daughters-in-law Ruth and Orpah, bids them depart for their native land.

A kiss was the mark not only of affection between relatives, but of reconciliation between them. Esau kissed Jacob when they met after their long separation (*Gen.* 33:4). Joseph kissed his brethren in reconciliation (*Gen.* 45:15), and David kissed Absalom in reconciliation and forgiveness (*II Sam.* 14:33).

Kissing seems to have been practised between relatives of different sexes, and to be permitted on the grounds of relationship. Jacob's kissing of Rachel (*Gen.* 29:11) is on the basis of their cousinship. And the kiss between brother and sister is obviously permitted, while kisses between lovers are considered disreputable, according to *Song of Songs* 8:1. A kiss of friendship between friends of the same sex is recorded in *I Sam.* 20:41-42, when David and Jonathan kiss each other. This is, incidentally, the only mention in the Bible of an exchange of kisses. And although *Song of Songs* 1:2, and in the passage already mentioned (8:1), obviously discusses kisses between lovers as enjoyable, *Prov.* 7:13 indicates still further the moral disdain under which such behavior was held. Of kisses between husband and wife there is no mention in the Bible at all.

That kisses might be treacherous is recognized. Absalom (*II Sam.* 15:5), by placing himself outside the gates of Jerusalem, and kissing those who came to seek audience with the king his father, made of the practice a deliberate campaign of sabotage against David's authority. Again in David's time, Joab killed Amasa by taking him by the beard and kissing him to hide the drawing of his sword (*II Sam.* 20:9-10).

More formal kisses, kisses of political significance, are noted throughout the Bible. Kissing was evidently a form of greeting when submission, adoration and condescension were required. A kiss of condescension was David's kiss of Barzillai (*II Sam.* 19:40). The kiss of submission seems, in the Bible, to have become identified with the Persian habit of kissing the ground at the feet of the person before whom one is subjecting oneself. This is indicated in several places, notably *Isa.* 49:23, *Micah* 7:17 and *Ps.* 72:9. A kiss of consecration is described in *I Sam.* 10:1, when Saul is consecrated as king over Israel. Kissing is used as a metaphor in *Prov.* 24:26, when a right answer is compared to a kiss on the lips, and even more remotely in *Ps.* 85:11.

The adoption by the people of Israel of the heathen habit of kissing idols is noted with reproach in *I Kings* 19:18 and again in *Hosea* 13:2, where both Baal and the golden calf are mentioned as the object of kisses. The kiss of one's own hand, either in self-love or in salutation to an idol, is mentioned as an act of wickedness by Job (*Job* 31:27).

The form which these various kisses took is not usually explicitly described. Kissing on the head is mentioned in the kiss of consecration, and a kiss on the mouth in the *Song of Songs*. But whether the paternal and fraternal kisses were on the lips or on the cheek, in the oriental method, is not known. Similarly, the kisses of submission and adoration are not accurately described. Whether kissing the dust at the feet of the conqueror or of the object of veneration literally meant that, or whether kissing the feet itself was inferred, or the hem of the garment, remains questionable.

In the Talmud, kissing on the head is advised, but kisses of the knees and feet are mentioned. Akiba praised the Medes because they kissed only the hand, but his own wife, when Akiba returned from his studies accompanied by thousands of pupils, is said to have fallen to the ground and kissed his knees. The kissing of idols is also mentioned in the Talmud, and criticized. Even the semblance of idol-kissing is forbidden, so that one may not put one's mouth to the mouth of a fountain figure, out of which drinking water pours.

Death as a kiss of God is referred to in Hebrew legend. *Ber.* 8a says that of the 903 ways of dying, the kiss by God is the easiest. Moses is said to have died in this way.

Throughout the Middle Ages the kissing of objects



Arnold Kiss

was adapted to many aspects of Jewish ritual. Kisses are bestowed indirectly upon the Scroll of the Law as it is being carried in procession at the time of the reading, by kissing the fingers and touching the cover of the Scroll with them. Those who recite the benedictions over the portions of the Torah which are read on the Sabbath and holidays also kiss their Tallith after it has been pressed to the spot in the Torah where the reading takes place. The Scroll of the Law is finger-kissed by the congregation as a whole on Simhath Torah. The Tzitzith (fringes) are kissed. Common practice also includes the kissing of any Hebrew book, especially the Bible (Tanach) or Humesh (Pentateuch), which has fallen to the ground, or of a prayer-book when it has fallen or when it is put away. The Mezuzah is kissed directly or indirectly upon entering a house or leaving it. NATHAN RICARDO.

Lit.: Wünsche, August, *Der Kuss in Bibel, Talmud und Midrasch* (1911); Löw, Immanuel, "Der Kuss," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 65; Nyrop, C., *The Kiss and its History* (1898); Brombaugh, Charles Carroll, *The Literature of Kissing* (1875); Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 7, pp. 739-45.

KISS, ARNOLD, rabbi, b. Ungvár, Hungary, 1869; d. Budapest, 1940. He was a son of Rabbi Móric Klein, the translator into Hungarian of Maimonides' *Moreh Nebuchim.* He studied at the Rabbinical Seminary of Budapest, received his Ph.D. degree from the University of Budapest in 1894, and was ordained in 1895. He became rabbi of Zsolna (1895), rabbi of Veszprém (1897), and rabbi of Buda, one of the two sections forming the city of Budapest, from 1901 to his death. Later he received the title "leading chief rabbi of Buda."

Kiss' ministry combined the inspiration of the teacher of his flock with that of the poet. He was also a great orator. His books of prayer in Hungarian, *Miriam* for women and *Noémi* for young girls, became standard for women. He also wrote a prayer-book for children, *Echod.*

He translated into Hungarian medieval and modern Hebrew and Yiddish poetry. He presented the verse of Morris Rosenfeld in his own translation to the Petőfi Literary Society. He was the author of several volumes of religious and lyrical poetry and of fiction. His poetry recommends itself by lofty sentiment and limpid expression. His novels and short stories, dealing with Jewish problems, employ a somewhat conventional psychology.

The author of several essays on Hebrew and Hungarian poetry, Kiss became professor of Hebrew literature at the Rabbinical Seminary of Budapest. He was also a member of its Board of Governors and vice-president of the Rabbinical Association of Hungary.

His published works include: (sermons) *Gilead* (1900); (poetry) *A pap hárfája* (The Priest's Harp; 1904); *Jób* (1904); *Gettó-dalok* (Ghetto songs; including the poems of Morris Rosenfeld; 1908); *Köd és napsugár* (Mist and Sunshine; 1911); *Elborult csillagok alatt* (Under Clouded Stars); (fiction) *Ifjak és öregek* (Young and Old; 1909); *Álom és valóság* (Dream and Reality; 1913); *A fekete Horovitz* (Black Horowitz; 2nd ed.); (short stories) *Az őszi haraszt muzsikál* (The Music of Autumn Leaves; 1932); *Barangolások a ködben* (Roaming in the Gloaming; 1933); *Örök láng* (Eternal Flame; 1934); (essays) *Samuel Hanagid élete és munkái* (Life and Works of Samuel Hanagid; 1893); *Gabirol élete és költészete* (Gabirol's Life and Poetry); *A héber költészet* (Hebrew Poetry; 1924); *Mártirok története* (The History of Martyrs; 1924); *A spanyol-héber poézis* (Spanish-Hebrew Poetry; 1926); *Kiss József élete és művei* (The Life and Works of József Kiss; 1927); *Petőfi Sándor* (1928); *Bialik a héber költő* (1930); *Maimuni Mózes* (1934).

In 1939, at Budapest, the volume *Emlékkönyv Dr. Kiss Arnold budai vezetö förabbi hetvenedik születésnapjára* was published on the occasion of his seventieth birthday.

KISS, JÓZSEF, poet, b. Mezőcsát, Hungary, 1843; d. Budapest, 1921. He was the son of poor Jewish parents. His love of Hungarian and German poetry diverted him from Talmudic studies. At the age of fourteen he entered a secondary school course, but his father's death compelled him to maintain himself by accepting occasional teaching jobs in various parts of the country. In his wanderings he came to know the simple folk, Magyars and Jews, that inhabit Hungarian villages and towns. He felt an affinity with them, and his poetry was to reveal a complete blending of the two sympathetic trends within his heart and art.

In 1868, at the age of twenty-five, he made his way to the capital, Pest, where he was proofreader in a printing office. He succeeded in having his first volume of poems published. His *Zsidó dalok* (Jewish Songs) was ignored by the Hungarian critics. From 1870 to 1873 Kiss was editor of the magazine *Képes Világ.* It was suspended shortly after his marriage (1873), and during the year 1874 Kiss, penniless and confined to bed, maintained himself and his wife by writing an anonymous thriller in eight volumes, *Budapesti rejtelmek* (Mysteries of Budapest).

In the following year his ballad *Simon Judit* was



József Kiss

shown to the literary critic Ferenc Toldy, who read it before an exclusive literary society, the Kisfaludy Társaság. Kiss became famous over night and was hailed, in over forty notices, as the young poetic genius whose advent Hungary had been awaiting. He could not, however, settle in the capital, and in 1876 had to accept a position as secretary of the Jewish community at Temesvár, where he remained until 1882.

In 1877 Kiss was elected a member of the Petőfi Literary Society. He had become distinguished for his ballads, a genre in which he emulated the great poet János Arany and which he adapted to popular Jewish subjects. Life, however, as he saw it in the great city, offered diverse subjects, and struck a variety of responsive chords in his poetic soul. He saw the misery of the working people and had lived in misery himself. He published such poems as *De profundis,* the story of a girl brought to shame by hunger, and *Mesék a varrógépről* (Stories About the Sewing Machine), and the credit lavished upon the epigon of Arany was withheld from the original artist. Kiss was accused of departing from the standards of Magyar poetic inspiration. His position in Hungarian literary opinion was never clearly defined, and he suffered from the paradox of being half recognized for his genius and half rejected as a "foreigner."

In 1882, Kiss returned to Budapest. It was the year when the blood accusation of Tisza-Eszlár was raised. Kiss then wrote his stirring poem *Az ár ellen* (Against the Tide), which was translated into German and Hebrew and sung in the synagogues of Russia. In 1888 the Jewish Congregation of Pest commissioned him to compose hymns for the Jewish holidays. When, however, his poems *Ünnepnapok* (Holy Days) were written, the Congregation withdrew its sponsorship because in his interpretation the poet had departed from accepted religious standards. In order to make a living in Budapest, Kiss had to take employment with an insurance company. From 1890 he edited the literary magazine *A Hét* (The Week), to which the great novelists Mór Jókai and Kálmán Mikszáth contributed. Kiss also became the mentor of young talent and he afforded a means of expression to a number of brilliant newcomers. His review became a leading influence in Hungarian letters.

It was not, however, until his seventieth birthday that Kiss was made a member of the exclusive Kisfaludy Társaság. Overcome by joy at his nation-wide celebration on that day, he exulted: "He who had been homeless has come home at last, after having long and secretly yearned for it."

He was at the height of his poetic genius when he wrote *Legendák a nagyapámról* (Legends about my Grandfather), a portrait of the genial Reb Meyer Litvak who had sought refuge from a pogrom and wandered all the way from Lithuania to Hungary. Selections from Kiss' *Összes költemények* (Collected Poems) and from his ballads were translated into German and published in Vienna (1884 to 1886) and Leipzig (1887).

He also published: *Avar* (Fallen Leaves); *Esteledik* (Nightfall); *Alkonyodik* (Twilight); *Utolsó versek* (Last Poems); *Háborus versek* (War Poems).

ANNA BETTELHEIM.

KISSE SHEL ELIYAHU HANABI (circumcision bench), *see* under CIRCUMCISION.

KISSIN, I. (pseudonym of Jekuthiel Gornitzki), Yiddish poet and essayist, b. Kovno, Lithuania, 1886. He received a private secular education. In 1904 he emigrated to the United States where, since 1906, his poetry, short stories, critical essays, and translations have appeared in various newspapers and magazines, such as *Literatur un Lebn, Tog, Zukunft, Neie Velt, Freie Arbeter Shtimme, Freind,* and *Veker.* Some of his work has appeared under the name of I. Gorn.

Well versed in Russian, German and English literature, he has translated into Yiddish some of the world's greatest poetry. Among his renditions are: Gorki's *The Petrel* (in B. Vladeck's anthology, *In der Tiefenish Fun Hartz,* 1917); Fitzgerald's *Rubaiyat of Omar Khayyam* (*Zukunft,* July, 1925); Coleridge's *The Ancient Mariner* (*Zukunft,* January, 1923); the poetry of Heinrich Heine, Pushkin, and Lermontov. He published a volume of Edgar Allan Poe's poems and essays translated into the Yiddish; and a second volume comprising an original essay on Poe (1920). In prose he has published translations of works by Schnitzler, Goldschmidt, and Kropotkin.

Kissin's verse had not been collected in book form as late as 1942. Although he has been identified with the group of American Yiddish impressionists known as the Yunge, his reflective and ponderous style tends to place him in the school of realistic romanticism.

Kissin has written many analytical essays on B. Glazman (*Zukunft,* April, 1922), Valéry Brussov (*Zukunft,* December, 1929), Sergei Yessenin (*Veker,* January 16, 1926), Simon Frug (*Forward,* November 9, 1941) and others.

KISTEMAEKERS, HENRY HUBERT, French playwright and novelist, b. Floreffe, Belgium, 1872; d. Paris, 1938. He was the son of Henry Kistemaekers, a well-known Belgian publisher who issued most of the pamphlets of the communards proscribed in France, and later on the most important works of the French

naturalistic school. The father also published his son's first novel, *Lit de cabot* (1891), a tale of a wandering company of actors.

At the beginning of his career Kistemaekers resorted to the pseudonym Kist., but later used his own name on more than twenty plays and some novels. Most of his plays were translated into English and acted throughout the British Empire and the United States almost as successfully as in Paris. The audiences received them more favorably than did the critics, but even the exacting critics recognized the literary value of *Instinct* (1905), *The Merchant of Happiness* (1910), *The King of the Palaces* (1919), *She Who Passes* (1921) and *The Night is Our Own* (1925).

Kistemaekers was generally acknowledged as one of the principal heirs of Sardou, an expert creator of stage entertainment, proficient in technique and in depicting an emotional crisis strikingly. But, on the other hand, he was a forerunner of later regenerators of the French drama, such as Méré and Frondaie, for he combined modern human sentiment with romantic situations. He seems to have been the first French author who introduced automobilists and aviators as dramatic stage figures. Kistemaekers was also among the first stage authors to write scenarios for cinema productions. Naturalized in France in 1900, he volunteered for the army in 1914 and served during the 1914 to 1918 War as an officer.

Lit.: Chandler, F. W., *Contemporary Drama in France* (1921); idem, *Modern Contemporary Playwrights* (1931); Brisson, Adolphe, *Le théâtre et les moeurs.*

KITCHENER OF KHARTOUM, LORD HORATIO HERBERT, British non-Jewish field-marshal, b. Gunsbury, Ireland, 1850; d. on board the battleship *Hampshire,* 1916. The science of Judaism is indebted to Kitchener, the great soldier and administrator, for his research in Biblical archeology and in the topography of Palestine. From his early youth, Kitchener was interested in the Bible. Showing no enthusiasm for games while a cadet at Woolwich, he studied the Hebrew language during his periods of recreation, and learned to read the Old Testament in the original text. After having been made lieutenant in the Royal Engineers in 1871, Kitchener was engaged, in 1874, by the Committee of Palestine Exploration Fund to assist Lieutenant C. R. Conder in surveying Western Palestine.

Conder, who knew Kitchener well, awaited his arrival in Palestine impatiently, expecting great progress as the result of Kitchener's cooperation. In fact, Kitchener—a clever soldier, a keen student of technical problems and a devoted Hebraist—was superbly prepared for his task. Besides, Kitchener was a skilled photographer, a rarity at this time. The work of Conder and Kitchener was often jeopardized by the Moslem inhabitants. On two occasions Kitchener saved Conder's life, and he was himself injured more than once by the mob.

In 1876 Kitchener went back to England for research in the London libraries, and in 1877 he returned to Palestine in charge of the survey party, after having published *Lieutenant Kitchener's Guinea Book of Biblical Photographs.* Kitchener discovered many old inscriptions, which he copied or photographed. He tried with great care to identify the modern names of places with Biblical names, and he recognized the continuity of Jewish life from Joshua down to the rabbis whom he saw at Jerusalem and Tiberias. He tried to protect the synagogue at Capernaum from the destructive hands of uneducated Arabs and to repair Jacob's Well. Kitchener discovered the ruins of Ziklag and was interested in resolving the dispute about the site of the graves of the Maccabees. He also had a part in the final disclosure of the so-called Shapira forgeries of Moabite pottery.

The results of Kitchener's and Conder's researches were the large map of Western Palestine in twenty-six sheets, three volumes of memoirs, published as *The Survey of Western Palestine, Galilee, Samaria, Judea* (1881-83), a volume of name-lists in Arabic and English and a volume of *Special Papers,* containing Kitchener's essay on the synagogues in Galilee. The memoirs deal with the archeology, topography, orography and hydrography of Palestine. Kitchener described the landscape of Palestine with scrupulous accuracy; never indifferent to its beauty, he treated the land and its problems with statesmanlike perspective, although he seldom touched on politics in his reports.

Kitchener left Palestine for Cyprus in 1882. In 1884 he was appointed to the command of the survey of the Sinai Peninsula and became a member of the General Committee of the Palestine Exploration Fund. The survey of Palestine appealed to Kitchener, especially in its relation to Biblical history and in the contact it gave him with an Eastern people. A knowledge of the Eastern country folk and their languages was to be of great practical value to Kitchener later, in his historical task in Egypt. HUGO BIEBER.

Lit.: Blyth, Estelle, "Lord Kitchener's Work in Palestine," *Palestine Exploration Fund Quarterly* (1916-17); Daiches, Samuel, *Lord Kitchener and His Work in Palestine* (1915); Grew, E. S., *Field-Marshal Lord Kitchener* (1916); Arthur, G., *Lord Kitchener* (1921); Lord Birkenhead, *Last Essays* (1930).

KITSEE, ISADOR, inventor, b. Vienna, 1845; d. Philadelphia, 1931. He counted Maimonides among his ancestors. He was the son of a rich merchant of Vienna, and came to the United States when he was twenty-one or twenty-two. He lived, at first, in Cincinnati, where he was city chemist. Later, he settled in Philadelphia and was a resident for forty-five years until his death.

Kitsee is credited with more than 2,000 inventions. Among these are the first trolley car to run in Philadelphia, a refrigerator car, railroad signals, a coal-breaker, the underground telegraph (after Edison had abandoned the idea as impractical), and an improvement in the telephone system. He was granted a patent for a wireless set in 1889 and sold his rights to Marconi. He invented a phonograph disc and a device for the use of speech with motion pictures (shown in Philadelphia in 1912), and he had patents for motion pictures in color. He also devised the process of extracting the juice of Havana tobacco and spraying it on cheap tobacco.

During his long residence in Philadelphia, Kitsee had nothing to do with Jewish communal affairs.

KITTEL, RUDOLPH, Protestant Bible scholar, b. Eningen, Germany, 1853; d. Leipzig, Germany, 1929. He began teaching in 1879, was professor of theology

at the University of Breslau from 1888 to 1898, and from 1898 to his death professor of Old Testament exegesis at the University of Leipzig. He was a follower of the critical school of Wellhausen, but was conservative in his views. His best-known works are *Biblia Hebraica* (1905-6; revised by Kautzsch, 1928 et seq.), which gives the Hebrew text of the Bible with all manuscript variants, and *Geschichte des Volkes Israel* (1888 and 1892; frequently revised), which was summarized and translated by Charlotte A. Knoch and Carrie D. Wright as *Great Men and Movements in Israel* (New York, 1929). In addition, Kittel wrote commentaries on and translations of *Judges, Samuel, Chronicles, Isaiah,* and *Psalms of Solomon,* and monographs on Bible history, archeology and religion.

KLAAR (KARPELES), ALFRED, writer, b. Prague, 1848; d. Berlin, 1927. He was editor of *Bohemia,* the journal of the moderate German liberal party of Bohemia, from 1873 to 1885. In 1885 he became a lecturer at the German Technische Hochschule of Prague, and later was made a professor. Klaar left Prague in 1899 and came to Berlin. From 1901 until his death, he was literary editor and dramatic critic of the *Vossische Zeitung,* and for a few years he also lectured at the Technische Hochschule of Berlin.

Among Klaar's published works were *Das moderne Drama* (1882), two studies of Ludwig Börne (1887 and 1899), *Wir und die Humanität,* a philosophical credo, and a biography of Uriel Acosta (1909). His critical attitude was somewhat conservative: he professed liberalism in religion and politics, and classicism in literature. Klaar severed his relations with the Jewish community, but fought against anti-Semitism.

KLACZKO, JULIAN, author and publicist, b. Vilna, 1828; d. Cracow, 1906. He was the son of a Jewish watchmaker. Although he studied the Talmud in his youth and published *Sylloge hebraicorum carminum,* a collection of Hebrew verses, in 1842, Klaczko was baptized soon afterward, following his father's death, and became an ardent Roman Catholic. Later Klaczko studied at the Universities of Königsberg and Heidelberg, and took the Ph.D. degree in 1848.

He collaborated with the German historian Gervinus (1805-71) in editing the *Deutsche Zeitung,* the leading organ of the political German intelligentsia, at this time. After the outbreak of the revolution in Prussia (1848), Klaczko, who had already published the pamphlet *Die deutschen Hegemonen,* took part in the agitation for the independence of Poland, and was forced to leave Germany. He went to Paris, where he taught literature and constitutional law to exiled Polish noblemen. In 1861, he edited the correspondence of Adam Mickiewicz and became a regular contributor to the *Revue des deux mondes.* He was also the editor of *Nouvelles polonaises* and *Annales polonaises.*

In 1861 Klaczko also edited the French translation of the recollections of Piotrowski, who had succeeded in escaping from Siberia and was drawing attention to the cruel treatment of political prisoners in Russia. The failure of the Polish revolution in 1863 only fortified Klaczko's eagerness to fight for the independence of Poland. Until 1862 he had considered Russia as Poland's worst enemy, but immediately after the beginning of Bismarck's ministry he recognized that Prussian statesman as the most dangerous adversary of Poland's liberty. On the other hand, the continued oppression of Poland made Klaczko look upon the cause of Poland not only as a national question but as a struggle between good and evil, between justice and might. He tried to show that the oppressors of Poland might be suspected of plotting the oppression of all the other European nations. As part of his anti-Bismarck activities, Klaczko published *Études de diplomatie contemporaine* (1865), urging a Franco-Austrian alliance. Klaczko's arguments were an accurate formulation of Bismarck's "cauchemar de coalition" (nightmare of coalition).

In 1866 Klaczko was appointed assistant librarian of the corps législatif of France. After Austria's defeat that same year, the Austrian Chancellor Beust appointed Klaczko councillor in the Foreign Office at Vienna. As a member of the Reichsrat to which he was elected in 1870, Klaczko criticized the Austrian policy of neutrality during the Franco-Prussian war of 1870 to 1871. To spare Beust trouble, Klaczko resigned his post in the Austrian Foreign Office and went to Italy, where he had connections with Cardinal Rampolla. In 1875, Klaczko participated in the diplomatic action of the "war scare" of that year and so contributed to Bismarck's first diplomatic defeat. He also published *Two Chancellors,* containing critical biographies of Gorchakov and Bismarck.

After the publication of *The Oriental Question* (1878), Klaczko retired from politics and devoted himself to the history of the arts. His essay on Dante and his period, *Quatre causeries florentines,* was honored by the French Academy. Klaczko's last book was *Rome et la renaissance* (1903), but he also wrote occasional studies on Polish poetry of the 19th cent.

HUGO BIEBER.

Lit.: Welschinger, Henri, "Julian Klaczko," *Sciences et travaux de l'académie des sciences morales et politiques* (1908); Tarnowski, Stanislaus, *Julian Klaczko* (1908).

KLAPPER, PAUL, educator, b. Jassy, Roumania, 1885. He was brought to the United States in 1892. He studied at the College of the City of New York (A.B., 1904), New York University (M.A., 1907; Ph.D., 1909), and the University of Wisconsin (1908). He taught in the School of Education of the College of the City of New York from 1907 to 1937 (tutor, 1907-9; instructor, 1909-14; assistant professor, 1914-15; associate professor, 1915-21; professor, 1921-22; 1931-37). From 1917 to 1922 he was director of the summer session of the college. In 1922 he was appointed dean of the School of Education and continued as such until 1937, when he became president of Queens College in the Borough of Queens, New York city.

Klapper is the author of a number of books on teaching: *Principles of Educational Practice* (1912); *Teaching Children to Read* (1914); *The Teaching of English* (1915); *Modern English* (1923; with Abraham London); *Teaching English in Elementary and Junior High School* (1924); *Teaching of History* (1925); *Contemporary Education* (1929); *The Teaching of Arithmetic* (1934).

In 1938 he was awarded an honorary degree (Doctor of Humane Letters) by Yeshiva College.

Appearing on the scene at a time when Herbartian

influences had all but reduced the practice of teaching to a routine and a formula, Klapper did much to weaken the grip of formalism on prevailing methods of teaching. The effect of his writings was to substitute for the rule-of-thumb procedures which dominated the first decade of the century teaching methods that were flexible and adaptive in terms of the learner, the subject taught, and the educative purpose.

This was his first service to education. It was most readily discernible in the elementary schools, and there, most notably in the teaching of English, history, and the other common school subjects.

But his influence did not stop there. From the earliest years of his membership on a college faculty, Klapper evinced an uninterrupted concern with the many problems of public higher education. In the deanship of a School of Education and in the presidency of Queens College, he found the opportunity to demonstrate how higher education could best serve the individual student by relating the program of studies, in part at least, to the needs of the community of which the student is a member. JOSEPH G. COHEN.

KLATZKIN, JACOB, Hebrew publicist and philosopher, b. Kortuzkaya Bereza, White Russia, 1882. In 1902 he published rabbinical notes in Hebrew entitled *Pirhe Abib* (Spring Flowers). From 1909 to 1911 he served as editor of the Zionist central organ *Die Welt*. Subsequently he was in charge of the main office of the Jewish National Fund at Cologne. In 1912 he published in German *Das Problem der Bewegung*. In 1915 to 1918 he edited in Switzerland the *Bulletin juif*, and was in charge of the publishing company Al Hamishmar (Lausanne). In 1921 to 1922 he participated in the publication of *Freie Zionistische Blätter* at Heidelberg, and was co-founder of the publishing company Eshkol at Berlin in which he was active as chief editor of the fifteen-volume *Encyclopaedia Judaica* in German and Hebrew. (Ten volumes in German and two volumes in Hebrew had appeared by 1941.) In 1920 Klatzkin published in Hebrew (Publishing House Rimon) and German a monograph on Hermann Cohen. His Hebrew essays were published in book form under the title *Tehumim* and *Keraim* (1914).

In his *Probleme des modernen Judentums* (1918; 2nd ed., *Krisis und Entstehung*, 1921) Klatzkin advocates the theory of nationalism and negation of the Galuth to its extreme consequences. A collection of his aphorisms entitled *Zutoth* (Miscellany) appeared in 1925. His book *Shekiath Hahayim* (The Decline of Life; 1925) represents an attempt to shape a new system of philosophy from the vitality view point. Klatzkin also wrote a Hebrew monograph on the philosophers (1924), translated Spinoza's *Ethics* (1923), and a collection of Greek and Roman philosophical aphorisms entitled *Mishnath Rishonim* (The Teaching of the First Ones). He also published an anthology of the Hebrew philosophy of the Middle Ages, and in collaboration with M. Zobel, a Hebrew-German lexicon of the Hebrew philosophical literature (4 vols., Berlin, 1928-33).

In 1933 Klatzkin left Germany and settled in Switzerland. In 1934 he delivered there and in Holland a lecture on the Jewish question as affected by Nazism which appeared under the title *Die Judenfrage der Gegenwart* with a foreword by Professor Albert Einstein (Zurich, 1935). In 1935 he published a philosophical book, *Der Erkenntnistrieb als Lebens- und Todesprinzip*. In 1941 Klatzkin came to the United States, where he began lecturing at the College of Jewish Studies in Chicago.



Jacob Klatzkin

KLAUS (from the medieval Latin *clusa*, literally "closed-off space"), a sort of school, maintained as a rule by one or more endowments, from which people who devoted their whole lives to the study of the Talmud out of piety and renunciation draw their sustenance, which is for the most part very scanty. Usually the Klaus serves at the same time as a synagogue, a circumstance which is founded on the historical continuity of Jewish cultural life. As early as Talmudic times many scholars lived in the place where they devoted themselves to their studies (*Ber.* 8a); in Babylonia, on the other hand, the synagogue was often used as a school (*Meg.* 29a). In the 17th and 18th centuries there were Klauses where endowed rabbis served; in several cases these conducted a Yeshiva there.

The following Klauses are of historical importance, either because of their founders, or because of the rabbis who officiated there: the Prague Klaus, endowed by Mordecai Meisel in 1581 and organized by Der Hohe Rabbi Löw (Judah Löwe ben Bezalel), the Baal Shem of Prague; the Vienna Klaus of Rabbi Zechariah Halevi, organized in 1656, in which twenty-four Talmud students received board, lodging and instruction, and where the rule prevailed that learning had to be carried on uninterruptedly both day and night, so that the students studied in relays; the Altona Klaus of Zebi Ashkenazi, founded in 1690; the Frankfort Klaus, endowed by Samson Wertheimer. Mannheim possessed three Klauses, one of which was founded in 1761 by Michael May, court agent and chief factor of the militia, and the second by Elias Haium, who held the same posts. The Klaus founded in 1708 by Moses Lemel (Lemle) provided for more than ten Talmud scholars,



Joseph Klausner

two Klaus preceptors, a *Knellgabbai* (beadle) and a considerable student body. In Berlin, where Jost Liebmann, court Jew of Frederick I, had founded a Beth Hamidrash connected with a synagogue at the end of the 17th cent., and the Berlin community had established a Beth Hamidrash of its own in 1743, Veitel Heine Ephraim, the court jeweller of Frederick the Great, endowed a similar institution in 1774. In 1856 this was converted into a professorial chair for Jewish studies, and became a seminary for Orientalia, under the name of Veitel Heine Ephraimsche Lehranstalt, until 1920. In Hannover the court and financial agent Michael David established a similar foundation in 1758. The Wolfenbüttel Samsonschule was a Klaus during the first two decades of its existence (1786-1806).



A medieval Klaus, reconstructed in the Jewish pavilion at the International Press Exhibition held (1927) at Cologne

Every Jewish community in Poland and Russia possessed a Klaus, and most communities had several. The Hasidim generally designate their synagogues by the name of Klaus; a possible explanation of this is that such synagogues serve also as schools or are closely connected with a house of study. The inmates of such Klauses generally carry on certain practical ritual activities. Thus the Klausner is summoned to read psalms and say prayers at the sickbed, to study Mishnah while watching over a corpse, or to perform similar pious acts for the members of the community.

KLAUSNER, JOSEPH, scholar and Hebrew writer, b. Oleniki, near Vilna, Lithuania, 1874. He received a traditional Jewish education, moved with his family to Odessa in 1888 and studied at the modern Yeshiva there, graduating in 1889, at the age of fourteen. He later studied at the University of Heidelberg (Ph.D., 1902). He had already become interested in Hebrew literature and had written his first Hebrew essay for *Hamelitz* in 1893; he had also written a memorial on Judah Löb Gordon (Odessa, 1894), and had entered the field of literary criticism through an essay on the first two volumes of *Pardes*. His doctorate thesis dealt with the messianic ideas of the Jews in the period of the Tannaim. Thus at the very beginning of his career he marked out the two fields in which he was to achieve fame. He also participated in the First Zionist Congress at Basel (1897), and was active in the Zionist Organization.

In 1896 Klausner published "Sefath Eber Safah Hayyah" (The Hebrew Language—A Living Language), which advocated the broadening of Hebrew terminology in order to meet the conditions of modern usage. From 1897 on he published numerous articles in Hebrew periodicals, notably *Hashiloah,* of a publicistic, Zionist, literary, philosophical, philological, scientific and historical nature. Noteworthy among them is his essay on Mordecai Zeeb Feierberg (1904), printed as an introduction to the latter's collected works. In 1901 he collaborated with Judah Grazovski in the production of *Millon Shel Kis,* a pocket Hebrew-Russian-German dictionary, for which he wrote the introduction.

In 1903 Klausner became editor of the Hebrew monthly *Hashiloah;* in 1904 he edited the eleventh volume of the annual *Ahiasaf.* He proved to be an excellent editor. Under his editorship *Hashiloah* (from 1903 to 1914 in Odessa, and from 1920 to 1926 in Jerusalem) printed the works of many new Hebrew writers and poets of note, and brought about a renaissance of Hebrew literature. Klausner issued one volume of a Hebrew encyclopedia, *Otzar Hayahaduth* (1906). This was followed by the pamphlets *Hazeramim Hahadashim Shel Hasifruth Haibrith Hatzeirah* (New Currents in Recent Hebrew Literature) and

Historiah Yisraelith (Jewish History; 1907, 1909). These, as well as his *Yahaduth Veenushiuth* (Judaism and Humanity; Warsaw, 1910) and an essay on Moses Löb Lilienblum (1910), contributed to Klausner's established reputation as critic, historian and scholar.

Klausner had visited Palestine as early as 1915, and in 1919 he settled there permanently; in 1926 he became professor of modern Hebrew literature at the Hebrew University in Jerusalem. He has written voluminously, especially since 1920, on Jewish history, literature, philology and similar subjects. As a rule, his function has been more of an interpreter than a creator of new ideas, and in his writings he has followed the traditions of Perez Smolenskin and Ahad Haam in journalism and of Simon Bernfeld and Ahad Haam in scholarly writings. His portraiture of Hebrew writers, his accounts of historical events, his descriptions of life in certain periods are vivid and authentic as to detail. He has particularly distinguished himself in historical research dealing with the period of the Second Temple, the era of Jewish independence and the rise of Christianity.

His more important writings in Hebrew since 1910 include: *Olam Mithhavveh* (1915), impressions of Palestine; *Haraayon Hamashihi Beyisrael* (The Messianic Ideal in Israel; 1909; 2nd ed., Jerusalem, 1927); *Sefer Pinsker* (1921); *Yeshu Hanotzri* (1922; 2nd ed., 1927; *Jesus of Nazareth, His Life, Times and Teachings,* English trans., Herbert Danby, New York, 1927), in which he maintains that Jesus was an Orthodox Jew; *Yotzerim Ubonim* (Creators and Builders; 1925-29), on modern Hebrew literature; *Habayith Hasheni Bigedulatho* (The Second Temple in Its Greatness; (1930); *Historiah Shel Hasifruth Haibrith Hahadashah* (*A History of Modern Hebrew Literature,* English trans., Herbert Danby, London, 1932); *Filosofim Vehoge Deoth* (Philosophers and Thinkers; Tel-Aviv, 1934); *Dikduk Katzer Shel Haibrith Hahadashah* (A Short Grammar of Modern Hebrew; Tel-Aviv, 1935); *Kesheumah Nilhemeth Al Heruthah* (A People Fighting for Its Freedom; Tel-Aviv, 1936); *Miyeshu Ad Paulus* (From Jesus to Paul; 2 vols., Tel-Aviv, 1939-40).

Klausner has written in Yiddish *Joseph Hanasi* (Berdichev, 1899), and the following in Russian: *Novo Yevreiskoye Literatura* (1900); *Duchovni Sionism* (1900); *Proishkozdenie u Character Drevne-Evreiski Pismenosty* (1911). He edited the collections *Sefathenu* in 1917 and 1923, and the Zionist Revisionist Hebrew monthly *Bethar* from 1933 to 1934.

Klausner, in 1941, received the Bialik Prize in Jewish Learning from the Tel-Aviv Municipality for his four-volume history of Hebrew literature, the final volume of which appeared in that year. Late in 1941 the Jewish National Fund commissioned him to write the biography of Menahem Mendel Ussishkin for the Lanoar Library.

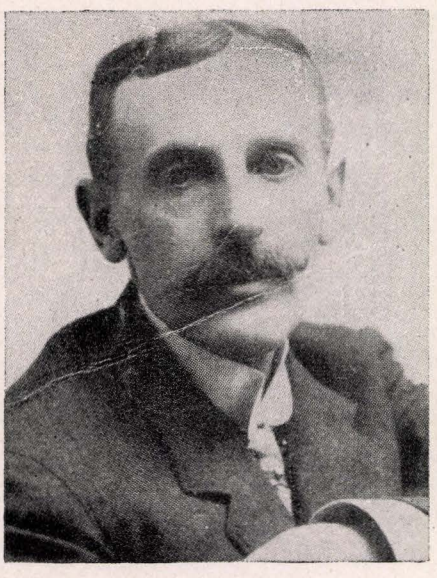
MOSES BRIND.

Lit.: Autobiography of Joseph Klausner in *Hadoar,* vol. 15, Nos. 6 and 9; Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 3, part 2, pp. 199-211, 221; Tscherikower, A., and Schochetman, B., edit., *Sefer Klausner* (1937).

KLAUSNER, MAX ALBERT, editor, b. Kobylin, Germany, 1848; d. Berlin, 1910. He was for many years political editor of the *Börsen-Courier,* and managed to gain support in influential circles by his own adherence to the pro-Catholic groups. This influence was later put to good use when, after 1901, he devoted himself entirely to Jewish interests. In that year he became editor of the *Israelitische Wochenschrift.* In 1906 he helped found the German branch of the Alliance Israélite Universelle and became its director. Klausner's efforts were largely responsible for the introduction of Jewish religious instruction into the Prussian schools. During the chancellorship of von Bülow (1900-9), Klausner was consulted in cases of expulsion of Jews from Germany, a policy which developed as the result of the general expulsion policy of the neighboring Russian government. Among Klausner's published works are: *Zu Lehr und Wehr* (1903); *Die Gedichte der Bibel* (1903); *Hie Babel, hie Bibel* (1903); *Gegen Delitzsch* (1904).

KLAW, MARC, theatrical manager, b. Paducah, Ky., 1858; d. Sussex, England, 1936. After a year in the practice of law in Louisville, Klaw became connected with the theatre as a result of a legal contact with Gus Frohman, brother of the famous producer Charles Frohman. Seven years later, while manager of a road company, Klaw met Abraham Erlanger and they founded the firm of Klaw-Erlanger, which for many years dominated the theatrical business. The first venture of the new firm was the management of the Augustin Daly Company, headed by John Drew, which made a tour of the country in 1889. They also booked the German Opera Company, headed by Walter Damrosch. In 1896, Klaw's firm joined with Charles Frohman, Al Hayman and others to form what was known as the Theatrical Syndicate, which, at the height of its power controlled over 500 theatres in the United States and Europe. The syndicate virtually exercised monopoly control over the business until the rise of the Shuberts some years later.

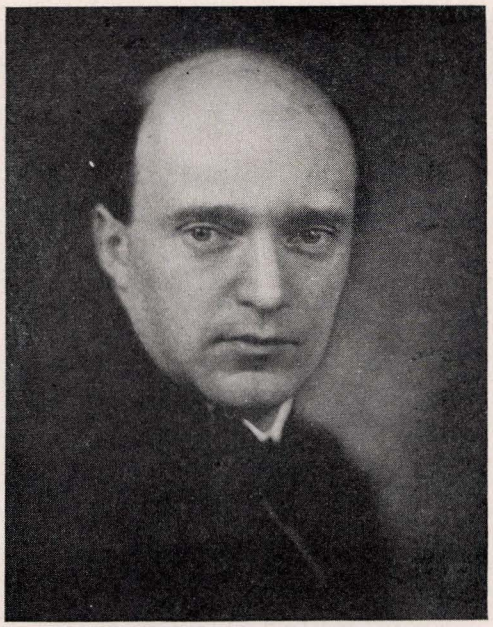
Klaw and Erlanger were the producers of such shows as *Ben-Hur, Kismet, Humpty Dumpty, Sleeping Beauty, The Trail of the Lonesome Pine* and many others. The firm of Klaw and Erlanger broke up in



Marc Klaw



Alfred Klee



Erich Kleiber

1920, at which time Klaw built a theatre and named it after himself. As an independent producer, he then produced such plays as *The Yellow Jacket* and *Hell Bent for Heaven*. Stars who appeared under his management are Sir Henry Irving, Forbes Robertson, Maude Adams, Lionel Barrymore, MacIntyre and Heath and Milton Sills. For many years he was president of the United Managers Protective Association of America. Klaw retired to England in 1927.

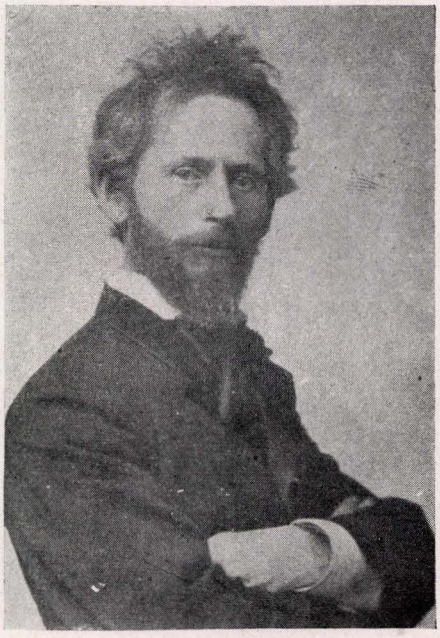
Lit.: New York Times, June 16, 1936.

KLEE, ALFRED, Zionist leader and lawyer, b. Berlin, 1875. He joined the Zionist movement in his youth and later became one of the most brilliant orators of the movement. As early as 1899 Klee became a member of the Greater Actions Committee of the Zionist Organization. He was one of the group closest to Theodor Herzl, Max Nordau and David Wolffsohn, and remained an active participant in the World Zionist movement and in Zionist congresses as a German delegate as long as the Jewish community in Germany existed. At the same time, Klee was increasingly active in Jewish communal affairs. In 1920 he was elected to the representative assembly of the Berlin Jewish community as a member of the Jewish People's Party, formed by the alliance of Zionist and other nationalist groups. In 1925 he was elected to the council of the Preussischer Landesverband Jüdischer Gemeinden, and in 1927 to the administrative council of the Jewish Colonization Association. His activity in both Zionist and local affairs continued until the establishment of the Nazi government in Germany. Klee left Germany in 1938, lived for brief periods of time in Amsterdam and The Hague, Holland, and in 1942 was living in Utrecht, Holland.

KLEIBER, ERICH, conductor, b. Vienna, 1890. He combined academic study at the Vienna Gymnasium and Prague University with that of music, first privately, then at the Prague Conservatory. After several minor engagements as conductor in various German opera houses, he gave a guest performance of *Fidelio* at the Berlin State Opera which was sensational and which won him the post of music director (1923). For ten years, his performances at the State Opera—particularly in the modern repertory—became musical events of national importance. Shortly before the rise of the Nazi regime, he was given one of the highest musical posts in Germany, that of *Staatskapellmeister*.

In 1935, Kleiber was forced to resign his posts in Germany and to leave the country. He has since conducted successfully in Brussels, Salzburg, Vienna, Moscow, Italy, and, most recently, in South America. From 1930 to 1932, he was guest conductor of the New York Philharmonic Orchestra. In 1932, he was decorated by the Austrian government with the Great Silver Medal, and four years after this he was made Commander of the Order of the Italian Crown. In 1938 Kleiber cancelled his engagement to conduct at the La Scala Opera House, in Milan, Italy, as a protest against the anti-Jewish campaign and legislation conducted by the Italian Fascist government beginning with that year, and against the barring of Jews from attendance at the Opera House. In 1942 Kleiber was living in Buenos Aires, Argentina.

KLEIN, CHARLES, playwright, b. London, 1867; d. in the sinking of the *Lusitania* off the coast of Ireland, 1915. In 1883 he came to the United States, where his brother Alfred was already on the stage, and became an actor. The suggestion that he rewrite one of the plays in which he had a character part turned Klein to the creation of plays. By 1896 several minor dramas of his had been produced. With the production of *The Music Master* in 1904, Klein's fame was secure. The play, dealing with an impoverished music teacher who discovers his long-lost daughter in a wealthy pupil, was novelized in 1909. It became a starring vehicle for David Warfield. Another of Klein's most striking successes was *The Lion and the Mouse* (1906), a drama



Max Klein

built around the dominant and cruel role played by avaricious money-makers in the destruction of uncorruptible government officials.

Klein was praised for his success in building dramatic stories without the use of paltry love interests. While this is true, his work, in its printed form, seems lacking in human substantiation. Among his other plays were: *The Next of Kin* (1909); *The Third Degree* (1909); *The Gamblers* (1910); *Maggie Pepper* (1911); *Heartsease* (1916); *The Daughters of Men* (1917). Klein also wrote the books for *Red Feather* (1903), an operetta for which Reginald de Koven wrote the music, and for *The Charlatan,* with music by John Philip Sousa.

KLEIN, GOTTLIEB, professor and rabbi, b. Homonna, Hungary, 1852; d. Stockholm, Sweden, 1914. He studied in Eisenstadt under Esriel Hildesheimer and in Berlin under Abraham Geiger, and took his first rabbinical post in 1877 in Schüttenhofen, Bohemia. The following year he went to Elbing and in 1879 he was called to Stockholm, where he remained until his death. In religious practice, Klein was an advocate of Reform. His research in history was centered in an investigation of the pre-Christian era, and on the information to be derived on the development of Christianity from Biblical and Talmudic sources. Klein was appointed professor honoris causa in Stockholm in 1896; his public lectures in Upsala and Stockholm and his discourses before King Oscar II stimulated the Swedish public to an interest in Judaism, which was further enhanced by his published works, both in Swedish and German. Among Klein's published studies were: *Our Father* (Swedish; 1905); *The First Christian Catechism* (Swedish, 1908; German, 1910); *Studies of Paul,* which was published posthumously by Archbishop Nathan Söderblom (1918). Klein's earlier work included *Beiträge zur Religionsgeschichte Israels* (1898) and *Shem Hameforash* (1902).

KLEIN, JOSEPH JEROME, accountant and tax specialist, b. New York city, 1884. He studied at the College of the City of New York (B.S., 1906), New York University (M.A., 1909; Ph.D., 1910), and Fordham University (LL.B., 1923). In 1911 he became a certified public accountant of the state of New York.

Klein organized, and gave, a course of lectures on municipal accounting at the School of Commerce, Accounts, and Finance of New York University. From 1914 to 1915 he lectured on commercial education, and from 1916 to 1918 on auditing and accounting systems, at the College of the City of New York. He also organized courses in, and lectured on, federal and state taxation at the College of the City of New York from 1919 to 1933; from 1928 on, he was an associate professor of taxation.

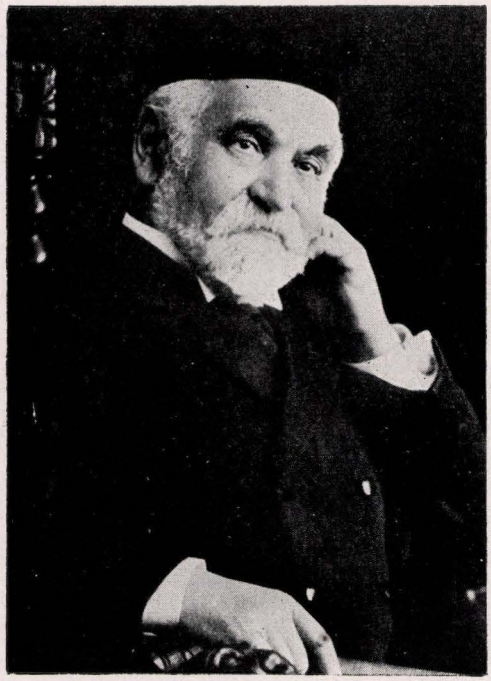
From 1933 to 1941, Klein was a member of the Board of Higher Education of the City of New York, and chairman of its finance committee. He was also a member of the council of the American Institute of Accountants. He was president of the New York State Society of Certified Public Accountants and, later, chairman of its committee on taxation. Among other communal activities, he was a director of the Young Men's Hebrew Association and a trustee of the Hospital for Joint Diseases in New York city.

He wrote: *Student's Handbook of Accounting* (1915); *Principles and Methods in Commercial Education* (1916; with Joseph Kahn); *Bookkeeping and Accounting* (1917); *Elements of Accounting* (1926); *Federal Income Taxation* (1929; cumulative supplements, 1930, 1931, and 1933). From 1917 to 1921, Klein was editor of information about federal and state taxes furnished by the New York *Globe* and other newspapers.

KLEIN, JULIUS LEOPOLD, drama historian, b. Miskolc, Hungary, 1804; d. Berlin, 1876. He studied in his native city and in Budapest with the Piarist fathers. He acquired at an early age great proficiency in a number of modern and classical languages. When he completed a course in medicine at Vienna, he composed a doctor's dissertation which created a sensation by its limpid Latin text. Another linguistic feat was his ode in honor of Count Adam Reviczky, composed in nine languages. But his manifold gifts were devoid of consistency and perseverance. He never practised medicine, but went to Italy where he dedicated himself to studies in the history of art. There he also wrote his first dramas. He embraced Christianity and was thereupon admitted into aristocratic families as a tutor.

Klein's defection from Judaism caused his mother's death. He composed seven sonnets on the passing of his mother: *Auf den Tod meiner gelobten Mutter Barbara Klein* (Miskolc, 1830). He then went to Berlin, devoted himself to writing, and lived in great misery. He was sixty-one years old when he began publication of his magnum opus, *Geschichte des Dramas* (15 vols., 1865-76). From 1871 to 1872, when this work had won him a name, he published also his *Dramatische Werke* (7 vols.). He was a member of the Hungarian Academy of Arts and Sciences.

KLEIN, MAX, sculptor, b. Göncz, Abauj-Torna county, Hungary, 1847; d. Berlin, 1908. He studied sculpture under Professor Szandház in Budapest. In 1863 he went to Berlin, and subsequently to Munich



Philip Klein

and Rome, to continue his studies. Klein's group, *Old Germans in the Roman Circus,* characterized by bold realism and vigor, was exhibited at the Paris Salon and awarded a medal by the Internationale Kunstausstellung at Munich (1878). The competition for statues of heroic size of the ancient Greek philosophers, held by the Joachimsthaler gymnasium, Berlin, was won by Klein for his sculptured representations of Plato and Aristotle. He made two large busts of Field Marshal Manteuffel and General Werder which are in the Rühmeshalle, Berlin. His portrait busts include also those of Nietzsche, Helmholtz, and the composer Popper.

Klein's most important plastic works are: a marble bust of his wife; two groups, (a) *Hagar and Ismael,* and (b) *Centaur and Nymph,* for which he won a gold medal; a larger group, *Der Besiegte.* His statue of Theodor Fontane and one entitled *Lorelei* were exhibited in Berlin (1899). Among other works adorning public places in Germany are his statue of Emperor Wilhelm I on horseback, and that of Bismarck in the Grunewald. Klein became a convert to Christianity.



הלל הכהן חיה לארך ימים סובים אמן

ברכת תודה

אנחנו החתומים אנשי כולל אונגריה אשר בארץ ישראל מביעים בזה תודה וברכה עמוקה מקרב לב כשם כל בני כולל שומרי החומות הנמצאים בארצות הברית לכבוד נשיא הכולל, הרב הגאון הגדול צדיק יסוד עולם פאר ישראל והדרו וכו' כקש"ת מוה"ר

הלל הכהן ד"ר קליין שליט"א

ליום מלאת חמשה ושלשים שנה לעבודתו הקדושה לטובת כוללנו והתמסרותו הגדולה בלב ונפש לטובת עניי ארץ ישראל וביהוד בעד עבודתו הקשה במשך שנות המלחמה העולמית להצלת נפשות רבות של תלמידי חכמים אלמנות ויתומים והנזקות של בית רבן אשר בארץ ישראל.

אנחנו בולנו מכירים ומוקירים את פעולותיו הטובות והחרוצות וברכתנו העלה על ראשו בשם כל הנדיבים מהסדו ומטובו, ותפלתנו לה' כי יאריך ימיו ושנותיו בטוב ובנעימים, ויזכה להמשיך את עבודתו הקדושה עוד רבות בשנים לראות בטוב ירושלם הבנויה ובשוב ה' שבות עמו לארצו ולנחלתו בבלצ"ג ב"ב אמן.

Presented by the Jews of Jerusalem on the Occasion of a Banquet Tendered to Dr. Philip Klein in Recognition of His Work in the Kolel Shomre Hachomos February 17, 1926

KLEIN, PHILIP, rabbi, b. Baracska, Hungary, 1849; d. New York city, 1926. After studying in the Yeshivas at Pressburg and Eisenstadt, he attended the Hildesheimer Rabbinical Seminary in Berlin and the Universities of Berlin, Jena and Vienna. Klein became rabbi of the community of Libau, Latvia (then Russia), in 1880, but had to emigrate to the United States ten years later as the result of the anti-Jewish policies of Alexander III. In New York he was made rabbi of the Ohab Zedek Congregation, and served with the congregation until his death. He was one of the founders of the war relief movement in the United States at the outbreak of the first World War (1914). Although he was a leader in the Agudath Israel, and president of the American branch of the organization at the time of his death, Klein was not entirely separated from the Mizrahi Zionist ideal. He was also honorary president of the Union of Orthodox Rabbis of the United States and Canada.

KLEIN, SALOMON, ophthalmologist, b. Miskolcz, Hungary, 1845; d. Vienna, 1937. After his graduation in Vienna (1870), he practised in the Austrian capital and lectured from 1883 to 1916 in various capacities at the University of Vienna. From 1902 on associate professor of ophthalmology, Klein was also head of the ophthalmic department of the Rothschild Hospital at the Hohe Warte, near Vienna. He was appointed Hofrat by Emperor Francis Joseph.

During his long life, Klein performed more than 5,000 glaucoma operations. He retired in 1916. His *Lehrbuch der Augenheilkunde* was first published in 1879, and was reprinted again and again. It is still a standard work. He was author also of: *Der Augenspiegel und seine Anwendung* (1876); *Das Auge und seine Diätetik* (1882); *Grundriss der Augenheilkunde* (1886). Klein published scores of articles in scientific magazines, and wrote special features for several encyclopedias and manuals, among them the results of researches concerning the syphilitic disease of the eyes and the influx of mental illness on the eyesight.

KLEIN, SAMUEL, professor of geography, b. Szilasbalhás, Hungary, 1886; d. Jerusalem, 1940. He studied at the Universities of Berlin and Heidelberg. He received his Ph.D. degree from the latter, and was ordained at the Rabbinical Seminary of Berlin. In 1909 the Jewish congregation of Tuzla, Bosnia, elected him rabbi, and in 1913 he became chief rabbi of Érsekujvár, Hungary (which from 1918 to 1939 was Nové-Zamky, Czechoslovakia). Klein published numerous articles and essays (in Hebrew, Hungarian, German, French and English periodicals) on the history of the land of Palestine. In 1924 he was invited to the He-

brew University in Jerusalem. He lectured there from 1925 to 1926, and then returned to visit his congregation at Érsekujvár, to which he continued to minister until he was appointed (1928) ordinary professor of historical geography at the Hebrew University.

Klein published in book form: *Beiträge zur Geographie und Geschichte Galiläas* (1909); *Jüdisch-palästinensisches Corpus Inscriptionum* (1920); *Eretz Israel* (1922); *Die Küstenstrasse Palästinas,* which was also published in Hebrew as *Derech Hof Hayam* (in *Scripta* of the Hebrew University, 1923); *Palestine Studies,* also published in Hebrew as *Mehḳarim Eretz-Yisreeliyyim* (vol. 1, 1923-28; vol. 2, 1928-30; vol. 3, 1932); *Toledoth Hayishub Hayehudi Beeretz Yisrael* (A History of the Jewish Settlement in Palestine; 1935). He also published a map of Palestine, *Mappath Eretz Yisrael* (1922), and was co-editor of *Zion,* Hebrew yearbook of the history and archeology of Palestine. As president of the Jewish Palestine Exploration Society, he edited the publications of this society.

KLEIN, WILHELM, archeologist, b. Karánsebes, Hungary, 1850; d. Prague, 1924. He studied Jewish theology, and later philosophy at the Universities of Vienna and Prague. The Austrian government sponsored his several trips to Italy and Greece for the study of antique crockery. He became professor of classical archeology at the German University of Prague. He published *Euphronius* (1886); *Die griechischen Vasen mit Meisterinschriften* (2nd ed., Vienna, 1887); *Praxiteles* (1897); *Geschichte der griechischen Kunst* (3 vols., 1904-7).

KLEINFELD, PHILIP M., civic official, b. New York city, 1894. He was admitted to the New York bar in 1916, and devoted the subsequent years to private practice and politics. In 1922 he was a representative of New York city in the State Assembly, and in the following year was sent to the State Senate, serving without interruption until 1941. From 1925 to 1926 and again from 1933 to 1938 he served on the Senate Judiciary Committee, during the latter period as committee chairman. Governor Herbert H. Lehman appointed him Justice of the State Supreme Court in 1941, and he was elected to this office in the same year.

KLEINLERER, DAVIDE, lawyer and journalist, b. Warsaw, Poland, 1899. He studied at the Universities of Warsaw, Cracow, Paris and Rome, receiving his doctor's degree from the latter for a thesis on property in Roman and Jewish law. He contributed frequently to the publications of the Italian Institute for Legislative Studies, became a close collaborator of the former Italian prime minister Luigi Luzzatti, and from 1924 to the latter's death in 1927 conducted for him surveys on the social, economic and legal position of the Jews in Eastern and Central Europe. From 1930 to 1938 he was connected with the educational activities of the League of Nations and acted as co-editor of the *International Review for Educational Films.* During the same period he acted as Italian correspondent for general and Jewish periodicals, and traveled extensively in the Balkans, Near East and Northern and Eastern Africa to observe and report on remote Jewish communities. He was instrumental in the formation of the Italian Palestine Committee headed by Prince La Scalea.

In June, 1938, Kleinlerer was ordered to leave Italy,



Samuel Klein

a piece of news which aroused world-wide comment since it was the first token of Mussolini's new anti-Semitic policy, and because the Italian government refused to heed protests from England, Poland and the United States. He came to the United States in March, 1939, settling in New York city, where he lectured and wrote for various publications. He was a contributor to this encyclopedia.

KLEINMANN, MOSES, Hebrew and Yiddish writer, b. Holptchinitz, province of Podolia, Russia, 1870. He lived for a while in Medzibozh and Berdichev, where he engaged in business and at the same time became interested in current Jewish literature. His first writings appeared in the *Berditschever Spiegel* in 1897. He was an early adherent of the Zionist movement and helped found the Ezra publishing house to further its ideas. He then lived in Lemberg (1904-8)



Moses Kleinmann

and Odessa (1908-16), where he edited Yiddish periodicals. In 1916 he was arrested by the government because of his Zionist activities and was deported to Saratov. He returned after the Russian Revolution and settled in Moscow, where he became editor of the Hebrew weekly *Haam,* secretary of the Jewish community and organizer of the first convention of Jewish communities. He left Russia about 1920 and settled in Berlin as editor of the Zionist organ *Haolam,* which was transferred to London in 1924 and later to Palestine. At the same time he was editor of the Hebrew *Rimmon* and the Yiddish *Milgroim.* In 1932 he edited the Hebrew quarterly *Tekufathenu.* A collection of his literary essays and articles in Hebrew was issued as *Demuyoth Vekomoth* (Appearances and Statures; Paris, 1928), as was a short Yiddish work, *Der Veg fun dem Revisionism* (Jerusalem, 1938).

KLEMPERER, GEORG, cancer specialist, b. Landsberg, Germany, 1864. He studied at the Universities of Breslau, Halle and Berlin, and in 1897 was made professor of medicine at the University of Berlin. Klemperer was appointed director of the Berlin-Moabit Hospital in 1906, and director of the Institute for Cancer Research in 1910. From 1926 to 1932 he was also director of one of the clinics of the University of Berlin. Klemperer was a consultant called in to attend Nikolai Lenin in 1922, and made an exact prognosis of Lenin's condition.

Klemperer settled in the United States after the advent of the Nazi regime in Germany, and was living there in 1942. He was author of: *Grundriss der klinischen Diagnostik* (1890); *Lehrbuch der Diagnostik* (1910); *Grundriss der klinischen Therapie innerer Krankheiten* (1924).

FELIX KLEMPERER (b. Landsberg, 1866), a brother of Georg Klemperer, was a tuberculosis specialist. He was director of the Reinickendorfer Krankenhaus. He was the author of: *Klinische Bakteriologie* (1899); *Lehrbuch der physikalischen Untersuchungsmethoden* (1904); *Lungentuberkulose* (1924). Both brothers left the Jewish faith.

KLEMPERER, OTTO, conductor, b. Breslau, Germany, 1885. Following his study of music in Hamburg, at the Hoch Conservatory in Frankfort, and in Berlin with Pfitzner and Scharwenka, he appeared as concert pianist in Berlin. In 1905, he was appointed assistant conductor to Oskar Fried. One year later, he directed the orchestra for Max Reinhardt's production of Offenbach's *Orpheus in the Underworld.* His work attracted the notice of Gustav Mahler who, profoundly impressed by the young man's gifts, procured for him a conductor's post in Prague. In 1909, again on Mahler's recommendation, Klemperer was made conductor at the Hamburg Opera. After a period in Cologne, he became director of the Berlin Volksoper and of the Opera in Wiesbaden. It was in these two posts that he achieved international fame. In 1926, he became general music director of the Berlin State Opera on a ten-year contract, giving remarkable performances not only of the classical repertoire but of modern works. He held this post until 1933.

With the rise of the Nazi government he was forced to leave Germany. Meanwhile, in 1925, he made his American debut with the New York Symphony Society,



Otto Klemperer

and was a guest conductor in Italy, the Soviet Union, and South America. In 1933, Klemperer was appointed permanent conductor of the Los Angeles Philharmonic, holding this post until 1939. During this period he served also as guest conductor of the New York Philharmonic. Since 1940, Klemperer has conducted various orchestras in New York.

KLEMPERER, VICTOR, literary historian, b. Landsberg on the Warthe, Germany, 1881. In 1913 he became an instructor in the history of Romance literature at the University of Munich, and in the following year he accepted a similar post at the University of Naples. Returning to Munich in 1919, Klemperer remained there for one year, after which he became associate professor of the history of Romance literature at the Technische Hochschule in Dresden. Klemperer was author of many studies on French literature, among which were *Montesquieu* (2 vols., 1914-15); *Einführung in das Mittelfranzösische* (1921); and *Geschichte der französischen Literatur vom ersten Kaiserreich bis zur Gegenwart* (3 vols., 1925-31), which was translated into French and won the commendation of French critics. Klemperer wrote also monographs on German cultural and literary history, and was author of a poetic translation of Talmudic maxims, *Talmudische Sprüche* (1906).

KLERK, MICHEL DE, architect, b. Amsterdam, Holland, 1884; d. Amsterdam, 1923. He studied painting under Eduard Cuypers in 1910, and at the same time took courses in architectural engineering at the Amsterdam Industrial School. He was interested in architecture both as a fine art and as a social function. In line with the soundest modern tendencies, he stressed the subordination of every part of a building to the coherence and beauty of the structure as a whole. The purist school of Mondrian, Van Ree, and de Roode adopted this technique as the cornerstone of its architectural theory.

From 1911 to 1923 Klerk was engaged in the erec-

tion of a group of workers' houses in the suburb of Amsterdam Oost. This project became a model for architects to follow in the blending of utility with beauty and function with ornament.

Lit.: Windingen, Series 2, 6 and 10; *Maandblad voor beeldende Kunsten,* Year. 3, pp. 178-85, 212-20.

KLETZKIN, BORYS, publisher and patron of Yiddish literature, b. Horodishtsh, Navaredko, White Russia, 1875; d. Vilna, 1937. He was ten years old when his family, descendants of ten generations of rabbis, moved to Vilna. As a young man he joined the Educational Workers' Circle in Vilna, and was one of the founders of the "Zhzargonishe Comitetn," intended to disseminate good literature in Yiddish among the Jewish workers.

As a member of the Bund, Kletzkin was instrumental in organizing its publishing office, also in launching *Di Velt* (The World) and the newspapers *Veker,* and *Folkstzeitung.* As a man of wealth, he founded (1910) the Vilner Farlag fun B. A. Kletzkin, the most important Yiddish publishing house in the world. In 1912 this firm took over the publication of the literary monthly *Di Yiddishe Velt* (The Jewish World). In 1913 it published the *Pinkes* (edited by S. Niger), the first journal of its kind to be published in Yiddish, devoted to original studies in Yiddish philology, folklore and history of Yiddish literature. At about the same time, Kletzkin founded the first Yiddish magazine for children, *Grininke Boimelach* (Green Trees).

Throughout its existence (1910-14) the Kletzkin publishing house issued the works of the leading Yiddish writers and many works of foreign authors translated into Yiddish. Among these were Sholom Asch, David Bergelson, Abraham Reisen, David Einhorn, H. D. Nomberg, Rudyard Kipling, and others.

In 1914, the first World War and the royal decree against Yiddish halted the ever growing activity of the Kletzkin publishing house in Vilna. When Vilna was evacuated by the Russian army, Kletzkin left. He lived during the War in St. Petersburg, Moscow and Kiev. Here he carried on as a prosperous merchant and industrialist. At the same time he tried, at great personal risk, to keep on publishing Yiddish books. He succeeded, through underground means, in publishing several textbooks for Yiddish schools and children's books.

In 1919 Kletzkin returned to Vilna and there reestablished his publishing office (1925). Thenceforth the Kletzkin house vastly surpassed its pre-War output. It published works by all the leading Yiddish authors, including the collected works of Sholom Aleichem, Peretz, Opatoshu, Leivick, Nadir, Glasman, Singer, Hirschbein, Bergelson, Reisen and others. Among works of foreign authors translated into Yiddish, Kletzkin published the writings of Gorki, Hamsun, Rolland, and others. Among periodicals sponsored by Kletzkin after the first World War were *Literarishe Bleter* (1924) and *Di Yiddishe Velt* (1928). Kletzkin was an executive and patron of virtually all the important educational and scientific institutions, such as the Yiddish Scientific Institute, of which he was a founder. Some of the more important publications released by the Institute were sponsored by Kletzkin. With the coming of the world crisis of the late 1920's and early 1930's, the Kletzkin publishing concern was considerably retarded. Kletzkin died a poor man.

Lit.: *Yivo-Bleter,* Nov.-Dec., 1937; Reisen, A., in *Jewish Daily Forward,* Oct., 1937; Niger, S., in *The Day,* Oct., 1937.

KLEY, ISRAEL (later **Eduard**), preacher, educator and author, b. Bernstadt, Silesia, 1789; d. Hamburg, Germany, 1867. Kley attended the Wilhelm school at Breslau, where he later taught. He studied philosophy at the University of Berlin, and was a disciple of Fichte and Schleiermacher. Occasionally he preached at the Jacobson Temple in Berlin.

In 1817 Kley was appointed director of the Jewish Free School in Hamburg and became the first minister of the synagogue which grew out of that school. Kley was an active participant in the discussions that divided the Jewish community of Hamburg. He was radical in imitating liberal Protestant preachers in his sermons as well as in his manuals of instruction; he was particularly influenced by his friend, the Protestant preacher Draesecke, of Bremen. Kley adhered to the belief that freedom and dignity of human nature were apotheosized in the rule of Sinai, but that the interpretation of that rule must be refreshed continually. Kley retired from his preacher's post in 1840. In his final sermon he expressed grief that the liberal Jews made his activity more difficult than did the conservative Jews. In 1848, Kley retired from the school.

Kley's former disciples established the Kley endowment in 1859, when Kley was a septuagenarian, and left its disbursement to Kley, who decided that aged Jewish teachers, men as well as women, should be its beneficiaries. Among Kley's published works were *Katechismus der mosaischen Religionslehre* (1814); *Die deutsche Synagoge* (1817); *Israelitisches Gesangbuch* (1818); and several collections of sermons, the last of which was *Blätter der Erinnerung* (1840).

Lit.: Kayserling, Moritz, *Bibliothek jüdischer Kanzelredner* (1870); Haarbleicher, M. M., *Aus der Geschichte der israelitischen Gemeinde in Hamburg* (1886).

KLEZMER, *see* MUSICAL INSTRUMENTS.

KLOPSTOCK, FRIEDRICH GOTTLIEB, German non-Jewish poet, b. Quedlinburgh, 1724; d. Hamburg, 1803. He was among the first in point of time of the German classic poets and the first German poet to give full expression to the new spirit of humanity. His most important work, *Der Messias,* is based on the Bible, and gives full expression to the greatness of the Old Testament. Klopstock also drew upon the subject matter of the Bible for his two dramas, *Der Tod Abels* and *David,* and upon its spirit for much of his other poetry. His sympathy for the Jews is expressed in the following lines in which he greeted the Edict of Toleration of Joseph II of Austria (1782): "Who is not gripped by a surge of sympathy when he sees how our masses the race of Canaan do unman? And is it not because our princes them in too-iron bonds enchain? You have loosed them, knight, those rusty, tight-bound chains, from those wounded arms. They feel it, hardly dare believe it, so long have they been clanking there, upon the wretched ones" (trans. H. Silverman).

KLOTZ, LOUIS LUCIEN, French government



Louis Klotz

official, b. Paris, 1868; d. Paris, 1930. He entered public life first as a journalist, but later served as counsellor general of Rozières, then as mayor of Ayencourt-Le-Mouchel, and in 1898 he was elected to the Chamber of Deputies from the Département of the Somme. He remained a member of the Chamber, being repeatedly reelected, until 1928. From 1910 to 1911 and from 1917 to 1920 Klotz was minister of finance, and he was one of the signers of the peace treaty. Although he was elected to the Senate early in 1928, Klotz resigned and retired from all political activity at the end of the year when he was charged with private financial manipulations of an illegal nature. He was convicted, but provisional liberty was granted him after a long illness. Klotz was author of *De la guerre à la Paix* and *L'armée en 1906* (1906).

KLUGER, SOLOMON BEN JUDAH AARON, rabbi, b. Komarov, Russian Poland, 1783; d. Brody, Galicia (Austrian Poland), 1869. He was known among scholars as Meharshak, an abbreviation of Morenu (our master) Harab (rabbi) Rabbi Shelomoh Kluger, and popularly as "The Brody Maggid"



Solomon Ben Judah Aaron Kluger

(preacher). He was the son of a rabbi of Komarov. For more than fifty years he was the chief rabbi of Brody.

Kluger was among the leading Talmudists of his time. He was a great advocate of strict compliance with the practices of Judaism as he had learned them, and yet is best known for a change in the practice of the rabbinic law of divorce. He authorized the use of the mails in serving a bill of divorce (Get), and in this has been followed by most rabbis.

As an advocate of strict compliance with tradition, Kluger opposed the use of a hearse in carrying a corpse to the cemetery, and he won the gratitude of the poor Jews of Brody for insisting that the rich furnish the dead with shrouds during a cholera epidemic. His most important controversy was over the use of machinery in making Matzoth. He held that these were ritually unfit for Passover. The controversy stirred up many responsa and pamphlets. But Kluger was liberal in interpreting facts that would permit the remarriage of a woman whose husband had disappeared (Agunah).

He was a famous preacher and a voluminous writer. His major writings are supposed to number 375, as many as, by the use of letters as figures (Gematria), the letters of his name (*Shelomoh*) amount to. His works include Halachic and Haggadic commentaries on the Talmud and dissertations on the *Shulhan Aruch* and the prayer-book. He left thousands of responsa. Of his writings (including his will, *Leshon Tzaddik,* Lemberg, 1884), his sermons and orations, about forty have been published, among them the following: *Sefer Hahayim* (Zólkiew, 1825); *Me Niddah* (1835); *Nidre Zerizin* (1839 and 1855); *Abodath Abodah* (Zólkiew, 1865; Brody, 1907); *Bigde Yom Tob* (Lemberg, 1891); *Hochmath Shelomoh* (4 parts, 1881-84); *Magen Aboth* (Piotrków, 1883), notes to the Talmud and the *Shulhan Aruch; Tub Taam Vadaath* (3 parts, 1860-1900); *Shiyure Toharah* (Zólkiew, 1854); *Shenoth Hayim* (Lemberg, 1856); *Kinath Soferim* (Lemberg, 1860), responsa; *Kesef Nibhar Leshon Tzaddik* (Ungvar, 1870), his will together with a memoir by his son Abraham Benjamin Kluger.

Kluger's nobility of character and great piety became proverbial. For thirty-four years after his death, the Jews of Brody, out of respect for his memory, did not choose a successor.

Lit.: *Matzebeth Kodesh* (Lemberg, 1869) 170-74; Kluger, J. A., *Toledoth Shelomoh* (Lemberg, 1898).

KLUMEL, MEIER, Zionist leader, b. Riga, Latvia (then Russia), 1869; d. Tel-Aviv, Palestine, 1935. He studied at the University of Berlin (Ph.D., 1902), where he was a leader of the Zionist movement among the Jewish students. His thesis dealt with the *Mishpatim* of Ibrahim ibn Yakub. Klumel later went to Warsaw, where he became one of the leaders of the Zionist organization in Russia, and after the first World War became president of the Zionist organization for Poland. He was chiefly interested in furthering the Tarbuth educational movement in Poland. He also organized cooperative societies among the Jews, and was for many years general manager of the Central Jewish Cooperative Bank in Warsaw. In 1932 he migrated to Palestine, where he spent the last years of his life.



Alfred Knopf

KNASS LEGEN, KNASSMAHL, *see* BETROTHAL.

KNEELING, *see* ADORATION.

KNEFLER, FREDERICK, brigadier-general, b. Hungary, 1833; date and place of death uncertain (according to some investigators, he died about 1901). He came to the United States in 1859 and enlisted in the Union forces, attaining the highest rank reached by any Jew during the Civil War. Starting out as a private in the 79th Regiment of Indiana Volunteers, he rose step by step until he was appointed brigadier-general, and then brevet major-general for meritorious conduct at Chickamauga. He participated in the principal battles of the Army of the Cumberland, and took part in all the engagements of General William T. Sherman in his march to the sea. Knefler had the reputation of being one of the most gallant soldiers in the army. In 1866 he was appointed United States pension agent at Indianapolis, Ind.

Lit.: Markens, I., *The Hebrews in America* (1888) 131; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 179.

KNIZSHNIK, ZELDA, Yiddish poetess, b. Viazin, province of Vilna, Poland (then Russia), 1869. She was brought up in the strictly Orthodox manner by an extremely pious father. In contrast to the other Jewish girls of her time, she was well educated, being well versed in Hebrew and Yiddish lore. At the age of fifteen she wrote her first poem in Hebrew. At sixteen she ran away from home and came to Vilna with the hope of becoming a graduate midwife. But her studies soon came to an end, when she was discovered, brought back to her home town and forced to marry.

After her marriage she lived in various small towns of White Russia. She wrote hundreds of poems in Yiddish, none of which saw the light until she met the Yiddish poet, Abraham Reisin. Most of her poems appeared subsequently in the New York monthly *Zukunft*. Up to 1942 her poetry had not been collected or published in book form, although she has written enough to comprise several volumes. While her poetry is essentially folklike and simple in its form, its most outstanding quality is its sedate and reserved lyricism.

Lit.: Bassin, M., *Antologie,* vol., 2, p. 47; Entin, Joel, *Yiddishe Poetn,* vol. 2; Korman, E., *Antologie,* pp. 51-57.

KNOPF, ALFRED, publisher, b. New York city, 1892. He graduated from Columbia University in 1912, and immediately entered the publishing business, working with Doubleday, Page and Company from 1912 to 1914 and with Mitchell Kennerley in 1914 and 1915.

In 1915 he founded his own publishing firm and started printing Borzoi books. His editions made a stir in the world of books because of the careful attention he paid to such things as typography, binding, and make-up. He made it a point to secure the services of the best book designers in the country, including W. A. Dwiggins, Bruce Rogers, Claude Bragdon, and Elmer Adler.

For the first few years Knopf brought out mostly English translations of Russian novels. He helped popularize the works of Andreyev, Artzibashev, Gorki, and Gogol. He also presented the writing of other distinguished Europeans such as Oswald Spengler, Thomas Mann, Egon Friedell, Knut Hamsun, Jules Romains, and Sigrid Undset. His first best seller was William Henry Hudson's famous *Green Mansions.*

But what he really wanted to publish more than anything else was the work of the new American authors. Some of the Americans whose books he published are Willa Cather, H. L. Mencken, George Jean Nathan, Joseph Hergesheimer, Carl Van Vechten, Elinor Wylie, Miguel Covarrubias, Charles Beard, and Langston Hughes. Knopf published *The American Mercury* from 1924 until 1932, when H. L. Mencken resigned from the editorship.

Knopf brought to publishing a distinction of personality that set its stamp on every book he produced. The entire industry showed its regard for his standards by following his example in the styles of book manufacture, design, and advertisement. It is seldom that an author can say of his publisher what H. L. Mencken wrote about Knopf: "I have never given more than an idle thought to the design and printing of my books, nor to their merchanting, nor to matters of money. Alfred's operations under all of these headings are so plainly everything they should be, setting the ideal as high in the air as you please, that it would simply be insanity for me to have any ideas about them."

SAMUEL KNOPF, financier (b. Poland, 1862; d. New York city, 1932), was Alfred Knopf's father. He came to the United States as a boy, and worked his way up to high banking positions. Later he established his own advertising firm, of which he was president for several years. In 1921 he became treasurer of his son's publishing company. Two years afterward he had to resign from his other business connections in order to take care of the expanding volume of business of the house of Knopf. In addition to being treasurer, he was in charge of the sales and publicity departments. He had a wide reputation in the publishing trade for competence and integrity. ADAM MARGOSHES.

KNORR VON ROSENROTH, BARON CHRISTIAN, Christian Hebraist and Cabalist, b. Alt-Raudten, Germany, 1636; d. 1689. He traveled through Europe studying European languages, especially Hebrew. Upon his return he settled in Sulzbach and devoted his time to the study of Cabala, especially the *Zohar* and the Lurian writings. He published a translation into Latin of a selection from these in his *Cabbala denudata, seu doctrina Hebraeorum transcendentalis et metaphysica atque theologica* (vol. 1, Sulzbach, 1677-78; vol. 2, Frankfort, 1684). A second large work, *Messias puer,* in which he sought to prove a connection between the *Zohar* and the New Testament, remained in manuscript. Knorr was influenced in his studies first by the desire to learn the alchemy of the Cabala, and then to show that it was a support for Christianity.

KNOW-NOTHING, popular name for the American Party, a political group which appeared in the United States during the early 1850's and first became prominent in 1854. It developed out of the nativist, anti-alien, anti-Catholic movement which had begun in an earlier decade. Organized secretly, the party showed tremendous strength and threatened to become a permanent fixture in the American political scene. By 1856 it expected to elect a presidential candidate, but in the welter of the slavery issue it fell behind and virtually disappeared on the eve of the Civil War. It left, however, a mass of popular literature and many newspapers and the knowledge that Americans could be rallied to a cause which dealt in hatred and bigotry.

The nativistic movement, interestingly enough, did not include Jews among its objects of attack, although much ire was directed at clubs formed by German revolutionaries who had escaped to this country and among whose members are names which might have been Jewish. The American Party and its forerunners were, then, anti-alien and anti-Catholic, but were not anti-Jewish. Curiously enough, a prominent Know-Nothing politician in Congress was Lewis C. Levin, descendant of a South Carolina Jewish family.

Lit.: Billington, Ray Allen, *The Protestant Crusade 1800-1860* (1938).

KNOX, ISRAEL, author, b. Rogachev, Russia, 1906. He came to the United States at the age of seven, and was educated at the College of the City of New York and at Columbia University, where he received his Ph.D. degree in 1936.

His specialty was the philosophy of art, and he contributed articles to *The Journal of Philosophy* and *The International Journal of Ethics.* In 1937 Columbia University published *The Aesthetic Theories of Kant, Hegel, and Schopenhauer,* a book in which he skillfully reduced complicated metaphysical concepts to the least common denominator of the layman's understanding without either condescending to the reader or oversimplifying the authors.

Knox was active in the Yiddish cultural movement of the United States as writer and lecturer. He wrote a scholarly article for *The Menorah Journal* on Mendele Mocher Seforim, the founder of modern Yiddish literature. In a Yiddish article in the magazine *Zukunft* he introduced the philosophy of John Dewey to the Yiddish-speaking public. Perhaps his most important work was in lecturing before Jewish groups on the issues and personalities of Yiddish culture.

KNOXVILLE, the fourth largest city of Tennessee, with a population of 111,580 (1940 census), including about 1,800 Jews.

In 1865 a number of Jews of Knoxville purchased a lot in which to bury a Jewish Confederate soldier who had been killed in action in Virginia. In the following year (1866) they formed the first Jewish organization in the city, the Knoxville Hebrew Benevolent Society, with twenty-five charter members. It was incorporated in 1868; the trustees included M. Stearn, Jacob Daniel, Louis David, Frank Hart, N. Stearn, Julius Ochs, and M. Spiro.

Until 1870 the Knoxville Hebrew Benevolent Society held religious services in the basement of a wholesale vinegar store, where the barrels served as seats. Later, they worshipped in the homes of members or in halls hired for the purpose. In 1872 services were held in the First Presbyterian Church at the invitation of the pastor. The Society joined the Union of American Hebrew Congregations (Reform) in 1875, and in 1877 changed its name to Temple Beth-El.

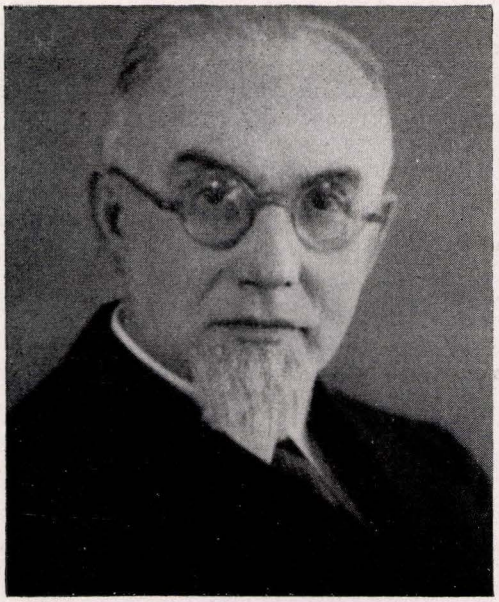
The members of Beth-El continued to conduct services until 1888, when Leo M. Franklin became the first of a series of students from the Hebrew Union College to serve as rabbi during the High Holy Days. In 1914 the congregation purchased the Pilgrim Congregational Church for a synagogue. Jerome Mark was the first full-time rabbi. His service began in 1922 and continued until 1926; in 1939 he again became rabbi of Temple Beth-El. Ralph Harry Blumenthal was the rabbi from 1934 to 1939.

Temple Beth-El has two cemeteries, the original which contains the graves of the Confederate soldier and the earlier residents, and another, the ground for which was purchased in 1893. In 1942 the congregation had about fifty members.

The Orthodox members of the Knoxville Hebrew Benevolent Society left it when its services became Reform. Solomon Hyman and others formed a Hebrew school which became the nucleus of Congregation B'nai Yeshurun, organized about 1881. For a time, the members worshipped on the second floor of Herman Spiro's store on Price (now Market) Street. In 1886 B'nai Yeshurun had only eight members, and they joined Temple Beth-El.

An Orthodox congregation, Heska Amuna (also Heskah Emunah, according to the *American Jewish Year Book,* 1907-8), was organized in 1890 with a membership of ten by A. Michaelof, who became the first rabbi (1890-91). The frame building which was erected as a synagogue in 1894 was also used as a residence by the rabbi. It was replaced by a larger frame building in 1902. In 1921 Heska Amuna Congregation acquired its present synagogue (1942) which seats about three hundred. In 1942 the rabbi was Joseph Goldberg; the membership, about one hundred.

Another Orthodox congregation, Anshei Sholom (Anshe Sholem, according to the *American Jewish Year Book,* 1907-8), was organized in 1907 by Israel Winick with thirteen charter members. Like the earlier congregation, B'nai Yeshurun, this was the outgrowth of a Hebrew school. Israel Winick was rabbi until



Adolf Kober

1910, when the members of Anshei Sholom joined the Heska Amuna Congregation.

In 1929 a number of the worshippers of Heska Amuna withdrew and organized Congregation Beth Israel with thirty-five charter members and Abraham Robinson as rabbi. The new congregation, however, came to naught; for it disbanded in 1938 and most of its members rejoined Heska Amuna Congregation.

The organization of a Jewish community center in 1929 was made possible by a gift from Max B. Arnstein and his wife. The center is in a three-story building, and is dedicated "to serve the spiritual, social, and educational life of all Jews, irrespective of their affiliations with any temple or synagogue." The center includes a gymnasium and an auditorium, and conducts a Hebrew school. Nathan Rothberg was its director in 1942.

The Federation of Jewish Charities was organized in 1940 under the presidency of Max Wolf. There is a B'nai B'rith lodge in Knoxville.

Among those who have their offices in the city is David Eli Lilienthal, from 1933 on director of the Tennessee Valley Authority. Simon Markovitch was an entomologist at the University of Tennessee in Knoxville from 1919 on. Hyman Theodore Kern was appointed a special judge of the Juvenile and Domestic Relations Court of Knox County in 1935.

CHARLES REZNIKOFF.

Lit.: Inventory of the Church and Synagogue Archives of Tennessee, published by the Tennessee Historical Records Survey (Work Projects Administration).

KOBER, ADOLF, rabbi and historian, b. Beuthen, Upper Silesia, Germany, 1879. He studied at the University of Breslau (Ph.D., 1903) and at the Jewish theological seminary of Breslau (Rabbi, 1907), and spent three years in post-graduate study at the former institution of learning. His first position was as assistant rabbi and religious teacher of the Jewish community of Cologne (1906-8); thereafter he was rabbi at Wiesbaden (1908-18; he served at the same time as district rabbi of Wiesbaden, by appointment of the Prussian government), and at Cologne (1918-39). From 1925 to 1939 he served as a delegate of the Union of Jewish Communities in Prussia, and in 1920 he was elected a member of the Gesellschaft für Rheinische Geschichtskunde. For a number of years he lectured on Judaism and Jewish history at the Cologne Volkshochschule and later at the University of Cologne. In 1925 he was director of the Jewish section of the Rhineland millennial exhibition at Cologne, and three years later director of the historical division of the Jewish exhibit at the international press exhibition in Cologne. In 1939, Kober migrated to the United States, settling in New York city.

Kober was a recognized authority on the history of the Jews in the Rhineland of Germany. His works include: *Das Salmannenrecht und die Juden* (Heidelberg, 1907); *Die rechtliche Lage der Juden im Rheinlande während des 14. Jahrhunderts* (1909); *Zur Geschichte der Juden in Wiesbaden im ersten Teil des 19. Jahrhunderts* (1913); *Das Grundbuch des Kölner Judenviertels 1135-1425* (1920), which furnishes valuable data on the legal and social status of the Jews of Cologne in the Middle Ages; "Rheinische Judendoktoren" (1929, in vol. 2 of the *Festschrift* published on the occasion of the seventy-fifth anniversary of the Jewish theological seminary at Breslau); *Aus der Geschichte der Juden im Rheinland* (Düsseldorf, 1931); *Cologne* (Philadelphia, 1940; vol. 6 of the Jewish Community Series issued by the Jewish Publication Society of America; English trans., Solomon Grayzel). In addition, Kober contributed articles to the *Germania Judaica,* the *Encyclopaedia Judaica,* and the *Universal Jewish Encyclopedia,* and wrote a number of smaller studies dealing with the history of the Jews in Germany from the Middle Ages to the period of the Emancipation, based on the original archives and with special emphasis on the constitutions and outstanding personalities of the various Jewish communities.

KOBER, ARTHUR, author and playwright, b. Brody, Galicia (then Austria-Hungary), 1900. He was brought to the United States at the age of two. Kober spent eighteen months at New York's High School of Commerce before going to work as a stock clerk in a department store at the age of fourteen. He entered the theatrical world by way of press-agentry. In this capacity, he worked for the Shuberts, Jed Harris, Guthrie McClintic, Arch Selwyn, Crosby Gaige, Marc Connelly and other producers. Among the shows publicized by him were *Is Zat So, Broadway, Spread Eagle,* and *The Green Pastures.* During the same period, he contributed sketches of Jewish home life in The Bronx to the *New Yorker* and other publications. These were later published in book form under the title of *Thunder Over the Bronx* (1935). His first play, *Having Wonderful Time,* won the Roi Cooper Megrue prize in 1937 as the best comedy of the year. This play dealt with a summer camp in the Catskills and added to Kober's reputation as the outstanding present-day writer of humorous Jewish idiomatic expression. Since 1930 Kober has concerned himself principally with the writing of scenarios in Hollywood,



Tamás Kóbor

where he has worked for all the major film companies. In 1939 his humorous *Pardon Me for Pointing* appeared (New York), and in 1941 his *My Dear Bella* (New York), the latter based on a series of humorous sketches on Jewish home life in The Bronx published in the *New Yorker*.

KOBLER, FRANZ, lawyer, Zionist leader and pacifist, b. Vienna, 1882. Kobler was best known as the editor of *Der Strahl,* a publication issued by the Bund der geistig Tätigen, an outspoken pacifist group of intellectuals in post-War Austria. His pamphlets, *Recht und Unrecht des Armseins* and *Gewalt und Gewaltlosigkeit,* aroused a great deal of discussion.

He edited *Juden und Judentum in deutschen Briefen aus drei Jahrhunderten* (Vienna, 1935), an anthology of letters by famous men from Lessing to Nietzsche and from Spinoza to Rathenau. This interesting compilation, however, did not win widespread public approval because of its reputed lack of objectivity, which ignored the period of emancipation and excluded from the book such important personalities as Gustav Mommsen, Heinrich Treitschke, Rudolf Virchow, Moritz Lazarus, Franz Rosenzweig and Jakob Wassermann. But the book attracted a considerable amount of attention, nevertheless, from Jews as well as non-Jews, at the time of its appearance. Kobler was also the author of *Jüdische Geschichte in Briefen aus Ost West. Das Zeitalter der Emanzipation* (Vienna, 1938).

KÖBNER, HEINRICH, physician, b. Breslau, Germany, 1838; d. Berlin, 1904. From 1872 to 1878 he was professor of dermatology at the University of Breslau and director of the university clinic. After a period of rest because of ill-health, he settled in Berlin in 1884, where he founded a dispensary. His numerous publications deal chiefly with psoriasis, exanthema, leprosy, mycosis, tuberculosis of the skin, and syphilis; his chief work is *Klinische und experimentelle Mitteilungen aus Dermatologie und Syphilidologie* (Erlangen, 1864).

KÖBNER, RICHARD, historian, b. Breslau, Germany, 1885. From 1920 to 1924 he was lecturer, and from 1924 to 1933 he was assistant professor at the University of Breslau; since that time he has been on the faculty of the Hebrew University at Jerusalem. Köbner specialized on the history of German towns and communities. His writings include: *Der Widerstand Breslaus gegen Georg von Podiebrad* (1916); *Die Anfänge des Gemeinswesens der Stadt Köln* (1922); *Staatsbildung und Städtewesen im deutschen Osten* (1931). He was a member of the staff of the *Zeitschrift für die Geschichte der Juden in Deutschland* from 1929 to 1938, when it was ordered discontinued by the Nazi government.

KÓBOR, TAMÁS, journalist and author, b. Pozsony (Pressburg), Hungary, 1867. His original family name was Bermann; he later adopted his literary pseudonym as his name. He studied law, and became a bank clerk in Budapest, at the same time contributing articles on political and social topics to the daily newspapers and to the review *A Hét,* edited by his brother-in-law, the poet József Kiss. In many articles he analyzed, and in novels such as *Ki a ghettóból* (Out of the Ghetto) he presented, the numerous aspects and varieties of the problem which was his and that of his contemporaries: preserving one's loyalty to the Jewish past, and employing one's energies in the enthusiastic collaboration with the Hungarian present. He became editor of the liberal daily *Az Ujság* and was a member of the board of directors of the IMIT (Jewish Hungarian Literary Society). He published his memoirs about the attempt to establish a Soviet republic in Hungary, under the title *A bolsevizmusról a bolsevizmus alatt* (About Bolshevism—During Bolshevism; 1919). His many articles written as a defense of Hungarian Jewry, which was being solely blamed for the incident of the soviet regime, combine a compelling logic with genuine feeling. In 1926 the Hungarian government revoked the license of the liberal daily *Az Ujság.* It was then allowed to reappear under the title *Ujság,* with Kóbor as editor-in-chief. *Ujság* became more and more the daily of the Jewish public. In its columns, Kóbor voiced the bitter disappointment and poignant grief of patriotic Hungarian Jewry at the anti-Jewish legislation of the years 1938 to 1939. Kóbor is the author of some twenty-five volumes of novels and short stories in Hungarian. His collected works were published in twelve volumes.

KOBRIN, LEON, Yiddish novelist and playwright, b. Vitebsk, Russia, 1872. As an adolescent, Kobrin wrote in Russian. But with his arrival in the United States in 1892, he turned to Yiddish as a medium. Living in New York city, Kobrin worked as a shirtmaker, cigarmaker and baker, but found physical labor and sweatshop conditions difficult, so that he underwent a long period of privation.

Kobrin's first work in Yiddish was a translation from the Russian, which appeared in the weekly *Freie Arbeiter Shtimme* in 1893. Later he wrote a series of critical essays on Yiddish literature in America for the Philadelphia *Shtat-Tzeitung.* His first original story in Yiddish was *A Merder ois Liebe,* which appeared in the *Arbeiter-Tzeitung* in 1894. This, and several stories published subsequently in the *Ovent-Blat,*



Leon Kobrin

prompted Philip Kranz, editor of the *Ovent-Blat,* to invite Kobrin to become a regular contributor to his paper.

In 1898 Kobrin wrote *Yankel Boile,* his first important long story. It depicted the life of Jewish fishermen in Russia, and its new approach, both in subject matter and style, was widely praised. Already Kobrin's alignment with the realistic, almost naturalistic school manifested itself. At about this time Kobrin made his appearance also as a playwright. His first play, *Mina, oder die Tzeshterte Familie fun Downtown,* was written in collaboration with Jacob Gordin and was presented in New York in 1899. By 1942 Kobrin had written more than thirty plays, most of them stage successes and some representing the best repertoire of the Yiddish theatre. Among the best of these plays are: *Sonim* (1912); *Yankel Boile oder der Natur Mentch* (1913); *Dem Doktors Veiber* (1916); *Tier Numer Drei* (1916); *Tzuriek zum Folk* and *Israels Hofenung* (about 1917); *Printz Lulu* (1922); *Riverside Drive* (1928).

Kobrin's novels, which were generally published first as serials in the daily press, continued to show the influence of the realistic and naturalistic school. The erotic element, particularly as it affected crowded tenement life in early 20th cent. New York, was also emphasized. However, these characteristics are interspersed with idyllic moments, all subjected to sensationalist interpretation. Among Kobrin's most important novels are *Immigranten* (1909), which deals with the life of Russian Jews in America, and *Erwachung* (1918). *Ore die Bord* (1918), which describes the rise and fall of a poor and pious Jew during the American real estate boom of 1903, was first republished in Warsaw (1929), then rewritten and published again as *In Goldenem Shtrom* (Warsaw, 1936). In *Neie Odem un Chave* (1930), Kobrin described life in Communist circles and tried to prove that instincts and passions, especially those of love and jealousy, are stronger than abstract principles.

With his wife, Kobrin translated into Yiddish many works of Chekov, de Maupassant, Zola, Turgenev and Tolstoi. He was also the author of *Erinerungen fun a Yiddishen Dramaturg* (1925), his memoirs, which are considered an important source for the study of the Yiddish stage and of dramatic literature in America. A collection of his short stories, *Gesamelte Shriften,* appeared in 1910. *A Lithuanian Village,* a collection of short stories translated into English by Isaac Goldberg, was published in 1920. Kobrin's work has been translated also into German and Russian.

NATHAN RICARDO.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3, cols. 359-70; Niger, S., "Leon Kobrin der Ertzehler," *Zukunft,* 1920, pp. 240-43; Entin, Joel, "Leon Kobrin der Dramaturg," *ibid.,* 1920, pp. 243-47; Rogoff, Hillel, *ibid.,* 1930, pp. 360-63; Brown, L., in *New Republic,* Sept. 1, 1920, p. 25.

KOCH, JOSEPH, public official, b. New York city, 1844; d. New York city, 1902. He was educated at the Free Academy, and graduated in 1862. He went directly from school to service at the front in the Civil War. He was commissioned a second lieutenant, and before the war was over he was made captain.

In 1868 Koch was rewarded for his military services with an appointment as law clerk of the Supreme Court of the State of New York, after which he was raised to the post of deputy county clerk. Next year he was named, later reappointed civil justice of the Fifth District Court of the City of New York. In 1870 he was school trustee; then commissioner. He was a State Senator for two years (1881-82), and later became dock commissioner (1885).

Koch was an active member of the International Order of B'nai B'rith. He was president of District Grand Lodge No. 1, and in 1874 was chairman of the national convention at Chicago.

KOCHEM, city in the Rhine province of Germany, in the district of Coblenz, with a Jewish population (1925) of about one hundred (295 in the district out of some 40,800 inhabitants). The Jewish community of Kochem included the towns of Bruttig and Clotten as well.

The first mention of Jews in Kochem dates back to the year 1242, when Konrad IV was king. Seventeen Jews were killed on April 9, 1287, in a bloody persecution, and others lost their lives in the two following years. Under Archbishop Balduin of Trèves (1307-53)



Joseph Koch

the Jews were subject to the jurisdiction of the archbishopric. In 1324 the abbot of Springiersbach granted a house to a Kochem Jew on hereditary lease, and in 1339 two inhabitants of Zweibrücken are recorded as indebted to Jews. The persecutions of 1337 and 1349 were followed in 1350 by the sale of Jewish-owned houses. About a decade later a number of Jews formed a new settlement, under Archbishop Boemund of Trèves, but this ceased to exist after Jews were expelled from the principality in 1418.

Jews resettled in Kochem and in a number of near-by places in 1561 to 1566, but in 1589 they were again expelled. They did not live there again until the latter half of the 18th cent., when a Jewish school is mentioned. Under the French occupation the Jewish community of Kochem belonged to the Département of Rhine-Moselle, and was subject to the consistory of Coblenz. After 1933 the small number of Kochem Jews shared the fate of the rest of the Jews of Germany.

KODASHIM ("holy things"), fifth of the six divisions of the Mishnah; it deals mainly with the sacrifices and the details of the Temple regulations. There are eleven tractates, usually arranged in the following order, which has the tractates follow in accordance with the number of their chapters, the longest being first: *Zebahim* ("slaughterings"); *Menahoth* ("meal offerings"); *Hullin* ("profane animals"); *Bechoroth* ("first-born"); *Arachin* ("estimates"); *Temurah* ("changing"); *Kerithoth* ("excisions"); *Meilah* ("trespassing"); *Tamid* ("daily offering"); *Middoth* ("dimensions"); *Kinnim* ("birds' nests"). In the Mishnah edition of 1559, *Hullin* and *Bechoroth* are placed in the sixth division, and *Middoth* follows *Kinnim;* in the Cambridge and Kaufmann codices, *Tamid* follows *Middoth;* in the Babylonian Talmud, *Bechoroth* precedes *Hullin* and *Kinnim* precedes *Tamid;* in the Tosefta, *Hullin* precedes *Menahoth* and *Meilah* precedes *Kerithoth.*

There is a Tosefta to all the tractates but the last three, and a Babylonian Talmud to all but the last two. No Palestinian Gemara to the division is extant, but it is probable that there was a Palestinian Gemara, since lost, to at least some of the tractates.

KODER, SAMUEL SABBATHAI, communal worker and leader of the White Jews of Cochin, b. Cochin, India, 1869. He was educated in the high school of Cochin, and married Esther Elias Rahabi (d. 1940). Koder was the first Jew to be appointed counsellor of the Legislative Council of British Cochin. He contributed liberally to the education of Jewish children, and was a staunch supporter of Jewish education. His efforts to ameliorate the conditions of his coreligionists in Malabar were recognized by the British Government, which awarded him the Coronation Delhi Durbar Medal in 1911.

Lit.: Jewish Chronicle (London), June 1, 1906; *Otzar Yisrael,* J. D. Eisenstein edit., vol. 9 (1913) 126.

KOENIG, MORRIS, judge, b. Erlau, Hungary, 1883; d. New York city, 1939. He was brought to the United States by his parents as an infant. He was educated at the College of the City of New York, and studied law at the New York University Law School. He was admitted to the bar in 1905.

From 1905 to 1910 Koenig followed the practice of law. He was also an active member of the Republican party, and in 1910 became an assistant district attorney of New York County. Five years later he was elected judge of the New York City Magistrates Court, and in 1921 to the Court of General Sessions.

His most important judicial decision was handed down in the Martin-Mooney case of 1935, in which he held that a journalist had no special right to refuse to reveal information when haled before a judiciary body. In his written decision Koenig pointed out the irrelevancy of the question of freedom of the press and the enduring primacy of the interest of justice over all other interests.

Lit.: New York Times, Dec. 2, 1939.

KOENIGSBERG, DAVID, Yiddish poet, b. Busk, near Lemberg, Poland, 1891. He studied at Gymnasiums in Brod and Czernowitz. His first literary attempts were in German and in Polish. In 1910 he made his debut in Yiddish literature in the periodical *Yugnt.* Following this he published poems in various periodicals of Galicia. During the first World War he served as a sergeant in an artillery regiment and was wounded in battle. Some of his poems written during that period appeared in S. I. Imber's chapbook, *Inter Arma* (1918). After the War his verse appeared in *Kritik, Ringen, Feder* and in the *Varshever Almanach* (1924).

Well versed in the classics, including the German and Polish writers, Koenigsberg cultivated classic forms of poetry in Yiddish, especially sonnets. He was considered the first significant sonneteer in Yiddish. However, his style placed him among the impressionists, and his verse is replete with picturesque Galician landscapes. His themes are varied: songs of love, of deep national feeling, of exalted moods awaiting the coming of the Messiah, and deeply religious poems. They are steeped in fatalism and sincere piety. The following are his major published works: *Lieder* (Poems; Lemberg, 1912); *Sonnetn* (Sonnets; Lemberg, 1913); *Hundert Sonnetn* (One Hundred Sonnets; Vienna, 1921); and a cycle of poems, "Mein Kinds Toitnlieder" (My Child's Death-Poems), in the *Varshever Almanach* (vol. 1, 1923).

When Soviet troops occupied Lemberg in 1939, Koenigsberg was elected president of the Jewish Writers' Organization.

Lit.: Niger, S., in *Yiddishe Velt,* vol. 1 (1914); Imber, S. I., in *Neiland,* Aug., 1918; Gross, M., in *Kritik,* vols. 5 and 7; Rawitch, M., in *Bicher-Velt,* vol. 5 (1923).

KOENIGSBERG, MOSES, newspaper editor and publisher, b. New Orleans, La., 1878. He began writing and setting his own newspaper, *The Amateur,* at the age of nine, and remained in the journalistic field the rest of his life. When he was thirteen he wrote a $100 prize essay for the *San Antonio Times,* and was engaged as a reporter by that paper. Later in the same year he became editor of the *Texas World,* printed at Houston. He bought and published the *San Antonio Evening Star* when he was sixteen.

During the next nine years Koenigsberg worked on various papers throughout the United States as reporter or editor; he was employed by the Kansas City *Times,*

the St. Louis *Globe-Democrat,* the Chicago *Times* and the New York *World.* The only interruption of his newspaper career was his service with the infantry, for which he volunteered at the time of the Spanish-American War (1898-99).

From 1903 to 1907 he was managing editor of the Chicago *American.* He published the Boston *American* in 1908 and 1909. In 1913 he organized and became general manager and president of the News Feature Service. During the years which followed he served in the capacity of general manager and president of the King Features Syndicate, the International News Service, and the Cosmopolitan News Service.

In 1927 Koenigsberg was one of the five American delegates to the first international conference of press experts summoned to Geneva by the League of Nations. He led the opposition there to the proposal, contained in the League Secretariat's draft, that there be a declaration of private property rights in news; the proposal was rejected unanimously. In recognition of his defense of the freedom and rights of the press at Geneva, the French government awarded him the Cross of the Legion of Honor in 1928. Five years afterwards he returned the decoration as a protest against France's repudiation of her war debt to the United States.

In 1940 Koenigsberg wrote an autobiography, *King News.*

KOENIGSBERGER, LEO, mathematician, b. Posen, 1837; d. Heidelberg, Germany, 1922. In 1861 he was appointed instructor in mathematics at the military academy of Berlin, and after serving as assistant professor and later as associate professor at the University of Greifswald for a few years he went to Heidelberg, Dresden and Vienna. In 1869 he was appointed professor at the University of Heidelberg, in 1875 he went to Dresden as professor at the school of technology, and finally, in 1877, to Vienna. His works treat of elliptical functions, the theory of functions, differential equations and the science of mechanics. In 1902 to 1903 he published three volumes about Helmholtz. Koenigsberger was baptized.

KOF, *see* ALPHABET.

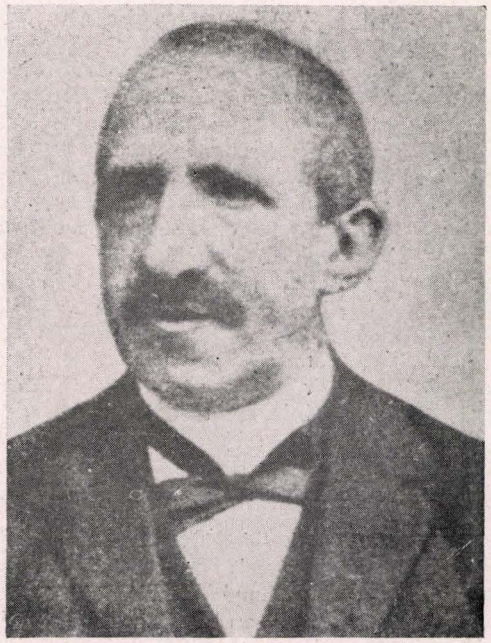
KOFER BEIKKAR, *see* HERESY.

KOGAN, PETR SEMENOVICH, literary critic and historian, b. Russia, 1872; d. 1932. Kogan was the son of a doctor, and a graduate of Moscow University. His first work was published in 1895, and until the revolutions of 1917 he was active in literary and pedagogic circles. After the October revolution Kogan joined the commissariat of education in the Soviet Union, and continued to write until his death. Kogan's field was Western European and Russian literature, and although he was a representative of the cultural and historical approach rather than of the Marxist point of view, he took sociological as well as cultural influences into consideration. He was considered a friend of the Soviet regime, and his work was treated with respect.

Lit.: Bolshaia Entsiklopediia (1938).

KOHANIM, *see* PRIESTS AND PRIESTLY CASTE.

KOHELETH, name of the reputed author of *Ecclesiastes,* and the Hebrew name of the book. The determination of the exact meaning of the name is extremely difficult, as the verb *kahal,* "to assemble," of which it is presumably the participle, does not occur elsewhere in Hebrew literature in this form; the form is apparently feminine, which is almost unknown for a man's name. Tradition identifies Koheleth with Solomon, on the basis of the expressions "son of David" (1:1) and "king in Jerusalem" (1:12). On the other hand, *Ecclesiastes* is so unique in Jewish thought as to suggest that it is adapted from some other literature, such as that of India or Greek Alexandria, and this is borne out by a few obscure passages which read like mistranslations. In that case, Koheleth might be a name derived from the original source and not a Hebrew word at all.



Leo Koenigsberger

See also ECCLESIASTES.

KOHELETH RABBAH, *see* MIDRASH ECCLESIASTES.

KOHEN ZEDEK II BEN JOSEPH KAHANA, Gaon of Pumbeditha about 935. There are two extant and hitherto unreconciled versions of the career of this energetic Gaon.

According to Nathan Hababli, Kohen Zedek, shortly after his inauguration, challenged the supremacy of the rival academy of Sura, and eventually succeeded



Moses Koenigsberg



Koheleth. From a painting by B'Nari

in gaining an equal amount of financial support for it. In the fourth year of his Gaonate, he fell into a dispute with the exilarch Mar Ukba over the revenues from the communities of Chorasan, which were claimed by both. Kohen Zedek thereupon persuaded Caliph Al-muktadir to depose Ukba and banish him to Kermanshah (917); Ukba's poetic skill won him the favor of the caliph, and he was reinstated a year later, but bribery and intrigue on the part of the supporters of Kohen Zedek resulted in Ukba's final banishment to Kairwan. The exilarchate remained for a time vacant; when David ben Zakkai, a relative of Ukba, was appointed exilarch, Kohen Zedek declined to recognize him. David ben Zakkai retaliated by ousting Kohen Zedek and replacing him by Mebasser Kahana ben Kimoi. Later the exilarch and the Gaon were reconciled through the intervention of Nissim Naharani.

According to Sherira Gaon, however, Mebasser Kahana was originally chosen as Gaon of Pumbeditha after the death of Jehudai Gaon, but the exilarch David ben Zakkai chose Kohen Zedek in his stead. In 922 the exilarch and Mebasser Kahana were reconciled, but Kohen Zedek and his supporters defied him to remove him from the office. Mebasser Kahana died in 926 and Kohen Zedek became unchallenged Gaon of Pumbeditha. In 928, when David ben Zakkai and Saadia, then Gaon of Sura, quarreled, Kohen Zedek supported the exilarch and signed the decree of excommunication against Saadia.

KOHEN (also Kaz, and Gersonides, the latter derived from the name of the founder), a family of printers who were the first to establish a Hebrew print shop in Germany. The founder of the family, Gershon ben Solomon Kohen, set up a print shop in Prague in 1512, and his first publication appeared in 1513. The business was later transferred successively to Öls, Silesia (1530), Augsburg (1533), Ichenhausen (1544) and Heddernheim (1546). The publications issued by Gershon included a Pentateuch with the Haftaroth and the five Megilloth (1530), Rashi on the Pentateuch and Megilloth (1533) and a noted Haggadah (1526), of high typographical art.

The most productive of his four sons was Mordecai, called also Zemah (1502-92). He was engaged in the printing business from 1529 to 1587, first with his father, then with his five sons, and finally with his grandchildren. The firm continued under the name of "descendants of Moses Kaz" until 1735; in 1784 the printing business of the firm was absorbed into the Bak printing firm.

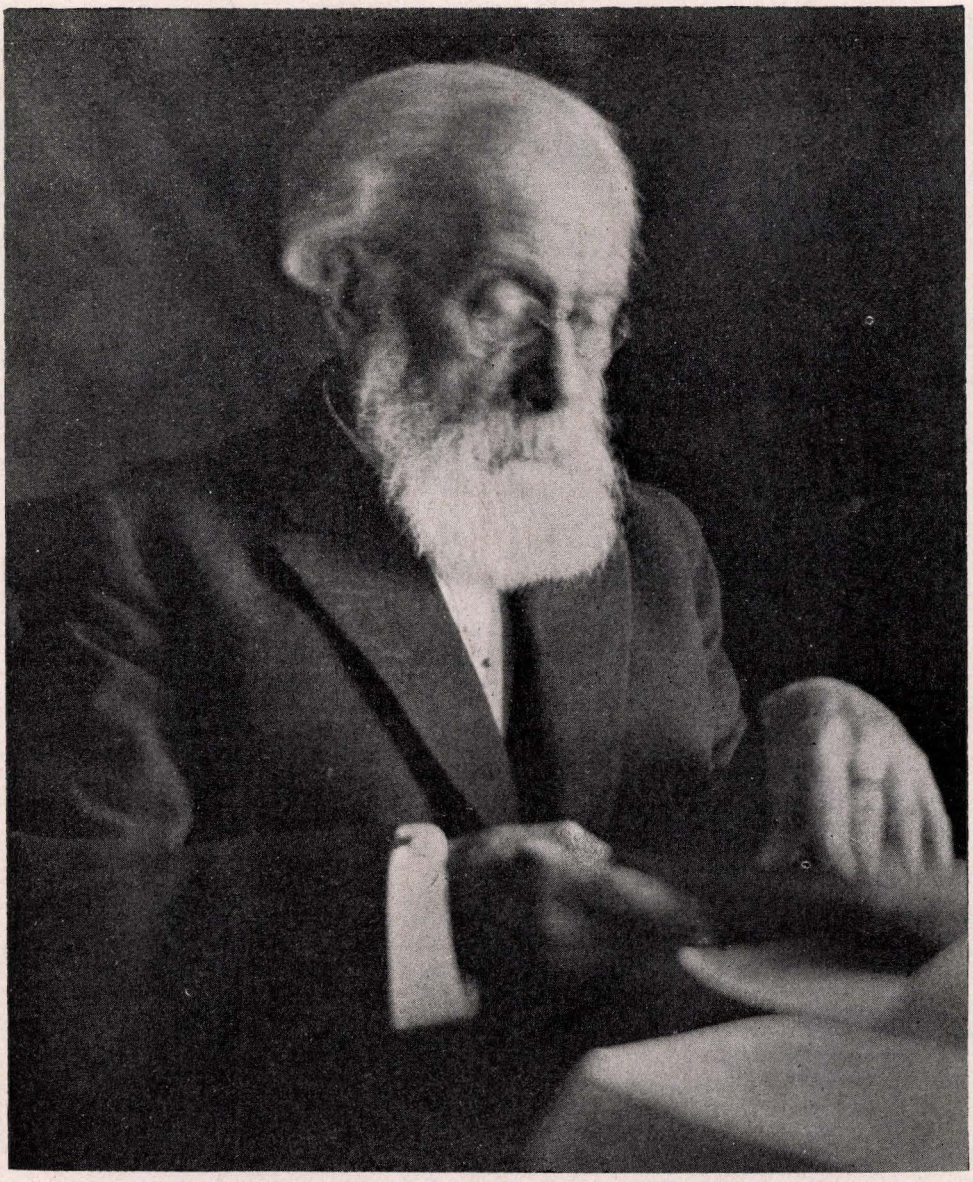
Lit.: Lieben, "Der hebräische Buchdruck in Prag," *Die Juden in Prag* (1927).

KOHEN, EPHRAIM, rabbi, b. Vilna, 1616; d. Buda, Hungary, about 1690. He was president of the rabbinical board in his native city, but the massacres by Chmielnicki's Cossacks in 1648 forced him to flee. He stayed for several years in Trebitsch; Meseritz, Prague, Vienna, Ungarisch-Brod and Würzburg mark other stations of his wandering from the east to the west. In 1666 he was appointed rabbi of Buda, capital of Hungary, which at that time was occupied by the Turks. Such was his authority as a scholar and teacher that Jews from Turkey, Italy and Germany sought his decisions on religious matters. The Jewish community of Palestine extended to him an invitation to become its chief rabbi; he was about to accept the offer, but he delayed the journey in order to edit his works. In 1686 Buda was recaptured by the combined Austrian and Hungarian forces, and shortly afterwards Kohen died in an epidemic. His son Judah published his decisions, as *Shaar Efrayim,* at Lutzbach in 1689.

KOHEN, MESHULLAM SOLOMON (known also as MeHaRSaCh, an abbreviation formed from the Hebrew words Morenu Harab Rabbi Shelomoh Kohen), rabbi and author, b. Ravitsch, Posen, about 1739; d. Fürth, Bavaria, 1819. He attended the Yeshivas of Posen and Zülz, and was a pupil of Jonathan Eybeschütz in Altona-Hamburg. He received his ordination from Eybeschütz, and then served as rabbi in Krotoschin and Kempen (1781), in Zülz, and from 1789 until his death in Fürth. He was the first to sign the document of accusation against the Frankists in Offenbach (1800). Kohen wrote: *Bigde Kehunah,* responsa and notes (Fürth, 1807); *Mishan Hamayim,* Haggadic notes to the Pentateuch (Fürth, 1811); *Nahalath Aboth,* ethical discourses (Fürth, 1811).

KOHEN, NAPHTALI, *see* COHEN, NAPHTALI.

KOHEN-ZEDEK, JOSEPH (Zedek Joseph Kohen), Hebrew author, preacher and rabbi, the reputed descendant of exilarchs, b. Lemberg, Galicia, 1827; d. London, 1903. He was a pupil of Joseph Saul Nathanson, rabbi of Lemberg, later became rabbi of Lemberg himself, and in 1875 became preacher of Congregation Doreshe Torah Vehochmah, in London. While in Lemberg, Kohen-Zedek edited the Hebrew periodicals *Meged Yerahim* (1856-57) and *Otzar Hochmah* (1859-65), and he later engaged in literary activities in Cracow, Altona and Frankfort, in the course of which he wrote Hebrew poems, sermons, responsa, historical monographs and biographies of prominent men, and in 1897 published in English *Biographical Sketches of Eminent Jewish Families* (London). He was one of the most ardent supporters



Kaufmann Kohler

of the Haskalah movement in Galicia. His works include: *Kodesh Hillulim* (1874); *Musar Haskel* (1878); *Or Hadash* (1881); *Urim Vethummim* (1885-86).

KOHL, HEINRICH, non-Jewish German architect and archeologist, b. 1877; d. 1914. After several years of teaching at the Technische Hochschule in Hannover, he went, in 1902, with Otto Puchstein to Palestine, where he helped to determine the architectural value of the excavations at Baalbek. In 1905, commissioned by the Deutsche-Orient Gesellschaft, he again went to Palestine and excavated the ruins of the synagogues in Galilee. Together with Carl Watzinger, he made a third trip in 1907, traversing the district east of the Jordan as far as Petra, where they explored the ruins of Kasr Firaun (Castle of Pharaoh). In 1912 Kohl surveyed and described the magnificent ruins of the synagogue in Tell Hum. He wrote many articles and several books on his explorations and excavations, but *Antike Synagoge in Galiläa,* published posthumously under the editorship of Watzinger (1916), is considered his masterpiece.

KOHLER, KAUFMANN, rabbi, theologian, and scholar, b. Fürth, Bavaria, Germany, 1843; d. New York city, 1926. Kohler may be accurately described as the most powerful intellectual force in Reform Judaism in America. By his many-sided scholarship, he, more than any other leader, provided the foundation for the ideas which dominate the Reform Movement.

His most celebrated rabbinical ancestor was David ben Joel Disbeck, rabbi of Metz, the great-grandfather of his mother. He received his early rabbinical training at Hassfurt, Höchberg, near Würzburg, at Mayence, under Dr. M. Lehmann, and under Rabbi Jakob Ettlinger, the head of the Yeshiva in Altona. During this time, he pursued secular studies privately. But in 1862, he entered the Gymnasium at Frankfort, where he remained one year and a half. While there, he continued

his rabbinical studies under Samson Raphael Hirsch, that great personality who combined unwavering attachment to traditional Judaism with a pure idealism and who became the creator of Jewish Neo-Orthodoxy in Germany. Kohler, all through his life, remembered Hirsch as, in his own words, "the man who exerted the greatest influence upon my young life and imbued me with the divine ardor of true idealism."

But the pupil, because of his love of truth and his fearless acceptance and championship of the results of modern science and criticism, was destined to become a leader in an altogether different school of thought. He soon came under the influence of Abraham Geiger, the leader of Reform Judaism in Germany. As Kohler pursued his university studies at Munich and at Berlin, where he came under the influence of Steinthal, who lectured on psychology and ethnology and philosophy of language, and in which city he also heard lectures by Zunz and Steinschneider, and at Leipzig and Erlangen, a new world opened before him and he was more and more influenced by the modern spirit. He became a zealous advocate of scientific methods in Jewish research and of the necessity of harmonizing Judaism with modern thought and the new conditions of life which confronted Jews in the era of political emancipation, both in the synagogue and in the school. He received the Ph.D. degree from the University of Erlangen in 1867, his thesis being *Der Segen Jacobs.*

This analysis of the Blessing of Jacob, the forty-ninth chapter of *Genesis,* was a remarkable production of a young man of twenty-four and was a prophecy of his whole career. It was one of the first works in the great movement of Biblical criticism which revolutionized the study of the Bible and the construction of ancient Hebrew history. Kohler himself correctly regarded it as the first disclosure of the prophetic element in the Pentateuch. In this work Kohler reveals three characteristics, which are evident in his later maturest productions. There is a vast amount of detailed critical investigation and a vivid interest in comparative religion; there is the power of the constructive theologian who builds upon his vast Jewish and secular learning, his theory of religion, and especially of Judaism; there is also the simple faith and deep enthusiastic religiosity which made scholarship for him always a means for the work of his life, that of a great rabbi and spiritual leader in Israel.

Der Segen Jacobs raised a storm of opposition and made impossible Kohler's career as a rabbi in Germany, at that time. Highly recommended by Geiger, to whose *Zeitschrift* he had already contributed, he came to the United States, on August 28, 1869. Here he was received enthusiastically by the great leader of Reform Judaism, David Einhorn, whose daughter, Johanna, he married a year later. He became rabbi of Congregation Beth-El of Detroit, where he preached his inaugural sermon on September 4, 1869, and in which he sounded the note of the Reform idea. He became immediately an active force. He attended the rabbinical conference at Philadelphia, from November 3 to 6, 1869, the first such meeting of rabbis in the United States. He contributed articles to the *Jewish Times.*

In 1871, he was called to the pulpit of Sinai Congregation of Chicago, and remained there till 1879. In 1874, he introduced Sunday services, in addition to the regular Saturday Sabbath services. Kohler never advocated the transfer of the Jewish Sabbath to Sunday, for radical as he was in his critical thought, he always had a profound understanding of the importance of historic institutions. As he says on page 459 of his *Jewish Theology,* "the continuity with our great past must be upheld." In his first Sunday address, delivered on January 18, 1874, on "The New Knowledge and the Old Faith," he developed the thought of the reconciliation of religion and science and he undertook to prove the compatibility of Judaism with the doctrine of evolution. During this ministry, in 1878, he published a new German translation of the *Song of Songs.* He devoted himself to the religious education of the young by publishing, in 1876, the text-book, *A Jewish Reader for Sabbath Schools.* He also became editor of the *Sabbath Visitor* in 1881, in which he presented much historical and ethical material. This interest in the education of youth he later, in 1899, illustrated in his publication of *Guide for Instruction in Judaism.*

In 1879, Kohler was called to be rabbi of Temple Beth-El, New York city, succeeding David Einhorn, his father-in-law. In his inaugural sermon, on September 6, 1879, entitled "The Principles and the Purpose of Reform Judaism," which was preached in German, he presented the thought that "the idea of Progressive Judaism alone has given us the consciousness of a lofty mission." Reform Judaism having been attacked by a distinguished scholar on the ground that it refused to see the essence of Judaism in the statutes and ordinances of Mosaic-rabbinical Judaism, he preached a series of sermons in 1885 entitled "Backward or Forward." Originally given in German, they were published by his congregation in an English version. Kohler felt impelled, no doubt as a result of this controversy, to call the Pittsburgh Rabbinical Conference in 1885, whose Declaration of the Principles of Reform Judaism, in the main, expressed most clearly and concisely the guiding ideas of the Reform Movement. On the occasion of his eightieth birthday (1923), the report of the proceedings of this conference, an important landmark in the history of Judaism in the United States, was reprinted by the Central Conference of American Rabbis. His New York ministry showed him active as a contributor to the *Jewish Times,* to the *Jewish Reformer,* and to the *Zeitgeist.* He was heard on every important question which, in the formative period of the Reform synagogue, was discussed. He had his opinion, which he gives fearlessly, on the Sabbath, on Sunday services, on mixed marriage, and on the reception of proselytes. And he was very productive in original scientific essays on various subjects. It may be said of Kohler that his industry was marvelous. The librarian of the Hebrew Union College catalogued all his writings and found that there are more than 2,000 entries. His scholarly interests cover the fields of theology, comparative religion, Semitics, Hellenistic studies, the Apocrypha and the Apocalyptic literature, the Patristic literature and the origins of Christianity. In 1880, he edited a volume of Einhorn's selected sermons, a second edition of which appeared in 1911, to which he added a biographical essay. In 1900, he became the editor of the department of philosophy and

theology of the *Jewish Encyclopedia,* to which, a writer estimated, he contributed some 300 articles.

Kohler remained with Congregation Temple Beth-El for twenty-four years. In 1903, he was made honorary rabbi, and was presented by the congregation with a substantial purse as the expression of its love and reverence, on his becoming president of the Hebrew Union College. This was the greatest opportunity of his life, for the scholar at last came into his own. He improved the course of studies in accordance with his own high academic standards, he introduced studies in Biblical criticism, he wrote his greatest work during his presidency, and he delivered a series of addresses, published under the title *Hebrew Union College and Other Addresses,* which express his spirit, as a soul of simple piety and unquestioning faith in God and his passionate love of truth, which makes him fight what he calls "the battles of the Lord."

Kohler was the most remarkable combination of radical critic and profound believer. In 1913, on the occasion of his seventieth birthday, the faculty published in his honor a volume of *Studies in Jewish Literature,* to which scholars of Europe and the United States contributed. During his presidency, the new buildings of the college were erected and dedicated. He retired from the presidency in 1921, after eighteen years of service. During this time, he was also honorary president of the Central Conference of American Rabbis, before which from time to time he read scientific papers, such as "Assyriology and the Bible" and "Origin and Function of Ceremonies in Judaism." From 1908 to 1915, he was one of the editors of the English translation of the Holy Scriptures, as issued by the Jewish Publication Society, which had previously published his own English translation of the book of *Psalms.* He was also a member of the Jewish Classics Committee of the Jewish Publication Society.

His great work, upon which his fame will most lastingly rest, is his *Jewish Theology Systematically and Historically Considered.* It was first written in 1910, in German, upon the request of the Society for the Promotion of the Science of Judaism in Germany. This work, which appeared in English in 1918, is the climax and the comprehensive fruitage of the whole movement of what is called "the science of Judaism," which began in 1832 with the publication of Zunz' *Die gottesdienstlichen Vorträge der Juden.* It is a complete survey of the whole field of Jewish theology, from the earliest beginnings to Kohler's own time. He gives a clear, incisive view of the genesis of Israel's fundamental religious conceptions, of the conflict of tendencies within the Bible and in the later post-Biblical literature. Presenting impartially every aspect of the Jewish religious genius, he advocates the view which he upholds as the expression of the essence of Judaism. While the reader gets from his book the leading ideas of Reform Judaism, the author is at the same time always just to the Conservative or Orthodox view. He notes every idea that the Jewish mind produced with respect to God, the nature of man, revelation, the significance of the Law in Israel, the belief in a future life and the election of Israel to be God's priest-people. He has a warm love for the Jewish people, which quickens this book on theology. There runs through the book, in its exposition of the relation of Jewish religious ideas to the cultural environment in which they arose, a spirit of broad universalism and humanitarianism. In his own words, Judaism is nothing less than "a message concerning the One and Holy God and one undivided humanity, with a world-uniting Messianic goal, a message entrusted by divine revelation to the Jewish people." He was profoundly influenced by Einhorn's conception of Israel as a priest-people; at the same time, he interpreted the function of this people, its so-called culture, exclusively in terms of religion and morals. And he was an outspoken opponent of Jewish neo-nationalism which arose and flourished from the 1890's on.

Having been made president emeritus of the Hebrew Union College, he returned to New York city in 1922, where he spent the rest of his life.

Kohler worked unto the last. In 1923, on the occasion of the Dante Centenary, he published *Heaven and Hell in Comparative Religion,* a work for which he was well equipped by reason of his favorite studies of a lifetime. During this period he also wrote for the *Hebrew Union College Annual* an essay on the "Origin and Composition of the Eighteen Benedictions," in which he showed much original thought, and pointed out the relation of these benedictions to certain early Christian prayers. All his life he busied himself with the beginnings of the synagogue and of the church. He left, at his death, much material in these fields. A posthumous work, *The Origins of the Synagogue and the Church* (New York, 1929), was edited by Hyman G. Enelow; the volume contains also a biographical essay written by the editor. This book presents Kohler's conception of the synagogue as originally a creation of the Hasidim or saints. He argues that the Essenes were connected with these Hasidim and that the first Christians were intimately related to the Essenes. Kohler shows the profound influence exerted, especially by the institutions of Judaism, upon the early origins of the Church. Numerous addresses and papers of his were collected and published in 1931 by the alumni of the Hebrew Union College. The last contribution from his pen was an article in the jubilee volume of the *Hebrew Union College Annual* (1925), in which he advocated the establishment at the college of a chair in the history of religion, or comparative religion. His last wish sums up the deepest impulses of his ideals as a scholar.

Rose Kohler (b. Chicago, 1873), daughter of Kaufmann Kohler, was a painter and sculptor. The most noted of her productions was the medallion, *The Spirit of the Synagogue,* a graphic answer to Sargent's painting of *The Synagogue* in the Boston Public Library.

Samuel Schulman.

Lit.: Philipson, David, *The Reform Movement in Judaism* (1931); idem, in *Publications of the American Jewish Historical Society,* No. 31 (1928) 268-71; idem, in *Central Conference of American Rabbis Year Book,* vol. 36 (1926) 170-77; Enelow, Hyman G., in *American Jewish Year Book,* vol. 28 (1926-27) 235-60; Oko, A. S., in *Studies in Jewish Literature, Issued in Honor of Dr. Kaufmann Kohler's 70th Birthday* (1913); *Menorah Journal,* Oct. and Nov., 1926; *Studies, Addresses, and Personal Papers of Dr. Kohler* (1931); Schulman, Samuel, "Review of Jewish Theology," *Jewish Exponent* (Philadelphia), March 25, 1910; idem, in *Christian Register,* June 13, 1918; idem, *The Rewards of the Torah* (1923; pamphlet, containing a sermon delivered on Kaufmann Kohler's eightieth birthday).



Max J. Kohler

KOHLER, MAX JAMES, jurist and historian, b. Detroit, Mich., 1871; d. Long Lake, N. Y., 1934. His father, Kaufmann Kohler, was a leader of the American rabbinate for many years; his mother, Johanna Einhorn Kohler, was the daughter of David Einhorn, another outstanding rabbi.

Kohler's environment and family traditions gave him a bent toward scholarship and philanthropy. He chose the practice of law because this profession seemed to him to afford opportunities for scholarly research on the one hand, and humanitarian service on the other. He was a brilliant student, carrying off prizes both at the College of the City of New York (B.A., 1890) and at the Law School of Columbia University (LL.B., 1893). Shortly after admission to the bar, he was appointed an Assistant United States Attorney for the Southern District of New York. In this post he acquired his first interest in the welfare of immigrants. Hardships suffered by Chinese, stemming from the Chinese Exclusion Act, evoked his sympathy, and he came to realize that service on behalf of immigrants and of aliens offered wide opportunities for the application of those principles of humanity and justice which he regarded as the basic ideals of Judaism and Americanism.

The expert training thus acquired in dealing with legal questions involving the immigration laws stood Kohler in good stead when he turned his attention to Jewish immigrants who were then coming in large numbers from Eastern Europe. He took part in many court cases involving the interpretation of the immigration law, generally serving without compensation. He was especially eager to represent clients, regardless of their religion or descent, whose cases seemed to raise questions requiring fresh adjudication. In these activities he was encouraged and supported by Abram I. Elkus, Louis Marshall, Jacob H. Schiff, and other leaders of the Jewish community. He was successful in securing rulings which put an end to hardships suffered by immigrants by reason of arbitrary regulations imposed by administration officials.

It was natural that Kohler should become interested in legislation proposals aimed at the restriction of immigration or of naturalization and later, the registration of aliens. He vigorously opposed moves in these directions and, as the representative of the Union of American Hebrew Congregations and, later, of the American Jewish Committee, he testified at hearings before immigration committees of the United States Senate and the House of Representatives in opposition to proposed literacy tests and other devices for the limitation of immigration. He also wrote numerous pamphlets and articles for the press on these subjects, all of them exhibiting an extensive and intensive knowledge. His briefs on immigration questions exhibited an unusual analytical power, knowledge of the legal literature, and ability to drive home his conclusions.

His services as advocate of the oppressed were early recognized. In 1910 he was made a member of the Board of Delegates on Civil Rights of the Union of American Hebrew Congregations, in which he collaborated actively with Simon Wolf, its chairman. Kohler had in the meantime become interested in American Jewish history. He was one of the founders of the American Jewish Historical Society, along with Cyrus Adler, Oscar S. Straus, and others. In his researches in this field, his interest in law led him to make studies of the legal position of Jews in foreign countries, and of international congresses which had, from time to time, taken steps to remove legal disabilities from which Jews suffered. The knowledge thus acquired enabled Kohler to be of great help to Simon Wolf, not only in immigration cases but also in steps in the interest of persecuted Jews overseas. Kohler was proud of the traditional policy of the United States government to make representations to foreign governments on behalf of oppressed minorities, and wrote extensively on that subject. When the persecution of the Jews of Germany by the Nazi regime began, he published articles and pamphlets, in the hope that, on the basis of precedents cited, the government would make efforts to persuade the Nazi government to alter its course.

His studies in the field of American Jewish history resulted in the production of numerous papers included in the *Publications of the American Jewish Historical Society*. In 1905, he served as honorary secretary of the Committee on the Celebration of the 250th Anniversary of the Settlement of Jews in the United States. To his studies in American Jewish history he devoted great energy and a talent for the searching out of important theretofore unknown facts. He was conscientious in seeking accuracy and completeness and, while utilizing the results of the work of other investigators, he did not accept their findings uncritically nor fail to add original contributions.

In 1926, when the Union of American Hebrew Congregations decided to restrict its activities to religious and educational endeavors, and abolished the Board of Delegates on Civil Rights, Kohler was made a member of the executive committee of the American Jewish Committee and became an indefatigable worker in many of the fields of the Committee's activity, especially immigration and naturalization legislation. In 1931, he collaborated with Fred M. Butzel, of Detroit, and others in the preparation of an exhaustive brief at-

tacking the alien registration law passed by the legislature of the state of Michigan. Another legal document of unusual significance was his brief submitted to the board of regents of New Jersey against the announced intention of Rutgers University, N. J., to limit the enrollment of Jews (1931). In both cases, the efforts of Kohler and his associates succeeded.

Kohler was a contributor to the *Jewish Encyclopedia* (1901-5) and the *Encyclopedia Americana* (1903), and was a member of the editorial board of the *Universal Jewish Encyclopedia.* He wrote on a wide variety of topics, but American Jewish history, immigration, and the civil rights of Jews were the major subjects of his pen. A bibliography prepared by Edward D. Coleman, librarian of the American Jewish Historical Society, lists no less than 521 works of all kinds of which Kohler was the author, besides the works of others who make acknowledgment to Kohler for his assistance.

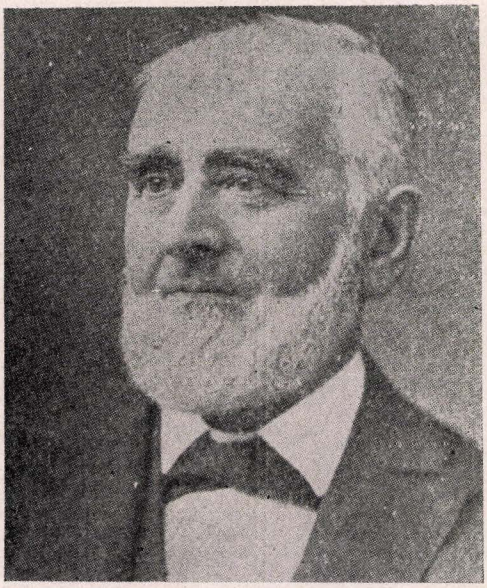
Two years after Kohler's death (1936), *Immigration and Aliens in the United States,* a selection of his writings which he had intended to publish, was brought out by his brother Edgar J. Kohler and his sisters Lili and Rose Kohler. HARRY SCHNEIDERMAN.

Lit.: American Hebrew, July 27, 1934; *ibid.,* Feb. 6, 1931, p. 317; Huhner, Leon, in *Publications of the American Jewish Historical Society,* No. 34 (1937) 295-301; Richards, Bernard G., in *B'nai B'rith Magazine,* vol. 48, No. 11, Aug.-Sept., 1934, p. 388; Lehman, Irving, in *American Jewish Year Book,* vol. 37 (1935) 21-25; Coleman, Edward D., "A Bibliography of the Writings of Max James Kohler," *Publications of the American Jewish Historical Society,* No. 34 (1937) 165-263 (includes a list of biographical references).

KOHN, ABRAHAM, rabbi, b. Zaluzan, Bohemia, 1807; d. Lemberg, Galicia, 1848. During 1833 to 1844, as rabbi of Hohenems (Vorarlberg), he reformed the religious service, improved the methods of education and organized several charitable and welfare institutions. This energetic work did not go unnoticed. In 1844 he was called to Lemberg, where he founded a normal school of which he became director, and succeeded in raising funds for the building of an orphan asylum and a new temple. He courageously fought against old abuses, and labored for the removal of an unjust government tax levied on Kosher meat and Sabbath candles. His modern views aroused antagonism against him among the Orthodox Jews, but all their attempts to have him removed were unsuccessful. Kohn and his youngest child died mysteriously of poisoning, which an investigation failed to clear up.

Lit.: Kohn, Jakob, *Leben und Wirken Abraham Kohns* (1855); Mannheimer, *Rabbi Abraham Kohn, ein Märtyrer unserer Zeit* (1856).

KOHN, ALFRED, histologist, b. Libin, Bohemia, 1867. While still a student at the University in Prague he made an important discovery, finding the so-called Epithekörperchen, four small glands near the thyroid gland and important to metabolism. Kohn graduated in 1895, was made a lecturer in 1899 and was assistant to the famous histologist Sigmund Meyer at the histological institute of the German University in Prague from 1891 to 1910. He was appointed assistant professor in 1904 and full professor in 1911. When he retired in 1937, he was director of the Institute and world-famous. His discoveries in the field of cytology are fundamental to the whole field of histology.



Hezekiah Kohn

KOHN, EUGENE, rabbi, b. Newark, N. J., 1887. After having been ordained by the Jewish Theological Seminary of America, in New York city, in 1912, he served Congregation Chizuk Amuno, of Baltimore, Md., until 1918. He was then called to Temple Beth-El of Milwaukee, Wis., in 1923, and stayed there till 1926. For the next three years he was with Congregation Anshe Emeth of Youngstown, Ohio. He was at Temple Emanu-El of Bayonne, N. J., from 1929 to 1934, and at Beth Israel Center, St. Albans, N. Y. (1936-37). From 1935 to 1937 he was president of the Rabbinical Assembly of America.

Kohn was interested in the interpretation of Judaism as a civilization integrating religious, social, ethical, and national values. In addition to numerous articles, he wrote *A Manual For Teaching Biblical History* (1916); *The Future of Judaism in America* (1934).

KOHN, HANS, professor of history and author, b. Prague, 1891. From 1915 to 1919 he was a war prisoner in Turkestan and Siberia, and for the following two years served as secretary of the Comité des Délégations Juives in Paris. Kohn received his doctor's degree at the University of Prague in 1923, and in 1925 went to Palestine. In 1930 he became a free-lance journalist and Oriental correspondent for the *Frankfurter Zeitung.* He wrote and taught in Palestine until 1933, when he came to the United States and lectured for a year at the New School of Social Research in New York city. Since 1934 he has been professor of modern history at Smith College, in Northampton, Mass.

His writings have dealt mainly with nationalism, imperialism, European problems and German and Zionist politics. His works include the collection *Vom Judentum,* published in Prague in 1913 for the Bar Kochba Association; *Nationalismus* (Vienna, 1922); *Sinn und Schicksal der Revolution* (Vienna, 1923); *Die politische Idee des Judentums* (Munich, 1924); *Zionistische Politik* (in collaboration with Robert Weltsch, Mährisch-Ostrau, 1927); *Geschichte der na-*



Salomon Kohn

tionalen Bewegung im Orient (Berlin, 1928; English ed., London, 1929); *Martin Buber, sein Werk und seine Zeit* (Berlin, 1929); *L'humanisme juif* (Paris, 1931); *Nationalism and Imperialism in the Hither East* (London, 1932); *Nationalism in the Soviet Union* (New York, 1933); *Orient and Occident* (New York, 1934); *Western Civilization in the Near East* (New York, 1936); *Force or Reason* (Cambridge, 1937); *Revolutions and Dictatorships* (New York, 1939); *Not By Arms Alone* (Cambridge, Mass., 1940).

KOHN, HEZEKIAH, merchant and communal worker, b. Bavaria, Germany, 1822; d. New York city, 1912. He was brought to the United States by his parents at the age of fourteen, and settled in New York city. Entering the business world, he became a hat dealer, and later a wholesale merchant. Throughout his career Kohn was active in Jewish welfare work, and after his retirement from commercial life in 1892 he devoted all his time to it. He was the founder of the Hebrew Free Schools, and served as president for some time prior to the merger with the Educational Alliance (1899). He was also president of the North American Relief Society for Indigent Jews in Palestine, and for twelve years vice-president of Temple Rodeph Sholom.

Sol Kohn (b. New York city, 1854; d. New York city, 1931), the son of Hezekiah Kohn, was an attorney. He was graduated from the Columbia Law School in 1875, and was admitted to the bar later the same year, on attaining his majority. Like his father, he was active in Jewish welfare work, serving as a trustee of the Home for Aged and Infirm Hebrews for twenty-five years and as its president for seven years.

Annette Kohn, a daughter of Hezekiah Kohn, attained some reputation as a writer of poetry and articles which appeared in various magazines in the United States, England and Australia.

KOHN, JACOB, rabbi, b. Newark, N. J., 1881. He was educated at New York University (Ph.B., 1902) and the Jewish Theological Seminary of America (D.H.L., 1917). He became a rabbi in 1907, and preached to a congregation at Syracuse for a year. In 1908 he was called to Temple Ansche Chesed in New York city, and later to Mount Sinai Congregation in Los Angeles, where he was still serving in 1942.

During the first World War Kohn served on the Overseas Commission of the Jewish Welfare Board. In this capacity he conducted services at the General Headquarters of the American Expeditionary Force at Chaumont, France. He acted as Jewish chaplain at the Field Hospital at the front at the time of the San Mihiel Drive.

He was one of the founders and the first secretary of the United Synagogue of America, of which he later became vice-president. In 1932 he wrote *Modern Problems of Jewish Parents.*

KOHN, ROBERT DAVID, architect, b. New York city, 1870. He graduated from the Columbia University School of Architecture in 1890, and devoted the next five years to post-graduate study at the École des Beaux Arts in Paris. Kohn began to practise as a private architect in New York city in 1895, and in the years which followed he designed many noted buildings. Among these were the New York Evening Post building, the Ethical Culture Meeting House, the R. H. Macy Company store, and buildings for the Montefiore Hospital and Mt. Sinai Hospital and Temple Emanu-El. He was also the architect for several structures outside of New York.

In 1913 Kohn was president of the New York chapter of the American Institute of Architects, and from 1930 to 1932 he was president of the national American Institute of Architects. In 1933 and 1934 Kohn served as director of the housing division of the Public Works Administration. He was a member of the board of design and vice-president of the New York World's Fair in 1939. Kohn was elected president of the Ethical Culture Society in 1921, and was reelected annually, so that in 1942 he still held the post.

KOHN, SALOMON, novelist, b. Prague, Bohemia, 1825; d. Prague, 1904. He studied at the University of Prague from 1844 to 1846, then joined his father in the latter's wool business. But he found time to write novels and short stories dealing with historical Jewish life and that of his own period. Kohn's first story, "Kaddisch vor Kol-Nidre," was published in 1849 by Wolf Pascheles in his collection *Sippurim;* it was translated into French and Hebrew. In 1853 Kohn published his historical novel *Gabriel,* which was translated into English and Hebrew. For many years afterward Kohn signed all his work "author of Gabriel," instead of with his name, and later he met with difficulty in being recognized as the author of his own works. In the novel *Ein deutscher Minister* Kohn described the life of "Jud Süss," vindicating his memory with great zeal. While Kohn's historical novels do not satisfy severe critics, his descriptions of the ghetto of Prague, *Ghetto-Bilder,* published in 1884, and *Neue Ghetto-Bilder,* published in 1894, are of greater value, both from literary and historical aspects.

KOHN, SAMUEL, rabbi and historian, b. Baja, Hungary, 1841; d. Budapest, 1920. He came from a scholarly family, his paternal grandfather having been Rabbi Gotz Schwerin Kohn. He received extensive Talmudic instruction while attending secondary school in his native city, and afterwards studied at the Yeshivas of Kismarton (Eisenstadt) and Pápa, Hungary. His yearning for knowledge on a broader scale took him to Breslau, Germany, where he became a pupil of Zacharias Frankel at the then recently founded theological seminary. He was not yet ordained when he received the invitation of the Jewish congregation of Pest to serve as rabbi, and he was installed in 1866. He distinguished himself by the firmness and moderation which he displayed in questions of religious organization. The National Jewish Congress of 1868 to 1869 rejected his move, aiming to avoid a rift in Hungarian Jewry, that the *Shulhan Aruch* should be accepted as a guide on all matters religious, and that reforms should affect communal organization only.

He was the first in the rabbinate of Pest to deliver sermons in Hungarian and to give Jewish religious instruction in secondary schools in the Hungarian language. Kohn was active in the organization of the rabbinical seminary of Budapest (1877), which materialized his ideal of a sound conservatism as the best course for the survival of Judaism. From 1899 to 1905 he was professor of homiletics at the seminary.

Kohn's early research was devoted to Samaritan philology and to the Samaritan translation of the Pentateuch. His published works on the subject are: *De pentateucho Samaritano ejusque cum versionibus antiquis nexu* (1865); *Samaritanische Studien: Beiträge zur samaritanischen Pentateuchübersetzung und Lexikographie* (1868); *Zur Sprache, Literatur und Dogmatik der Samaritaner* (1867). He then turned to the study of Hebrew manuscripts in Hungary, and conducted research on the lives of 300 Talmudic scholars. He published the biography of Mordecai ben Hillel, 13th cent. codifier. In 1881 he published *Héber kutforrások es adatok Magyarország történelméhez* (Hebrew Sources and Data Relative to the History of Hungary), and in 1884 there followed his main work, *A zsidók története Magyarországon* (A History of the Jews in Hungary), of which only the first volume was completed, and which as an excellent reference work has never been superseded. The material for the following volumes, some of which was ready for press, has never been published. Kohn was also the author of a history of the Sabbatarians, a Hungarian Judaizing sect, *A szombatosok, történetük, irodalmuk és dogmatikájuk* (in Hungarian, 1889; published also in German, 1894). The biography of his grandfather, Rabbi Gotz Schwerin Kohn, is at the same time a document of cultural history. From 1871 to 1872 he was co-editor, with Moritz (Meyer) Kayserling, of the *Ungarisch-Jüdische Wochenschrift.* His articles were published also in the *Monatsschrift für Geschichte und Wissenschaft des Judentums,* in the *Magyar Zsidó Szemle,* in the year books of the IMIT (Jewish Hungarian Literary Society), which he was instrumental in founding, and in Hungarian daily papers.

He was nominated royal counsellor, and subsequently counsellor of the court, by Francis Joseph I. In 1905 he became chief rabbi of Pest.

KOHN, THEODOR, prince-bishop of Olmütz and cardinal, b. Breznice, Moravia, 1845; d. Ehrenhausen Castle, Styria, 1915. His Jewish parents were baptized before he was born. They were poor people, but their priest was aware of their son's talents and the clergy arranged for Kohn's education. He was ordained priest in 1871 and thereafter continued his theological studies. In 1874 Kohn was appointed professor of religion at the College of Freiberg, but in the same year he was summoned to the court of Prince-Bishop Fürstenberg of Olmütz. In 1880 the pope named him chamberlain of honor. Two years later Kohn became professor of canon law at the faculty of Olmütz; in 1883 he was made canon of the chapter of Olmütz, and in 1892 he became prince-bishop of Olmütz.

As the administrator of a bishopric, Kohn was not so successful as he had been in academic work. Certain traits of character, which may perhaps be attributed to his Jewish origin, set him at odds with the lower clergy and with the diocesans. He led an ascetic life, despite rumors circulated by his adversaries, and his devoted interpretation of his responsibilities made him austere and strict beyond the comprehension of inferior church officials. His devotion to his work led him to great interest in the social welfare of his diocese, and he gave liberally to charity.

Again, in the political struggles which arose in Austria at the end of the 19th cent., Kohn's innate, Jewish affinity with the cause of peace aggravated the misunderstanding between him and his associates. Kohn tried in vain to reconcile the conflicting nationalities. He published his theological works partly in German and partly in Czech. He appealed to the common faith of his German and Czech diocesans, but preached to deaf ears.

Neither was he an able diplomat when he negotiated with the chiefs of the parties, and his personality, again probably because of his Jewish origin, was not popular enough to influence the masses. Anti-Semitic doctrines were being employed at this time by both the Germans and the Czechs. Moreover, the ecclesiastical policy—both of the Austrian government and of the Holy See—concerning Bohemia was badly entangled by knotty problems. Although Kohn met Pope Leo XIII several times in Rome and was on friendly terms with him, he seems not to have been well informed about the intentions of the Vatican. In 1903 the agitation of the journal *Pozor* against Kohn so roused the populace that a mob forced entrance into his palace. Not supported either by the government of Vienna or by Rome, Kohn retired to private life. When he died he had been long forgotten. His successors had little better records as administrators than he had.

Lit.: Botek, François, and Kleiber, A., *Facta loquuntur* (1902).

KOHN, TOBIAS, merchant and silk manufacturer, b. Prague, Bohemia, date unknown; d. Hartford, Conn., 1895. In an effort to escape the repercussions of the revolution of 1848 to 1849, he migrated to the United States, bringing with him the machinery which he used in Prague, where he manufactured silk braid. By 1858 he had reestablished his business in Hartford,



Adolf Kohner



Lee Kohns

and his factory expanded rapidly. During that time Kohn experimented with the possibilities of silk weaving. His efforts proved extremely successful by 1859, when he wove the first piece of silk manufactured by loom in America. His technique was soon adopted by others, and it was largely through his inventions that the silk industry of Paterson, N. J., was established.

KOHNER, leading Hungarian Jewish family of industrialists and philanthropists.

The Kohners came to Hungary from Leipzig, Germany. Heinrich Kohner and his brothers founded a business house in the first half of the 19th cent., and soon rose to significance in Hungarian commerce.

Siegmund Kohner (b. Pest, 1840; place and date of death unknown) was a son of Heinrich Kohner. He became president of the Jewish community of Pest, and founded and sponsored many philanthropic institutions. He founded the firm of Adolf Kohner and Sons. He was an officer of the Austro-Hungarian State Bank and of the Hungarian Commercial Bank of Pest.

Adolf Kohner, baron (1865-1937), was another member of the Kohner family. He prepared for his position as one of the leading industrialists of the country by means of thorough and extensive studies. He expanded and founded industries, and gave an example of better methods of farming on the large estate which he owned. He was made Councillor of the Court, and in 1912 was elevated to the rank of baron, with the prefix "de Szászberek." Like his forebears, he sponsored many Jewish philanthropic institutions. He was president of the Israelite Chancery, and of the National Hungarian Jewish Public Fund, and a member of the Board of Governors of the National Rabbinical Seminary.

He was famous for his representative collection of modern French and Hungarian painting. A generous patron of painters, he was one of the founders of the art colony of Szolnok. As a consequence of the setback which Hungarian economy suffered after the first World War, his firm had to be liquidated, and most of the estates and the art collection had to be sold.

Ida Kohner, baroness, painter (b. Budapest, 1895), was a daughter of Adolf Kohner. She studied painting at the art colony of Szolnok, where she was a pupil of Adolf Fényes, and at the Graphic School of Budapest. She first exhibited in Budapest in the winter of 1918 to 1919, and gave a showing of her work in 1923. Her picture *Rest during the Flight* was acquired by the Museum of Fine Arts of Budapest. She published an album of twelve etchings, *Russian Ballet* (1925). She married the painter István Farkas.

The Kohner family is intermarried with the Jewish, and partly also with the aristocracy of long standing in Hungary.

KOHNS, LEE, business executive and philanthropist, b. Columbus, Ga., 1864; d. New York city, 1927. His father, Lazarus Kohns (1824-1910), was for many years president of Temple Beth El. Lee Kohns graduated from the College of the City of New York in 1884, and immediately entered the employ of L. Strauss and Sons, a firm in which his father was a partner. Eight years later he, too, was admitted as a partner in that business, serving as manager until his death. He was a director and vice-president of the well-known Brooklyn department store of Abraham and Strauss. Later on he became director of the National Guarantee Insurance and the American Exchange-Irving Trust companies.

Kohns was actively interested in civic and social improvement. He labored for clean government in New York city, and in recognition of his integrity and ability the Reform-Fusion party nominated him for the office of Manhattan Borough President. He declined this honor, feeling that his place was not in politics but in the various philanthropic and educa-

tional enterprises with which he was personally associated. He also refused several public offices offered him by Presidents Grover Cleveland and Theodore Roosevelt.

He was chairman of the Executive Committee of the Educational Alliance and a trustee of the Federation for the Support of Jewish Philanthropic Societies of New York City. In 1926, in the interests of a deeper understanding between the French and American peoples, he endowed a chair for American literature and civilization at the Sorbonne in Paris. It was fittingly named in his honor.

KOHS, SAMUEL CALMIN, social worker and psychologist, b. New York city, 1890. He received his undergraduate training at Columbia University and at the College of the City of New York. From 1912 to 1914 he was a research fellow at the Vineland Training School. He obtained his M.A. degree at Clark University in 1914, and his Ph.D. degree at Stanford University in 1919.

From the very beginning of his career, Kohs was recognized as an authority in the field of environmental effect on intelligence. In 1917 he was invited to teach education at New York University as a visiting professor, and the University of Wisconsin honored him in the same way in the summers of 1922 and 1923. He was assistant professor of psychology at Reed University, in Portland, Ore., from 1918 to 1923, and lecturer in psychology at the University of Oregon extension center from 1919 to 1923.

It was in 1923 that Kohs published the standard book, *Intelligence Measurement.* From then on he devoted all his time to a study of the interaction between the individual and the social milieu. In the course of this work he invented the I.Q. Slide Rule, the Ethical Discrimination Test, and the Block-Design Intelligence Test. His research tended to confirm the results of other laboratory psychologists, particularly the behaviorists, who found that education and surroundings played a more important part in the determination of intelligence than had been thought.

Kohs put his findings into socially useful practise. From 1919 to 1923 he acted as psychologist for the Portland Court of Domestic Relations. In 1925 he founded the Oakland (California) Placement and Guidance Service. Starting from 1928, he was the eastern representative on the Jewish Commission for Personal Service in State Institutions of California. He served as executive director of the Federation of Brooklyn Charities from 1928 to 1933. In 1929 he became one of the editors of the *Jewish Social Service Quarterly,* and in 1931 was appointed head of the department of social technique of the Graduate School for Social Work in New York city, and still held both positions in 1942. In the summer of 1937 he was visiting professor of social work at the University of California.

KOHUT, ADOLPH, author and journalist, brother of Alexander Kohut, b. Mindszent, Hungary, 1847; d. Berlin, 1917. He studied for three years at the Jewish theological seminary of Breslau, and at the university of that city. He obtained his Ph.D. degree from the University of Jena, Germany, in 1877,



Alexander Kohut

and became a journalist. He was editor of the *Berliner Zeitung* and subsequently of several other leading German daily newspapers in Berlin, Breslau, Kiel and Düsseldorf. An attack on Bismarck in the *Berliner Zeitung* resulted in his expulsion from the state of Prussia for five years (1884-89). He went to Dresden, Saxony, where he became music and art critic of the leading daily newspaper, and married Elisabeth Mannheim, a member of the Dresden Opera.

His 200 volumes of published works include essays and monographs in the field of the history of thought, literature and music; a great number of biographies, especially of musicians; and critical editions of German classic poets. He translated into German many works of Hungarian literature, for which he was decorated with the Hungarian Cross of Merit with the Crown, and was made a knight of the Order of Francis Joseph in 1892. He was a member of the Academy of Sciences in Berlin, and for many years was president of the Hungarian Association there.

The following of his works deal with Jewish contributions to civilization: *Alexander von Humboldt und die Juden* (1871); *Die goldenen Worte der Bibel; Was lehrt die Bibel über den Gehorsam gegen Staat und Obrigkeit?; Heine und die Frauen* (1888); *Moses Mendelssohn und seine Familie* (1886); *F. Lassalle; Geschichte der deutschen Juden* (1898-99); *Berühmte israelitische Männer und Frauen* (1900-1); *Berühmte Kaufleute* (1909); *Ritualmordprozesse* (1913); *Gekrönte und ungekrönte Judenfreunde* (1913).

KOHUT, ALEXANDER, rabbi, Talmudic scholar and orientalist, b. Felegyhaza, Hungary, 1842; d. New York city, 1894. He was the brother of Adolph Kohut. Following the tradition of the family, which contained many rabbis, Kohut was ordained in 1867, though he had already occupied a rabbinical post (1865-) in Tarnowitz, Upper Silesia. In 1865 he had also received his Ph.D. degree from the University of Leipzig. By this time he already had in mind the compilation of the Talmudic lexicon which was to be his life's work and monument, and from 1873 until 1889 he persevered in the undertaking through many changes of residence and status.

Kohut's first rabbinical position after he had received

his rabbinical diploma was at Székesfehérvár, Hungary, where he served from 1867 to 1872. In the latter year he was made chief rabbi of Pécs, remaining here until 1880, when he assumed the pulpit at Nagyvárad (Grosswardein). The Congregation Ahavath Chesed in New York summoned Kohut to its pulpit in 1885. His arrival in the United States, as the spokesman for conservative religious elements, sharpened the schism between the radicals and conservatives in the New World, and precipitated the calling of the Pittsburgh rabbinical conference (1885), at which the Reform group declared their independence from religious tradition. Kohut was a conservative reformer, and became associated with Sabato Morais as one of the founders of the Jewish Theological Seminary of America, in New York.

Throughout his career, Kohut's versatile abilities evoked repeated summons to secular activities. As early as 1867, during his service at Székesfehérvár, he was appointed county superintendent of schools by Baron Joseph von Eötvös. Later, as his rabbinical renown spread, his reputation as a Hungarian orator also developed. During his last few years in Hungary, Koloman von Tisza, the prime minister, made Kohut the representative of the Jews in the Hungarian Parliament. In the United States, Kohut participated in the current theological controversies. His discourses, both in German and in English, were not only thoughtful but eloquent, and attracted a large attendance; he was active in communal activities of a secular nature, as well. He was a member of the executive committee of the Chicago World's Fair (1892), and cooperated in many of the early social work movements in New York city.

The Talmudic dictionary, the *Aruch Completum* or *Aruch Hashalem,* was published between 1878 and 1892, in nine volumes. Many alterations in concept preceded the final decisions as to its format. Kohut had not originally planned a work of the scope it assumed, and he dropped the idea of a German commentary to make it an all-Hebrew compilation. Financial support promised him at the beginning was not forthcoming because of the death of the sponsor; the first volume finally came out only with subventions from the Vienna Academy of Science and the Ministry of Culture in Berlin. Four volumes appeared while Kohut was still in Hungary; four more, and a supplement, were published in New York. The whole, which is an expansion and a critique of Nathan ben Jehiel's *Aruch,* not only presents the etymology of Talmudic words (many Mishnaic words, for instance, he traces to Persian roots), but clears up Talmudic passages which had been altered in transmission. Kohut was also the author of *Etwas über die Moral und die Abfassungszeit des Buches Tobias* (1862); *Über die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus* (1866); and *A Zsidók Története, a Biblia Befejezésctöl a Jelenkorig* (a history of the Jews from Biblical times to the present; 1881). Some of his lectures were published as *Ethics of the Fathers* (1885). Kohut was until his death professor of Talmudic methodology at the Jewish Theological Seminary of America, in New York.

ISAAC LANDMAN.

Lit.: Kohut, George Alexander, *Concerning Alexander Kohut,* a tentative bibliography (1927); *Publications of the American Jewish Historical Society,* No. 4 (1896) 225-26; *American Hebrew,* vol. 116, pp. 674, 727; *ibid.,* May 23, 1919.

KOHUT, GEORGE ALEXANDER, author and scholar, b. Székesfehérvár, Hungary, 1874; d. New York city, 1933. He was the son of Alexander Kohut, and came to the United States with his father in 1885. Kohut's early education in Hungary was supplemented by his study at Columbia University as well as the Jewish Theological Seminary, and he also studied rabbinics privately with his father. After the elder Kohut's death in 1894, George Alexander Kohut went to Berlin, where he attended the university and the Hochschule für die Wissenschaft des Judentums; during his stay in Europe he also pursued studies at the Rabbinical Seminary in Paris. After his return to the United States in 1897, Bernhard Felsenthal of Chicago conferred the rabbinical degree on him. That same year Kohut became rabbi of Congregation Emanu-El at Dallas, Texas, and occupied the post for the next three years.

Kohut, however, was a born educator, and his interests prompted him to expand his activities beyond the limits of the rabbinical office. When he returned to New York city in 1900, he became a teacher of Latin and German at the Kohut School for Girls, which had been founded by his stepmother Rebekah Kohut. From 1901 to 1903 he was assistant librarian at the Jewish Theological Seminary, and from 1902 to 1912 principal of the religious school of Temple Emanu-El. He returned to a rabbinical post for one year (1906-7), when he occupied the pulpit at Sinai Congregation in Mount Vernon, N. Y.

From that time until his death Kohut's record is one of increasing participation in educational and cultural undertakings which he not only instigated but carried through with a scope that benefited Jewish scholars the world over. He remained an educator, however, with great devotion to the ideal of providing a Jewish ethical background for the young generations. Kohut was the founder (1907) and director of Camp Kohut in Oxford, Me. (1907-26); he was the founder (1909) of the Kohut School for Boys, and remained its director until 1918; he was the proprietor and director of the Columbia Grammar School in New York city from 1920 to 1933 and the executive director of the Children's University School and Dalton High School in New York from 1924 to 1926.

Kohut's loyalty to the cause of Jewish culture brought him to profound understanding of and affiliation with the aspirations of living scholars. He sought out methods of stimulating and helping them, by prodding, by correspondence, by personal encouragement and finally by financial aid. The Alexander Kohut Memorial Foundation, which he established in memory of his father (1915), had branches in the United States as well as in leading European cities. In addition, he gave the Alexander Kohut Memorial Collection of 8,000 books to the Judaica division of the Yale University Library (1919). Through the funds of the Alexander Kohut Memorial Foundation, publication was assured of the original works of Jewish scholars. Kohut was a trustee of the Jewish Institute of Religion, which conferred the degree of Doctor of Hebrew Letters on him in 1928.

During 1919 Kohut served as the acting editor of the *American Hebrew*. He was one of the first in America to recognize the need for a new Jewish encyclopedia, and cooperated with Isaac Landman and others in the planning of the *Universal Jewish Encyclopedia,* from its inception, principally by enlisting the services of leading American and European scholars toward the formation of the first editorial council. For the three years prior to his death he edited the department of biography and supervised the preparation of the initial master list of titles.

Kohut's library, like his father's, was a unique collection of valuable books and documents, totalling some 4,000 volumes. It contained a large number of American items, and these were presented to the American Jewish Historical Society. About 1,000 volumes were bequeathed to the Jewish Institute of Religion, and the balance was added to the Alexander Kohut Memorial Collection at Yale.

Kohut was the editor of *Helpful Thought* (1901-3); *Jewish Home* (1903-4); *New Era* (1904-5); and *Young Israel* (1907-8). Among his numerous contributions to bibliography, folklore, Jewish history and literature were: *Italian Index to the Aruch Completum* (1892); *Early Jewish Literature in America* (1895); *Jewish Martyrs of the Inquisition in South America* (1896); *Simon de Caceres and his Project to Conquer Chile* and *Semitic Studies in Memory of Alexander Kohut* (1897); *Ezra Stiles and the Jews* (1902); *Jewish Heretics in the Philippines* and *The Martyrdom of the Carbajol Family in Mexico* (1904); *Royal Hebraist* (1906 and 1927); *Beside Still Waters,* a volume of poems (1912); a *Hebrew Anthology* (1913). In addition, he edited N. S. Joseph's *Israel's Faith* (1905); Leopold Zunz's *Sufferings of the Jews in the Middle Ages* (1907); H. Hurwitz's *Hebrew Tales* (1911); and the *H. P. Chajes Memorial Volume* (1933). Kohut was also a contributor to the *Jewish Encyclopedia,* the *Publications of the American Jewish Historical Society* and the *Revue des études juives.* ISAAC LANDMAN.

(*See illustration on dedicatory page in vol. 1.*)

Lit.: Kohut, Rebekah, *George Alexander Kohut, His Memoir* (1936); *American Jewish Year Book,* vol. 6 (1904-5) 130; *ibid.,* vol. 36 (1934-35) 55-63; *Publications of the American Jewish Historical Society,* No. 34 (1937) 303-6.

KOHUT, REBEKAH, educator and communal worker, b. Kaschau, Hungary, 1864. She was the daughter of Albert Siegfried Bettelheim, a rabbi, who brought his family to the United States in 1867. For two years they lived in Philadelphia, then for seven years in Richmond, Va. In 1875 they moved to San Francisco, where the daughter had most of her schooling. She also attended the University of California for two years, specializing in English and history.

In 1886 her family prepared to move to Baltimore. The daughter had first come East to meet her father, who had himself come for what he thought was to be only a visit. From this time on her public life, which was to carry her into so many spheres of activity for more than half a century, became so rooted in her personal life that the one can not be told without the other. During her stay in New York city she met Alexander Kohut, the Hungarian rabbi and scholar, who had but recently lost his wife and who had eight children to care for. Although he was twenty-two years older than she, they decided to marry. The marriage took place in Baltimore in 1887. For the seven years which Kohut survived, Rebekah Kohut helped him with his sermons and with his book *Aruch Completum.* During his lifetime also she became a member of the Ladies' Health Protective Association of New York; this was her entry into social work.

Left with the care and support of the younger children after Kohut's death, Mrs. Kohut turned first to lecturing. Mrs. Jacob H. Schiff granted her the use of her home, where Mrs. Kohut gave a series of lectures on Jewish subjects. The project was repeated for several years. She also taught English to immigrants at the Educational Alliance. In 1899 she established the Kohut School for Girls, a boarding and day school, providing secular as well as religious education. Serving an average of one hundred pupils each year, the school, during the period of its existence (until 1906), provided not only to help reestablish the finances of the Kohut and the Bettelheim families (Mrs. Kohut's father had died some years before), but also set an example of an educational scheme combining Jewish religion and ethics with secular subjects. George Alexander Kohut, Mrs. Kohut's stepson, taught German and history in her school, and later utilized his experience in founding the Riverdale Camp and School for Boys.

In the meantime, Mrs. Kohut's participation in welfare work was expanding. In 1897 she was elected first president of the New York section of the Council of Jewish Women, and held the post until 1901. An address which she delivered at the first national congress of mothers, held in Washington in 1897, on "Parental Reverence in the Jewish Home," was extremely well received and afterward translated into many languages. Her interest in inferior working conditions for women led her to reorganize and become head of the Young Women's Hebrew Association Employment Bureau in 1914. When the first World War complicated and broadened employment problems, Mrs. Kohut's activities extended to the chairmanship of the industrial committee of the National League for Women's Service. In 1915 she joined the Federal Employment Bureau for Jewish Girls, and from 1917 to 1919 she was a dollar-a-year organizer for the Federal Employment Clearing House, which had been established as a war measure. During this period and later she was instrumental in raising funds for Jewish war relief through the Joint Distribution Committee and the organizations which had preceded it.

Mrs. Kohut's work with the problems of employment and unemployment extended until well into the 1930's. She was a member of several employment commissions established by Mayor John Purroy Mitchel (1914-17); in 1931 Governor Franklin D. Roosevelt appointed her to the New York State Advisory Council on Employment, and in the following year she served on the Advisory Commission of the New York State Employment Service. In 1932 and 1933 she was with the New York State Joint Legislative Commission on Unemployment. Her interest in education also continued. In 1933 Mrs. Kohut became executive director of the Columbia Grammar School, a private institution, and held the post for several years.



Rebekah Kohut

In 1935, on the fiftieth anniversary of her service in social and educational work, Mrs. Kohut was the guest of honor at a dinner and was handed a check for $50,000 to be applied for the continuation of that work. In 1942 Mrs. Kohut was the president of the World Congress of Jewish Women, vice-president of the Jewish Conciliation Court of America and of the Vocational Service for Juniors, a member of the executive board of the Bureau of Jewish Social Research, a trustee of the American Women's Association and of the Jewish Institute of Religion, and honorary president of the New York section of the National Council of Jewish Women. She was awarded the honorary D.H.L. degree by the Jewish Institute of Religion in 1934.

Mrs. Kohut was the author of: *My Portion* (1925); *As I Know Them* (1928); *George Alexander Kohut: His Memoir* (1936); *His Father's House,* a study of George Alexander Kohut (1938). LIBBY BENEDICT.

Lit.: Kohut, Rebekah, *My Portion* (1925); Askowith, Dora, *Three Outstanding Women* (1941).

KOHUT MEMORIAL FOUNDATION, *see* FOUNDATIONS.

KOI, *see* ANIMALS, FABULOUS.

KOIDANOVER, AARON SAMUEL BEN ISRAEL, *see* KAIDANOVER, AARON SAMUEL BEN ISRAEL.

KOIGEN, DAVID, philosopher and sociologist, b. Wachniaki, Ukraine, 1879; d. Berlin, 1939. His writings deal mostly with the problems of philosophy of history and with sociology of culture. In the early period of his life he took up the study of the changes in the social order and tried to recognize the historical situations on which men depend and by which the process of historical development becomes visible. In the same way Koigen approached the problem of religion as a historical and sociological one. He emphasizes that the Jew in particular is conscious of the importance of national history and that he possesses an almost religious sense of life which is higher than the individual life. But the Jew, according to Koigen, is "historically crippled." He lacks a real basis for his historical development, and always has to acquire at great cost experiences which history grants to other peoples gratuitously. With these ideas Koigen is among the first to approach the Jewish problems from the standpoint of philosophical sociology.

Koigen spent his childhood in a Russian-Jewish environment, but soon he longed for the wider world of European culture. He studied philosophy and social sciences at the Universities of Paris, Berlin, Munich, Zurich, and Bern. He received the Ph.D. degree for a thesis on young Hegelianism (1901). He then lived in Munich, and until 1913 in Berlin as a

scholar and writer. In 1903, he published *Die Kulturanschauung des Sozialismus,* in 1910 *Ideen zur Philosophie der Kultur,* and in 1912 *Die Kultur der Demokratie.* In 1912, he left Germany for his native country, and for eight years lived in St. Petersburg and Kiev, where he was appointed professor of philosophy and sociology at the Ukrainian University. The story of these eight years is told in his autobiographical book, *Der apokalyptische Reiter* (1925). From 1921 until his death Koigen again lived in Berlin, and in his writings dealt mostly with Jewish problems and the general problems of cultural sociology. In 1922, his book *Der moralische Gott* appeared. From 1925 to 1927 he was the editor of the quarterly *Ethos.* His principal work on sociology was published, under the title *Der Aufbau der sozialen Welt,* in 1929. After his death a selection of his Jewish writings appeared under the title *Heimat Israels* (1939).

Koigen's method in dealing with Jewry and Judaism is related to Max Weber's sociology of religion. He holds that the greatest task is to recognize the elements of Jewish existence in the course of the historical process. The most essential feature of Jewry for Koigen is expressed in the idea of the *berith* (covenant), the symbol of the belief that the interests of humanity and God's will belong to one another and are after all identical. RUDOLF KAYSER.

KOILEN, *see* PHRASES, POPULAR.

KOKISOW (or **Kukisow**), noted Karaite family which flourished in the 18th, 19th and 20th centuries in Poland and the Crimea.

MORDECAI BEN NISAN KOKISOW, who lived in the second half of the 18th cent. and the beginning of the 19th, was the most important Karaite in Halicz, Poland. In answer to an inquiry on Karaism, sent to the Karaites of Luck by order of Charles XII of Sweden, he wrote *Lebush Malchuth* (Royal Garments), a recapitulation of Karaite historical tradition, a short presentation of the legal system of Karaism, and a polemic against the Haggadic and mystical expressions in rabbinical literature. His chief work, *Dod Mordecai* (published at Hamburg in 1714, with a Latin translation by Wolff; separately, Vienna, 1830), was written in reply to the questions of Jacob Trigland of the University of Leyden in respect to Karaism.

DAVID BEN MORDECAI KOKISOW (b. 1775; d. Eupatoria, the Crimea, 1855), the great-grandson of Mordecai, was an author and printer. His early years were spent in Galicia, where he knew Nachman Krochmal. In 1822 he moved to Eupatoria and changed his name from Marduchosowitz to Kokisow. In 1825 he became proprietor of a printing house; among other works, he reprinted the *Addereth Eliyahu* of Elijah Bashyazi (1834). He wrote *Tzemah David* (St. Petersburg, 1877), a collection of treatises on legal questions, together with poems and other writings.

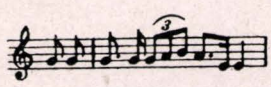
JUDAH BEN DAVID KOKISOW, his son, was an author who lived in the Crimea and in St. Petersburg in the 19th and 20th centuries. He wrote two books on the Karaite calendar, *Binah Laittim* (2 vols., Odessa, 1878-79) and *Halichoth Olam* (Odessa, 1880), a Russian translation of the Karaite Seder Haggadah, and two Russian works dealing with Karaite history and the tombstone inscriptions in the Karaite cemetery in Chufut-Kale. In the latter he defended the authenticity of the documents and epitaphs published by Abraham Firkovitch.

KOL BO, a ritual work divided into 148 sections and including many extracts from medieval religious books. It comprises the entire cycle of the religious and ritual life of the Jews. The greater part of its contents is devoted to regulations concerning divine services and the holidays. It received its name from the fact that when it was first printed the first two words with which the book begins, taken from *Ps.* 25:10 and 28:6, were printed in large letters. At the same time there is contained in the title an allusion to *Kol Bo,* meaning "all is in it." In Joseph Caro's responsa, quotations are often made from the *Kol Bo* under the title *Sefer Halikkutim.*

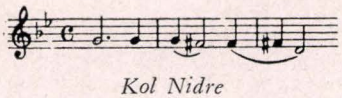
The author or, more accurately, compiler of the work is unknown. The parallels to the *Orhoth Hayim* of Aaron ben Jacob Hakohen (Gross, H., *Gallia Judaica,* 429) are striking, but the problem as to which of the two works is to be considered the primary one has not yet been solved. The *Kol Bo* was first printed in beautiful square characters in Naples, presumably in 1490; the second edition was printed in Rimini (no date); the third in Constantinople in 1520; the fourth in Venice (1547-67); later editions were greatly disfigured by the censors.

KOL NIDRE ("All vows"), the introductory prayer of the evening of the Day of Atonement (Yom Kippur), from which the entire evening (Ereb Yom Kippur) received its designation. Its content is the annulling of all vows made in any form whatsoever during the course of the year, insofar as they concern one's own person, as is expressly stated in the text. The exact time of the origin of the Kol Nidre and its adoption into the liturgy is unknown. However, it must have occurred during the first few centuries of the Gaonic period, and not in Babylonia. For from the 9th cent. on there have been handed down utterances of the Babylonian Geonim which are resolutely directed against this prayer. Nevertheless, it was retained in the liturgy.

The original wording had reference to the vows uttered during the preceding year which had not been carried out. In the 12th cent., however, Rabbenu Tam changed the formula in question so as to apply to the future, but did not alter the whole text in consistence herewith. Since then, in the German ritual, the prayer has had reference to the vows still to be uttered during the coming year, whereas the rituals of the Jews of Italy and of the Balkan States have retained the old form, which refers to what is past. The Sephardic



Kol Nidre



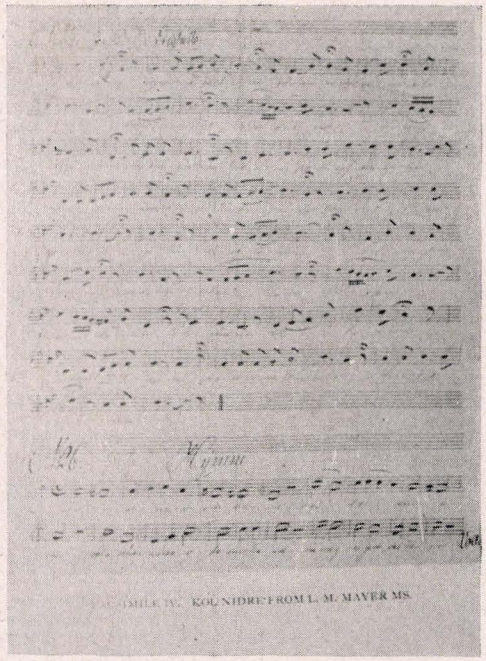
Kol Nidre



Prussian State Library, Berlin

KOL NIDRE

From an Illuminated Mahzor Manuscript of the 14th Century



Facsimile of a Kol Nidre manuscript by L. M. Mayer

ritual combines both these forms. In the Romanic and Italian rituals the Kol Nidre is composed in Hebrew, but in the Sephardic and German, in Aramaic.

Whereas the vows of the past or the future which are declared null and void are expressly stated to refer only to one's obligations toward oneself, the annulment of a vow or of any obligation whatsoever toward other persons by means of the Kol Nidre formula is definitely excluded in accordance with the prescriptions of the Jewish law. This is a fact which must be emphasized, since the anti-Semites hit upon just this prayer in order to cast up to Judaism and to the oaths taken by Jews uncounted unfounded accusations during the course of the centuries (cf. *Revue des études juives,* vol. 2, p. 267; vol. 3, p. 56).

The Kol Nidre has nothing whatever to do with the actual idea of the Day of Atonement. Furthermore, all the attempts made to interpret the Kol Nidre as the disavowal of their confession of the Christian religion by the Marranos have resulted in failure. However, it attained to extraordinary solemnity and popularity by reason of the fact that it was the first of the prayers recited on this holiest of days. That which was not in the text was added by the melody associated with it, which brought out in gripping manner the earnestness and solemnity of the hour and has exercised a profound influence at all times not only upon the praying congregation, but also upon those altogether remote from the Jewish religion. Even Reform congregations which, in order to avoid all anti-Semitic suspicions or calumnies, no longer employ the ancient text, have retained the Kol Nidre melody as an introduction to the consecration of the Day of Atonement.

The Kol Nidre played a role in the Russian legislation enacted approximately from the end of the 18th cent. on. It formed an object of discussion on the occasion of the negotiations with reference to granting equal rights to the Jews in Courland, and was then discussed ever anew until finally, by the decree of October 25, 1857 (actually put into force in 1860), the Jews were directed to prepare for the Kol Nidre prayer a special Hebrew introduction in which it was to be stated that release is to be permissible only from such oaths and vows which one has sworn or vowed with reference to oneself, but not from vows and oaths taken in connection with the magistrates, officials, or other persons.

JULIUS JARECKI.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 153-54; Delitzsch, *Rohlings Talmudjude;* Bloch, J. S., *Kol Nidre und seine Entstehungsgeschichte* (1917); Fränkel, *Eidesleistung der Juden* (1840); Hessen, in *Voskhod* (1903); Segel, in *Ost und West,* 1919, col. 25 et seq.; *Jewish Encyclopedia,* vol. 7, pp. 539-46; Dembitz, Lewis N., *Jewish Services* (1898) 169-70, 175-77; *American Hebrew,* Sept. 26, 1930, p. 546; *Hebrew Union College Annual,* vols. 8-9 (1931-32) 493-510; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 480; idem, in *American Jewish Year Book,* vol. 25 (1923-24) 180-94; Idelsohn, A. Z., *Jewish Liturgy* (1932) 225-28.

KOL, HENRI HUBERT VAN, Dutch socialist, b. Eindhoven, Belgium, 1852; d. Amsterdam, Holland, 1925. Van Kol was an engineer who went to work in the Dutch East Indies in 1876, after which his government sent him to Japan. In 1893, van Kol was put on the retired list. In the meantime, he had been converted to socialism.

An intimate friend of the Russian socialist Vera Sassoulitch and of the Dutch author Herman Heyermans, van Kol became one of the founders of the Dutch social democratic party. He was elected to the lower chamber in 1897 and to the upper chamber in 1913. Under the pseudonym of Rienzi he was the author of two books on socialism, *Earthly Paradise* (1895) and *Socialism and Liberty* (1898). In the latter book van Kol presented the thesis that the doctrine of Moses and the prophets was a defense of freedom, but that it had been displaced by Phoenician monotheistic influences.

As a member of the International Socialist Bureau, van Kol protested against the persecution of the Jews. He reproached German social democracy for indifference toward the persecution of the Jews, and accused the Poles of all parties of anti-Semitic tendencies. Van Kol wrote *La démocratie socialiste internationale et le sionism* (1919), advocating the program of the Poale (Labor) Zion party, and also *The Jews and Peace.* He emphasized the international character of the Jewish question, formulated as Jewish peace aims complete equality in all the countries where Jews want to live as well as a national home in Palestine, and hoped to make the International Socialist Bureau adopt this program. Van Kol's last published works were books on Japan which appeared in 1916 and 1917.

KOLAR, VICTOR, conductor, b. Budapest, 1888. He was a violin student of Jan Kubelik, after which he became a pupil of Dvořák at the Prague Conservatory. In 1904, he came to the United States, serving as soloist with the Chicago Symphony Orchestra on tour. In 1907, he joined the New York Symphony Society, remaining with the orchestra until 1919. In that year, Gabrilowitsch brought him to Detroit to become his assistant with the Detroit Symphony Or-

chestra. Kolar has remained with the Detroit Symphony Orchestra since then, rising to the post of full conductor when Gabrilowitsch died in 1936. Kolar has been frequently featured over the radio in important sponsored programs. He is also the composer of various works for orchestra and string quartet.

KOLHARI, *see* CALAHORRA.

KOLISCH, BARON IGNATZ VON, financier, journalist and chess player, b. Pozsony (Pressburg), Hungary, 1837; d. Vienna, 1889. His life was one of intellectual adventure. It was his knowledge of modern languages that made him a suitable secretary-companion to Count Kuchelev, with whom he traveled in Italy, Spain, France, England and Russia. In 1859 and 1860 he toured France and England as a chess player. He won in the International Tournament of 1860 in Cambridge against Stanley. In Paris he proved himself the equal of the champion Anderssen, and in Manchester he defeated the German master player Horwitz. He had his greatest triumph in Paris (1867), where he won the prize of Napoleon III with twenty games won, two lost and two drawn, against Winawer and Steinitz.

It was the golden age of financial speculation in France. Capitalism was proving an exciting game. Accordingly, Kolisch proved himself a gamester at the stock exchange as well as on the chessboard. He made a fortune which was increased by his commercial enterprises. Money making and the making of opinion went hand in hand. Kolisch founded the *Messager de Paris.* He was introduced to the brilliant society of the Second Empire, and had friends among the aristocracy. The Duke of Sachsen-Meiningen conferred upon him the title of baron. He returned to Vienna in 1870, and founded the Stock Exchange Syndicate Fund on so sound a basis that it survived the financial crisis of 1873. Kolisch himself sustained a huge loss by acquiring the *Wiener Allgemeine Zeitung* in 1884. When he sold it in 1888, he was worth half a million gulden less. His column in this paper was signed Ideka (I. de K.). He remained a generous patron of chess.

KOLLER, ARMIN HAJMAN, professor, b. Komjáti, Hungary, 1878. He was educated at a Budapest Gymnasium and at the University of Budapest before he came to the United States in 1903. He studied at Western Reserve University, Cleveland, and received his Ph.D. degree from the University of Chicago in 1911. He held a fellowship in German at that university from 1907 to 1909. He became acting assistant professor in German at Butler College, Indianapolis, Ind., in 1910, and in 1920 was appointed assistant professor at the University of Illinois.

Koller was particularly interested in the origins of the theory that culture is predominantly influenced by the physical aspects of the land of its origin. He wrote several books in this field, including: *The Theory of Environment* (1918); *Herder's Conception of Milieu* (1924); and *The Abbé Du Bos—His Advocacy of the Theory of Climate—A Precursor of Johann Gottfried Herder* (1937). In 1929 the Macmillan Company brought out *Foundations of Jewish Ethics,* an English translation made by Koller of a German book edited by Simon Bernfeld, in which he applied physiographic standards to the study of Jewish religion.

KOLLER, CARL, physician, b. Scuetenhofen, Bohemia, 1857. He was educated at the University of Vienna, and graduated in 1882. In 1884 he introduced the use of cocaine as a local anesthetic in operations on the eye. Later, cocaine came to be used extensively as a local anesthetic in operations on all parts of the body.

Koller came to the United States in 1888, and soon occupied a distinguished place in the medical profession of New York city, serving as ophthalmic surgeon for Mount Sinai and other hospitals. He was an honorary member of several foreign learned societies, including the Royal Society of Medicine in Rome, Italy. He was awarded gold medals by the American Academy of Ophthalmology, Otology, and Rhinology (1934), by the University of Heidelberg, Germany, and by the New York Academy of Medicine.

Koller wrote numerous articles on medicine and biology for scientific journals.

KOLOMYJA, town in eastern Galicia, on the upper branch of the Pruth river; in 1939 it had about 21,000 Jews, or about 50 per cent of the entire population. The earliest records of Jews in Kolomyja date from the 16th cent., but it is probable that they were there at least 200 years before. Like the other cities of the Polish Ukraine, Kolomyja suffered many wars. It was raided by Tatars, Turks and Cossacks, and was destroyed and rebuilt more than once; yet the Jewish community grew in importance, and its rabbis were among the most notable in Poland. It was near Kolomyja, in the mountains, that the Baal Shem (Israel Baal Shem Tob) lived for many years, and thither many disciples came to him. Among the noted rabbis of the town were Abraham ben Wolf and Joseph Katz, both of the 17th cent. In the 19th cent. Kolomyja became first a center of the Haskalah, and later of the Zionist movement. Several Jews from there served in the Austrian and Polish Parliaments, notably Dr. Joseph Bloch in the former.

The Jewish community grew from seventy-five families in the 17th cent. to about 17,000 persons by the end of the 19th. In the partition of Poland in 1939 Kolomyja fell to the Russian section and the Jewish community grew, especially after June, 1940, despite the deportation of thousands of Jews to Siberia by the Soviet authorities. The region was again overrun and the community scattered by the German invasion of Russia in 1941.

KOLOZSVÁR, city in Transylvania, Hungary, which from 1547 to 1868 was an independent province. From 1918 to 1940 the whole of the province of Transylvania formed a part of Roumania, and Kolozsvár (also called Klausenburg by the German-speaking inhabitants of Transylvania), under the name of Cluj, was the capital city of the province.

For centuries Jews were admitted to Kolozsvár only as merchants visiting the fairs, although the records of the city show that they were doing important trade. In 1600 a number of them were massacred by the troops of the Austrian general Basta, then at war with the prince of Transylvania. In 1630 the Sabbatarian

chancellor of Transylvania, Simon Pecsi, bought Jewish prayer-books from them.

The first Jews settled in Kolozsvár about 1770. At that time their commerce was still subject to many restrictions, and they were not allowed to own real estate. They first held services in 1807 at a private home. In 1818 they rented a house of prayer at the outskirts of the city. In 1839 not more than fifteen families had the right of residence, and in 1846 their number had increased to forty. The community had assistant rabbis who were under the jurisdiction of the national chief rabbi of Gyulafehérvár. Their first synagogue was built in 1850, and in 1851 they proceeded to elect a rabbi of their own, Hillel Lichtenstein.

After Transylvania was united with Hungary in 1868, the number of the Jews in Kolozsvár steadily increased. In 1927 their number was 14,000 (13.4 per cent of the total population). The Jewish community organized itself on Orthodox principles. From 1863 to 1867 its rabbi was Abraham Glasner. He was followed by his son, Mózes Glasner, under whose rabbinate some dissidents formed a status quo, later congressional (Reform) congregation (1881). This congregation elected the eminent historian, Mátyás Eisler, as rabbi (1891). Both congregations maintain schools, that of the Orthodox congregation having been founded about 1870, while the Reform community built its school in 1904. Its synagogue was erected in 1887.

In 1918 Kolozsvár became a part of Roumania. The Jewry of Kolozsvár then founded the Jewish National Party of Transylvania, which established several branches in the country, and joined the Zionist world organization. The Orthodox rabbi, Mózes Glasner, was induced to resign because his congregation objected to his wholehearted espousal of the Zionist cause. He went to Palestine in 1921, where three years later he died. He was followed in the rabbinate of Kolozsvár by his son, Akiba Glasner.

In 1921 one hundred families formed another Orthodox congregation, of Sephardic rite, and elected as their rabbi S. L. Halberstam.

Zionism proved a great source of inspiration in the Jewish life of Kolozsvár. In 1920 a Jewish secondary school for boys and girls was founded at first with Hebrew, later with Roumanian, as the language of instruction. This school, which at one time had 700 children, had to be discontinued in 1927. The daily *Uj Kelet* (New East) was the unique phenomenon of a Jewish national paper written for citizens of Roumania in the Magyar language. Kolozsvár was the seat of the Transylvanian Keren Kayemeth Leyisrael (Jewish National Fund) and Keren Hayesod (Palestine Foundation Fund) organizations, as well as of the Zionist youth organizations Barissia and Aviva, which published the monthly journal *Naar*. The chanceries of the Transylvanian Orthodox, status quo and congressional communities, the Rabbinical Association of Transylvania and the Banat, the National Orphan Aid Society and the National Jewish Hospital also had their seats in Kolozsvár. In 1927 the synagogues of Kolozsvár, like those of other Transylvanian cities, were looted and destroyed by the mob. The desecrated Sefer Torahs were buried, and a fast day was ordered jointly by all the congregations. The synagogues were rebuilt from the indemnity offered by the state.

In 1940 the Vienna award returned Kolozsvár with other parts of Transylvania to Hungary. While loyalty to Hungary under the foreign occupation was rewarded in individual cases, the bulk of the Kolozsvár Jewry was subjected to the anti-Jewish legislation passed in Hungary during the years 1938 to 1939.

ANNA BETTELHEIM.

KOMÁROM, city in Hungary with 1,800 Jewish inhabitants, out of a total population of 17,000 (1942). The Jewish community of Komárom is believed to be one of the oldest in the country. The records of the city were destroyed by fire during the siege of 1848, but the Jewish cemetery of Komárom has some tombstones 500 years old, which bear witness that there has been Jewish communal life there for several centuries. In 1264 King Béla IV pawned the castle of Komárom and the domains belonging to it to the Jewish chamberlain Henuk.

In 1717 Charles III gave the Jew Simon Schwed, a horse dealer of Komárom, who, in supplying horses to the imperial troops, had sustained heavy losses, the privilege of residing and pursuing his horse trade unmolestedly throughout Hungary. In 1727 the military garrison of the fortress of Komárom prevented the Jews, who had paid the city for their licenses to carry on commerce, from selling their goods. The city, eager to keep this source of income, protested to the War Council of the Court at Vienna that the military authorities should not be allowed to interfere with the Jews who were under the jurisdiction of the county of Komárom.

In the war of independence of 1848 to 1849, Komárom, as a key fortress which held out for a long time against the Austrian troops, rose to great fame. The Jews of Komárom also distinguished themselves in the struggle, and ever since that time strong nationalistic feeling has been a tradition with the Jews of Komárom. The victorious Austrians imposed a penalty of 12,300 gulden on the 1,149 Jews of Komárom.

Rabbi Ármin Schnitzer, elected in 1861, was the first to deliver sermons in the Hungarian language in the synagogue of Komárom, which was erected in 1863. He used his influence to bring about that placation of the spirit which led to the reconciliation of the Hungarian nation with the ruling house of Austria (1868), and for his merits was decorated with the Order of Francis Joseph. He also prevailed upon the county government of Komárom to abolish the special Jews' Oath in 1867.

When the republic of Czechoslovakia was constituted (1918), with the borderline of that country running through Komárom, the larger part of the city, under the name of Komarno, was incorporated into the new country. During the Czechoslovak regime the Jews of Komarno, according to their Magyar nationalist traditions, joined the Magyar minority. In 1938 Komarno, along with other territory, was returned to Hungary, and the Jews of Komarno became subjected to the anti-Jewish legislation of that coun-

try. In 1942 Dr. Ernö Waldmann was rabbi of Komárom.

KOMOTAU (Chumotov), industrial city in Czechoslovakia, with a Jewish population of 1,050 (1931). The history of the Jewish community of Komotau is linked up with that of the neighboring community of Eidlitz. When, in 1421, the city was stormed by the Hussites, those Jews who had not fled ascended the pyre rather than receive baptism. In the oldest registers of the city of Komotau (1468 to 1583), fifty Jewish men and women are mentioned as owners or sellers of houses. In 1517, vexation by the government of the city caused them to remove to the neighboring Eidlitz, where in 1694 they obtained permission from the Count of Harras, "lord" of Eidlitz, to establish a school. Thereafter Eidlitz gradually became a center of gravitation for the surrounding villages and towns, such as Bielenz, Horschenz, Dürrmaul and Görkau, especially for the Jews, who had remained in contact with Komotau. Even Komotau, which was opened for the Jews through action taken by the legislature of 1848, with a Jewish community growing apace, was for a long time dependent, as regards matters cultural and religious, upon the mother community Eidlitz, and it was not until a synagogue was erected in Komotau, in 1876, that the Jewish community of that city became independent of Eidlitz.

Among the rabbis of Komotau, two who have won fame far beyond the confines of their community were Karl Thieberger (1899-1906) and his successor, Emil Krakauer, who ministered to the community for several decades. Under the spiritual leadership of these rabbis, local organizations of a Jewish character were founded, besides the usual cultural and welfare organizations. These groups, the Theodor Herzl Club, the Maccabi Sports Club and the local branch of the National Association of Jewish Girls, became part of the nation-wide organizations. (*See illustration in vol. 1, p. 373*)

KOMPERT, LEOPOLD, author, b. Münchengrätz (Mnichuv Hradec), Bohemia, 1822; d. Vienna, 1886. He went to Prague in 1838 to study, and joined the "Young Bohemia" literary circle, which was devoted to literary and political liberalism. Financial difficulties forced Kompert to leave the university. He went to Vienna and became private tutor in the home of Rothschild's secretary, Goldschmidt. But Kompert was restless and went to Hungary, where he began to write.

He won his first recognition with *Roman der Puszta,* stories of village life. Kompert's first story, "Der Schnorrer," which appeared in the *Sonntagsblätter,* the editor of which, Ludwig August Frankl, had asked him to contribute, met with even greater praise. Kompert, who had become a private teacher in the house of Count Andrassy in 1843, was encouraged to continue the description of the life and manners of the Jews in Bohemia. His collected tales, *Aus dem Ghetto* (1848), and its sequel, *Böhmische Juden* (1851), gave him a general reputation in German literature.

Kompert thus introduced the ghetto story into world literature. He depicts the life of the *Judengasse,* with its sufferings and its burdens, as well as its lighter side. He points out the high lights of family affection, of the happy household bound together to resist the outer



Leopold Kompert

world, of Sabbaths and festivals, of the poor Jewish peddler who submits to drudgery and insults during the week to earn a living for his family, and then comes home on the Sabbath to be the joyous and proud father and the master of his house. Some of Kompert's stories show a tendency to propagandize; he advocates the return of the Jews to agriculture and handicrafts. He also strives for a better understanding between Jews and Christians, and in one of the most profound creations in German literature ("Christian und Lea") depicts the love of a Jewish girl and a Christian man, with an implied advocacy of mixed marriages.

In 1857 Kompert married into a wealthy family and was thereafter able to devote his spare time to study. He became editor of the *Jahrbuch für Israeliten,* and while occupying this post he was fined for having offended the Christian religion by publishing an essay on the Messiah by Heinrich Graetz (1863). Nevertheless, in 1870, the Austrian government made Kompert a member of the educational council of the district of Vienna. In 1876 he became a director of the Vienna Jewish community.

Kompert's later writings include: *Neue Geschichten aus dem Ghetto* (1860); *Am Pfluge* (1855); *Geschichten einer Gasse* (1865); *Zwischen Ruinen* (1873).

Lit.: Müller, Joel, *Leopold Kompert als jüdischer Geschichtsschreiber* (1888).

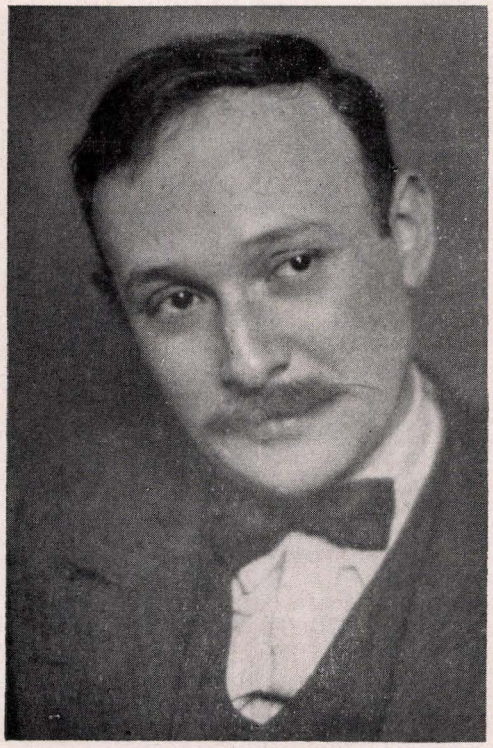
KOMROFF, MANUEL, author, b. New York city, 1890. He was educated in the public schools of New York city, and did odd newspaper work and critical writing before becoming editor of the *Modern Library* reprint editions, which the publishing firm of Boni and Liveright was issuing. Komroff retained his editorship of the *Modern Library* from 1921 to 1926. In 1926 his own first novel, *The Voice of Fire,* was published in Paris.

Komroff's subsequent work has been divided into the editing of historical, quasi-exotic material and the writing of fiction of his own creation. Of the latter type, *Coronet,* a two-volume novel published in 1930,

was his most striking achievement. The novel is built around a coronet passing from family to family, in the period from 1600 to 1919. Traversing the genealogical and geographical distances, Komroff was enabled to draw into the romance such characters as Balzac and Chopin. The final purchase of the coronet by a Chicago packing-house millionaire was supposed to represent the decay of grandeur and aristocracy in the world. Epic in concept, the novel nevertheless was subjected to critical attack because in its pages the bones of fact and the muscular structure of theme were not completed with the flesh of human reality. The same criticism was made also of *Waterloo* (1936), a novel chronicling Napoleon's attempted escape after his defeat by Wellington.

In his editing, Komroff utilized his catholic knowledge and varied interests for presenting material such as was included in *Contemporaries of Marco Polo* (1928), a volume of travel records by 12th and 13th cent. explorers, among whom Komroff placed Benjamin of Tudela. Komroff also edited *The Travels of Marco Polo* (1931); *The History of Herodotus; The Apocrypha* (1929); and many other historical documents. In 1940 and 1941 he did for *Esquire* a series of Biblical characterizations.

KOMZET, abbreviation of Komitet po Zemelnomu Ustroistvu Trudyashchikhsya Yevreyev (Committee for the Settlement of Toiling Jews on the Land), a committee created by an order of the Central Executive Committee of the Soviet Union, dated August 29, 1924. It was an official Soviet agency, functioning under the presidium of the Council of Nationalities. Its seventeen members included prominent communist administrators, such as the commissar for commerce, Leonid Krassin, and Peter Smidovich, chairman of the committee, both non-Jews, as well as Jews, such as A. Merezhin, of the Central Bureau of the Jewish section of the Communist Party, who served as secretary of the Committee, Maxim Litvinov, then deputy commissar for foreign affairs, and S. Dimanstein, deputy chief of the Section of Propaganda of the Party. In addition to the Central Committee, similar agencies were formed in RSFSR, the Ukraine, White Russia, the Crimea, North Caucasus, Daghestan, Azerbaijan and Uzbekistan, and there were Komzet bureaus also in smaller administrative units. The task assigned to the Komzet was to direct the settlement of Jewish families on parcels of land allotted to them near their homes, and particularly on large tracts set aside for Jewish mass colonization. It had charge of the land settlement work in various parts of the country. When the Jewish Autonomous Region of Birobidjan was formed, it played an important part in developing the territory economically and culturally. In the course of its existence it managed the largest back-to-the-land movement in Jewish history. As early as 1927 the scope of its activities was enlarged to include the retraining of Jewish workers and their placement in state and cooperative industrial enterprises. In its last years it was headed by Sergei Chutzkayev. The Komzet was abolished in 1938, and its functions were taken over by the Department of Resettlement and Colonization of the Commissariat of Agriculture.



Manuel Komroff

KON, OSKAR (Uszer), industrialist in Poland in the 20th cent. Kon was the principal Jewish textile manufacturer in Lodz. He was the founder and the owner of the biggest textile factory, Widzewska Manufactura, in Lodz. More than 15,000 workers worked in this plant, which was not only the pride of the textile industry of Lodz and of Poland, but also one of the largest industrial units in Poland. Kon began as a very small merchant and agent. During the first decades of the 20th cent. he came to Lodz, and there he learned the new methods of the rapidly growing textile industry. He was for years connected with the Hebrew movement, and published works in the Hebrew language. During the second World War Kon was forced by the Germans to perform hard labor in his own factory. He later succeeded in escaping via Trieste to Switzerland, and he was living in Zurich in 1942. Kon's son married a daughter of the chief rabbi of Warsaw, M. Schorr.

KÖNIG, ABRAHAM, author, editor and lawyer, b. Ancud, Chile, 1846; d. 1925. He studied at the National Institute of Santiago and in the Law School of the University of Chile, graduating in 1869. During his student days he wrote poetical and literary articles for *El Ferrocarril, La Ley, El Mercurio* and *La Nación* of Santiago, and edited the parliamentary debates for *El Heraldo* and *La Época* of Santiago. In 1870 he was elected representative of the Radical Party from Chiloé. He became reporter of the Court of Appeals in 1875, and served as auditor in the war department from 1877 to 1896, presenting a number of projects for military legislation. In 1895 he became instructor in constitutional law at the University of Chile. He is the author of numerous standard works bearing chiefly

on the legal system of Chile, including: *El Candidato de la Convención* (1871); *La Ley de Navegación* (1878); *Através de la Argentina* (1892); *La intervención del clero en la política* (1892); *Código de justicia militar* (1894); *La Constitución de 1833 en 1913* (1914), all published in Santiago. In 1898 he served as minister of war.

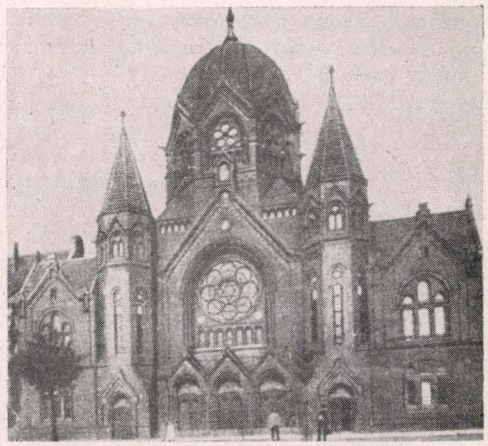
Lit.: Parker, *Chileans of To-Day*, vol. 1, pp. 156-58.

KÖNIG, GYULA, mathematician, b. Györ, Hungary, 1849; d. Budapest, 1913. He studied medicine in Vienna, and physics and mathematics with Helmholtz and Königsberger at the University of Heidelberg (Ph.D., 1870). He then studied at the University of Berlin, and became assistant professor in 1872, and full professor in 1874, at the age of twenty-five, at the Technical School of Budapest. When he became forty, the Hungarian Academy of Arts and Sciences elected him a member (1889); in the same year he embraced the Christian faith.

König published a great number of works, the most important in languages other than Hungarian being: *Zur Theorie der Modulargleichungen* (1871); *Über eine reelle Abbildung der nicht-euklidischen Geometrie* (1872); *Über die Darstellung von Funktionen durch unendliche Reihen* (*Mathematische Annalen*, vol. 5); *Zur Theorie der Funktionen einer reellen Variabelen* (*Monatshefte für Mathematik*, vol. 1); *Über rationelle Funktionen von Elementen* (*Mathematische Annalen*, vol. 14); *Die Faktorenzerlegung und Eliminationsprobleme* (*Mathematische Annalen*, vol. 15); *Zur Theorie der Resolventen* (*Mathematische Annalen*, vol. 18); *Über endliche Formensysteme; Beiträge zur Theorie der algebraischen Gleichungen; Nouvelle démonstration du Théorème de Taylor* (1874); *Grundzüge der allgemeinen Theorie der Mengenlehre* (1903). His *Neue Grundlagen der Logik, Arithmetik und Mengenlehre* was published one year after his death (1914) by his son. He also contributed essays to the *Comptes rendus* of the French Academy, and published the correspondence of the mathematicians Bolyay and Gauss (1899). He was founder and editor of *Müegyetemi Lapok*, a publication of the Technical School of Budapest, and founder, together with the physicist Lóránt Eötvös, of the Hungarian Society for Mathematics and Physics.

Dénes König, mathematician (b. Budapest, 1883), was a son of Gyula König. He became professor of mathematics at the Technical School of Budapest. In addition to essays contributed to the mathematical journals of various countries, he published in book form *Analysis situs* (1918; a publication of the Hungarian Academy of Arts and Sciences) and *Mathematika* (1922).

KÖNIGSBERG, capital of East Prussia, Germany; in 1938 it had about 2,200 Jews, out of a total population of about 280,000. During the rule of the knights of the Teutonic Order, Jews were not tolerated in Königsberg. The first Jews to enter the city were two physicians. They were permitted to practise medicine by Duke Albert (1538 and 1541). The city council, however, objected for a long time to the admission of Jews. Not until the end of the 17th cent. was the privilege to trade in the city given to the Jews. Even



The synagogue at Königsberg

then they were not permitted to remain in Königsberg for more than a few days at a time, and had to pay a high toll. In 1680 they were permitted to have a room for prayer in the part of the city which was not under municipal administration.

On November 23, 1704, a Hebrah Kaddisha (burial society) was founded in Königsberg. A cemetery was acquired in the same year. At that time there were about ten Jewish families residing in Königsberg. Their number was increased by a few families fleeing from disturbances in Poland. In 1734 fugitives from the siege of Danzig settled in Königsberg. There were 307 Jews in Königsberg in 1756; 1,027 in 1817; 3,024 in 1864; 5,000 in 1880; 3,975 in 1900; and 3,800 in 1928. The decrease in the latter part of the 19th cent. was caused by the expulsion of Russian subjects.

The community received a constitution by the law of April 7, 1722, and in 1756 built a synagogue. It was destroyed by a fire in 1811, but was rebuilt in 1815 on the same site.

Königsberg was a seat of the movement for enlightenment (Haskalah) after the middle of the 18th cent. Bresselau, Friedländer, Herz, Euchel, Joel and other pupils of Kant introduced the ideas of Moses Mendelssohn into Königsberg. The latter visited the city for a short period in the 18th cent. Isaac Abraham Euchel (1756-1804) advocated institutions for the education of the young, modeled after the Freischule in Berlin. In 1784 there appeared under his editorship the *Meassef* (Collector), which was later transferred to Berlin. The school question caused much dissension. Finally, in 1870, when the organ was installed in the communal synagogue, the Orthodox members left the congregation. They formed a separate congregation under the name of Adass Jisroel.

Other important Jewish scholars of the Königsberg community were: Isaac Asher Francolm, one of the most zealous champions of Reform; Joseph Lewin Saalschütz, the first Jewish professor at the University of Königsberg, during whose term of office as rabbi of the community (1835-63) Sunday services were attempted for a short time (in 1847); Rabbi Solomon Fürst, the first rabbi of the congregation; Aryeh Leb Epstein, rabbi from 1745 to 1775; Hermann Vogelstein; Raphael Kosch, who secured the abolition of the Jews' oath in Prussia in 1869; Simon Samuel, who

secured for the Jews the right to serve on the faculty of the University of Königsberg; A. Liebermann, rabbi of Adass Jisroel congregation (1904).

In 1925 the Jewish community in Königsberg comprised about 5,200 persons. It maintained five synagogues and innumerable welfare institutions. Since the advent of the Nazi regime in Germany in 1933, the Jewish community there suffered the same fate as others. In 1942 it was not known whether or not the community was still in existence. JOSEF MEISL.

Lit.: Saalschütz, J. L., Zur Geschichte der Synagogengemeinde in Königsberg," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vols. 6 to 9; Jolowicz, *Geschichte der Juden in Königsberg* (1867).

KÖNIGSWARTER, a Jewish family of bankers, philanthropists and political leaders, originating in the Bohemian town of Königswart, near Marienbad and Eger. About the middle of the 18th cent. JONAS HIRSCH KÖNIGSWARTER (d. 1805) settled in Fürth, Germany. One of his sons, SIMON KÖNIGSWARTER (d. 1854), was buried in Fürth. Simon's son, WILHELM KÖNIGSWARTER (b. Fürth, 1809; d. Meran, 1887), was a well-known philanthropist. He was made an honorary freeman of Fürth in 1867, and left his fortune to charitable institutions.

MORITZ KÖNIGSWARTER (d. 1826), another son of Jonas Hirsch Königswarter, went to Vienna in 1812, received legal privileges in 1816, and established a hardware-shop which became a large wholesale house.

In 1825 Moritz Königswarter gave his daughter Josephine in marriage to his nephew JONAS KÖNIGSWARTER (b. Fürth, 1807; d. Vienna, 1871), a son of Marcus Königswarter, who had settled in Frankfort. Jonas Königswarter continued his father-in-law's business after the latter's death and also founded the banking house of Königswarter and Todesco. In 1837 he became supervisor of the Austrian National Bank, and in 1850 was made one of its directors. Later he established the Österreichische Kreditgesellschaft. In 1867 he was elected a director of the Jewish community of Vienna. Königswarter was a conservative Jew who disliked apostates. His jokes about baptized Jews were known even outside Vienna. He founded an asylum for the Jewish blind, and was said never to have refused requests for aid if the petitioner seemed worthy.

MORITZ KÖNIGSWARTER (b. Vienna, 1837; d. Vienna, 1893), the son of Jonas Königswarter, was the most notable representative of the family. After 1860 he assisted his father in the banking business, and was particularly interested in the construction of Austrian railways. During the Austrian stock-exchange crisis of 1873, Königswarter helped the government considerably and was made a baron by Emperor Francis Joseph. In 1879 he was raised to the Austrian Upper House. Königswarter belonged to the Liberal Party, and defended the rights of his coreligionists whenever possible. In religion he was as conservative as his father had been. His will provided that his son Hermann pay four million florins to the Jewish community of Vienna if he deserted his ancestral religion. Hermann, baron of Königswarter, paid the sum and was baptized immediately after his father's death. He died in 1915, completely ruined.

Several sons of the elder Moritz Königswarter settled in Amsterdam. Among their descendants, LOUIS-JEAN KÖNIGSWARTER (b. Amsterdam, Holland, 1814; d. Paris, 1878) took a law degree at the University of Leyden in 1835, thereafter going to Paris, where he was naturalized in 1849. He was the author of important studies on family legislation and on the historical evolution of human society. In 1851, Königswarter was made a corresponding member of the Académie des Sciences Morales et Politiques. He founded the Prix Königswarter for research in economics and jurisprudence.



Moritz Königswarter

MAXIMILIAN KÖNIGSWARTER (b. Amsterdam, 1817; d. Paris, 1878) was a French banker who joined the Bonapartist party and supported Napoleon III's coup d'état. He was a member of the corps législatif and of the general council of the Seine Département. At first in the favor of the French emperor, Königswarter fell from grace in 1859 when he opposed the war against Austria because of his relations with Vienna. Forced to retire from the general council, he remained a deputy. In 1861 Napoleon was reconciled to him, but in 1863 Königswarter was defeated by the republican Jules Simon as a candidate for reelection as deputy. That same year Napoleon made Königswarter a baron of the French Empire.

LEOPOLD KÖNIGSWARTER, Maximilian's cousin, was his political adversary. He was at first faithful to the Orléans dynasty, and later to the republic, and he helped political refugees whenever he could.

HEINRICH KÖNIGSWARTER, another cousin of Maximilian Königswarter, was chargé d'affaires of Duke Ernest II of Coburg-Gotha in Paris. The duke, brother of Queen Victoria's prince-consort Albert, was an important figure in European politics. He acknowledged the help of Königswarter, who always maintained amicable relations with Napoleon and the Empress Eugénie, by making him a baron. HUGO BIEBER.

Lit.: Bamberger, Ludwig, *Erinnerungen* (1900); Haussmann, Baron, *Mémoires* (1891); Tietze, Hans, *Die Juden Wiens* (1933); Ernest, Duke of Coburg-Gotha, *Aus meinem Leben* (1889).

KONITZ AFFAIR, a ritual murder accusation against the Jews based on a baffling murder of a lad in Konitz, West Prussia, in 1900 to 1901. A nineteen-year-old dissolute student, Ernst Winter, disappeared on March 11, 1900, and between March 15th and April 15th parts of his mutilated body were found in different places. A local doctor who examined the portions of the body declared that all the blood had been drained from the body by cutting the blood vessels of the neck and that someone skilled in anatomy had dismembered the body. Suspicion was first directed against a Christian butcher named Hoffmann, whose daughter had been friendly with the slain student and whose family objected to their relationship. The circumstances of the murder were immediately seized upon by the anti-Semites, who spread the rumor that the Jews had murdered Winter. In May, 1900, the anti-Semitic *Staatsbürgerzeitung* of Berlin charged that the authorities were intentionally shielding the Jews; in reality, however, the feverish activity displayed in order to fasten the alleged ritual murder upon the Jews rendered it almost impossible to obtain any real clues.

To force the hands of the authorities, the anti-Semitic parties staged riots during June, 1900; these spread to the neighboring towns of Tuchel, Komarczyn, Prechlau, Boldenburg, Stolp and Bütow, where homes and places of business owned by Jews were stoned and the synagogue destroyed. These excesses were quelled through drastic action by the military authorities; the sentences meted out to the instigators of these riots were insignificant. However, the government announced a reward of 20,000 marks for the apprehension of the murderer, and sent a magistrate to Konitz to stem the continuous rumors that a ritual murder had been committed.

In the meantime, a Jewish agent, Wolf Israelski, was arrested and charged with being an accomplice in the murder. After languishing in jail for several months, he was brought to trial on September 8, 1900, and acquitted. The crime was in due course fastened on a Jewish butcher, Adolph Lewy, and his son Moritz on the strength of information furnished by one Massloff, his wife and two other women. Their evidence was so contradictory that the examining magistrate sentenced Massloff and one of the women to prison for perjury. Nevertheless, Moritz Lewy was sentenced to four years in the penitentiary for perjury in February, 1901; he was pardoned by the emperor in October, 1903.

As a result of a professional investigation by the medical authorities of Danzig in September, 1901, a report was issued stating that Winter's death had been caused by strangulation and that his throat had been cut after the body had been disjointed with the object of hiding it more easily. They found the lungs full of blood, thus exploding the ritual murder charge. The state board of health confirmed this in January, 1902; in June the Superior Court at Marienwerder dismissed the appeal of Winter's father and with it the accusation of ritual murder against the Jews. The actual murderer was never apprehended, and the matter still remains an unsolved mystery.

ISAAC LEWIN.

Lit.: Der Prozess gegen Moritz Lewy (1900); *Der Prozess gegen Masloff* (1901); *Jewish Encyclopedia,* vol. 7, pp. 552-55; *Mitteilungen aus dem Verein zur Bekämpfung des Antisemitismus,* 1900 et seq.; *Der Blutmord in Konitz mit Streiflichtern auf die staatsrechtliche Stellung der Juden im deutschen Reich mit einem Vorwort von Liebermann von Sonnenberg* (1901).

KONT, IGNÁC, literary historian, b. Tét, Hungary, 1856; d. Paris, 1912. His first studies, at the Universities of Vienna and Pest, were devoted to classical philology. He then went to Paris to study modern languages and their literatures. Unable to get a teacher's job in Hungary, he settled in France, where he taught in various colleges, at first in the provinces, and from 1892 on in Paris. A graduate of the Sorbonne, he lectured at that university on Hungarian language and literature. Kont published several works to acquaint the French and German public with Hungarian literature and Hungary's contributions to the arts and sciences. Among these are: *La Hongrie littéraire et scientifique* (1896); *Histoire de la littérature hongroise* (1900); *Études sur l'influence de la littérature française en Hongrie* (1902); *Littérature hongroise d'aujourd'hui* (1908); *Geschichte der ungarischen Literatur* (1908). *Bibliographie française de la Hongrie 1521-1910* (published after his death, 1913) is a bibliography of French publications relative to Hungary. He wrote also *Lessing et l'Antiquité.* Two of his books were crowned by the French Academy.

KONTI, ISIDORE, sculptor, b. Vienna, 1862; d. Yonkers, N. Y., 1938. He received his early training at the Imperial Academy, winning several scholarships. He came to the United States in 1890, and did much decorative and monumental work for the Chicago Exposition in 1893, and was awarded a gold medal at the St. Louis Exposition in 1904. He executed numerous memorial statues and sculptures for various expositions and governmental buildings, among which are *Genius of Immortality,* in the Metropolitan Museum of New York, and a memorial to Bishop Potter at St. John's Cathedral. Konti is represented at the National Museum of Art and at the Corcoran Gallery at Washington. He also executed the commemorative medal of the 250th anniversary, in 1905, of the landing of the Jews in America, and a group for the Sesquicentennial Exposition at Philadelphia.

Lit.: Taft, *The History of American Sculpture* (1924) 548.

KOOK, ABRAHAM ISAAC, first chief rabbi of Palestine after the British mandate, b. Grieva, Latvia, 1864; d. Jerusalem, 1935. He traced his ancestry back to Mordecai Jaffe, author of *Lebushim.* He received his early education in his home town, Grieva, and at Dvinsk. At the age of fifteen he traveled to Luchin, where he studied under Rabbi Eliezer Don Yihyeh, after which he went to Volozhin to study in the city's great Yeshiva under Rabbi Hirsh Leib Berlin.

While still young Kook was marked by his extreme piety and high aspirations. In the years 1887 to 1888 he edited and published an annual called *Ittur Soferim* which he hoped would become a clearing house for Halachic discussions of problems of the day, but it appeared only twice. He first served in the capacity of rabbi in the little town of Zimel, where he published a treatise on the phylacteries (under a pseudonym), in which he stressed the importance of laying



Abraham Isaac Kook



Samuel Joseph Kopetzky (article on p. 450)

the phylacteries in strict accordance with the law. In 1894 he succeeded Mordecai Eliasberg as rabbi of Boisk. Nine years later he was offered the position of rabbi of the city of Jaffa in Palestine, which he accepted.

In Palestine Kook began to develop his original system of study which calls for a return to the sources where all the various branches of Jewish learning can be united as an integrated whole, and he founded a Yeshiva, based on this system, where the *Kuzari* of Judah Halevi was studied daily along with the Talmud. In 1909 he became involved in a controversy about the observance of the Sabbatical year by the Jewish colonists in Palestine, and wrote a treatise, *Shabbath Haaretz,* to show a legal basis for the permission granted of tilling the soil during that year.

In the summer of 1914 he left Palestine for Europe, where he was caught by the outbreak of the first World War and was stranded there for the duration. In 1916 he became rabbi of Congregation Machzike Hadath in London. While in London he was instrumental in forming public opinion among Jews and non-Jews for the granting of Palestine as a Jewish homeland, which was consummated in the Balfour Declaration.

In 1919 he was called to Jerusalem to become the rabbi of all the Ashkenazic communities united under the Vaad Hakelali. In 1921 he was elected chief rabbi of Palestine at the first conference of rabbis and laymen representing the cities and Jewish settlements in Palestine called by the Palestinian government. At the same conference there was formed a high rabbinic court vested with the power of a court of appeals on all matters of family law and Jewish trusts which fall under the exclusive jurisdiction of Jewish law by a special ordinance of the Palestinian government. This court was to be headed by two chief rabbis, one from the Oriental (Sephardic) communities, and the other from the Ashkenazic communities, whose chief rabbi was Kook. In the same year he also established a Yeshiva which he called Merkaz Harab and where the language of instruction was Hebrew.

Kook's literary activity began with articles published in *Keneseth Yisrael,* published by Saul Pincus Rabinowitz, and in *Hapeles,* a monthly edited by E. A. Rabinowitz, followed by numerous brochures and treatises on Halachah, Haggadah, philosophy, and Cabala (a full bibliography is found in *Azkarah,* a three-volume memorial book published in Jerusalem in his memory, vol. 1, pp. 262-85). After his death the Mizrahi, religious Zionist party, founded in his memory an institution called Mosad Harab Kook, whose function it was to find, collect and publish the numerous unpublished manuscripts which Kook had left. By 1941 there had appeared: *Oroth Hakodesh* (2 vols.), a collection of philosophical, mystical essays on Judaism; *Olath Reiah,* on the prayer-book; *Mishpat Kohen,* on laws pertaining to the Holy Land; *Egroth Deiah,* a collection of letters. His *Kobetz Maamarim* appeared at Tel-Aviv in 1936, and his *Mishnath Harab* at Jerusalem in the same year.

In 1938 there was founded in Kook's memory the "Koheleth" Trust (a name formed from the initials of the Hebrew words Keren Haramath Limmud Torah), a central foundation for the fostering of the great Palestinian Yeshivas and of the study of the Torah; instrumental in its founding were a number of the leading rabbis, Yeshiva deans and Jewish laymen of Palestine. SAMUEL K. MIRSKY.

Lit.: Azkarah (1937); Mirsky, Samuel K., *Hacham Vehozeh,* Mizrahi jubilee volume (1936); idem, and Ribalow, M., in *Hadoar,* vol. 14, No. 36 (1935); Cohen, Marcus, "Rabbi Abraham Isaac Kook," *Jüdisches Jahrbuch für die Schweiz* (1921).

KOPELOFF, I. (YISROEL YEKHIEL), Yiddish writer, b. Bobruisk, district of Minsk, Russia, 1858; d. New York city, 1933. His religious and well-to-do parents gave him a traditional Jewish education in the Heder and in Yeshivas. Under the influence of

the Haskalah movement he learned Russian and German. Attracted by revolutionary ideas, he presently became active in the practical work of the radical movement in Russia. In 1882 he fled his native land and settled in the United States. Here he identified himself with the Jewish national, cultural and radical movements and underwent all the hardships of a pioneer immigrant in those movements.

Of significant cultural and historic value are his three-volume memoirs: *Amol iz Geven* (Once There Was; New York, 1926), covering the period from 1860 to 1882, with a preface by Chaim Zhitlovsky; *Amol in Amerike* (Once Upon a Time in America; Warsaw, 1928), encompassing the years 1882 to 1904; *Amol un Shpeter* (Once Upon a Time and Later; Vilna, 1932), mirroring the last years of the 19th cent. on to the 1920's. These recollections are written in a narrative style at once fresh and vivid; they reflect Jewish life in Russian cities and towns, also the many-sided life of Jewish immigrants and their progressive movements in the New World.

Lit.: Niger, S., in *Tog,* May 2, 1926; Marmor, K., in *Freiheit,* May 16, 1926; Entin, Y., in *Yiddisher Arbeter,* vol. 15 (1926); Shatzky, Y., in *Zukunft,* Nov., 1926.

KOPETZKY, SAMUEL JOSEPH, otorhinolaryngologist, b. New York city, 1876. He took his medical degree at the College of Physicians and Surgeons of Columbia University in 1898. His choice of the diseases of the nose, ear and throat as a specialty was soon followed by the publication of medical studies on subjects related to his specialty. Kopetzky's hospital connections were with institutions throughout greater New York city.

In 1920 Kopetzky was made professor of otology at the New York Polyclinic Medical School and Hospital, a post which he still occupied in 1942. He served as president of the New York County Medical Society in 1924, and of the American Laryngological, Rhinological and Otological Society in 1937 to 1938. In 1934 Kopetzky was made a chevalier of the French Legion of Honor for scientific collaboration with French scientists. He was a founder of the American Jewish Physicians' Committee, and in 1942 was a member of its board of directors.

Kopetzky's affiliation with the military affairs of the United States dated back to the Spanish-American War, when he served as a volunteer in the infantry. In 1917 he became a captain in the medical corps of the United States army, served in France with the 81st Division, was cited for gallantry after the Argonne-Meuse offensive, and won promotions that finally brought him to the rank of colonel. He was one of the founders of the American Legion. In 1940 Kopetzky was made chief of the medical department of the Selective Service Draft Board for New York city. Kopetzky was the author of *The Surgery of the Ear* (1908) and *Otologic Surgery* (1929). He was editor of Nelson's *Loose-Leaf Surgery of the Ear* (1938). He was managing editor of the *New York Medical Week* and on the editorial staff of the New York State *Journal of Medicine.*

KOPLIK, HENRY, physician, b. New York city, 1858; d. New York city, 1927. After graduating from the College of Physicians and Surgeons, New York city (M.D., 1881), and studying in Vienna, Munich and Prague, he became instructor of histology at Columbia University (1883-85). He was the first to establish milk stations in the United States, by opening the Good Samaritan Dispensary in New York city (1889). In 1898 he discovered the diagnostic spots of measles, since named after him "Koplik's sign." In addition to numerous works in pathology and pediatrics, he wrote *Diseases of Infancy and Childhood* (1902) and *Epidemic Cerebrospinal Meningitis* (1907).



Herman Paul Kopplemann

KOPPERL, MORITZ, financier, b. Trebitsch, Moravia, 1828; d. Bayreuth, Bavaria, Germany, 1883. He emigrated to the United States in 1848, and resided for several years with his uncle, Major Charles Kopperl, of Mississippi; he then settled in Galveston, Texas, in 1857. In 1868 he was elected president of the National Bank of Texas. He was alderman of the city of Galveston, and chairman of the Finance Committee, and by his exertions the city was relieved of serious embarrassment. In 1876 Kopperl was elected to the State Legislature, and was chairman of the Finance Committee. In 1877 he was made president of the Gulf, Colorado and Santa Fe Railroad.

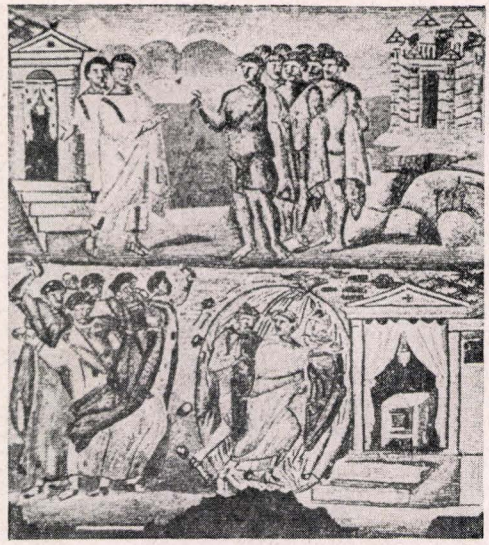
KOPPLEMANN, HERMAN PAUL, American Congressman, b. Odessa, Russia, 1880. He came to Hartford, Conn., as a child, and was educated in that city. He built up a business as publishers' representative, and entered public life in 1904, when he was elected to the city council, serving until 1912. In 1911 he was president of the council. He was a member of the Connecticut house of representatives from 1913 to 1914, and served as state senator from 1917 to 1920, sponsoring several acts, most notable being the widows' aid and children's dependent act. A Democrat, he was



The followers of Korah being swallowed up by the earth in answer to the prayer by Moses, as related in Numbers 16

elected to Congress in 1932 from the first district of Connecticut, a strong Republican district. He was re-elected in 1934 and 1936, omitted one term, and was returned to Congress in 1940. He is a member of the House Banking and Currency Committee, and sponsored a resolution for investigation into the dairy industry, a law providing for loans to industry and business, tobacco legislation and the Walsh-Kopplemann Flood Rehabilitation Act. He fought the anti-Semitic activities of the former Congressman Louis T. McFadden in the House. Kopplemann was the first Jewish Congressman from his state, and the second in the history of New England. He has been active in Zionist affairs, and in local philanthropic causes in Hartford. He is also a vice-president of the United Synagogue of America.

KORAH, a Levite who, according to *Num.* 16, together with Dathan and Abiram of the tribe of Reuben and 250 prominent Israelites, raised a revolt against Moses and Aaron's leadership. Moses appealed to God to make a choice in the dispute, and in the sequel Korah, Dathan and Abiram were swallowed up by an earthquake and the others were destroyed by a



(Top) Korah's rebellion; (bottom) the stoning of Moses and Aaron by Korah's followers. From panels by St. Maria Maggiore

divine fire. The text of the story offers many difficulties, and Bible scholars consider the narrative a combination of various stories about at least two different revolts: one against the Aaronide priests by the Levites, and one against the Levites by the Israelites, both protesting against the monopoly of the priestly functions by a small group. Since Korah is represented as a Levite, his story probably reflects the opposition of the priests of the high places, who in the Deuteronomic reformation were given a role subordinate to the Jerusalem priests, to their lowered status. The sons of Korah appear in the Bible (*I Chron.* 6:7; *II Chron.* 20:19; *Ps.* 42 to 49, 84 and 85, 87 and 88) as a guild of Levitical singers, or else (*I Chron.* 9:19; 26:1, 19) as doorkeepers. Since they were regarded as the descendants of Korah, *Num.* 26:11 says: "Notwithstanding the sons of Korah died not." This has become a proverb to the effect that humanity has never been without those who raise objections, like Korah.

The Midrash expands the story of Korah to some extent, representing Korah as very wealthy, and putting into his mouth a diatribe against priestly perquisites. It was said that there was a cleft in the earth above the space where Korah and his followers had sunk, and from it there could be heard their words in the netherworld: "Moses and his teachings are truth, but we are liars" (*B.B.* 74a; *Sanh.* 110a). In the Cabala, Korah is sometimes considered the reincarnation of Cain, and Moses that of Abel.

KORAH (Parashah), *see* PARASHAH.

KORAN. Like most great religions, Islam, the religion of the Mohammedans, is based on a holy book, which is regarded by its followers as a divine revelation. The name of this fundamental book of Islam is the Koran, meaning "reading aloud," "recitation."

The Koran consists of 114 suras, or chapters. The oldest suras are worded in a brief and somewhat enigmatic style; such early pieces were produced spasmodically in moments of spiritual ecstasy, and their fixation in writing took place much later. Mohammed himself regarded his visions and periods of excitement, during which he probably uttered most of his exhortations and pronouncements, as due to divine inspiration. Since he subsequently had to furnish both a formal liturgy for public and private devotion, and a legal system of a supposedly divine origin, the expressions uttered previously at various times and on the spur of the moment often had to be deliberately changed.

Nevertheless, Mohammed did not succeed in effecting a consistent arrangement within each sura, and the Koran possesses but little resemblance to a well systematized collection. The older poetic suras stand at the end; the later suras, which are often long and prosaic, occupy the beginning and the middle. This preferential position was probably given to them because they contain most of the legislation and rules of organization. Nor is there any strict chronological order in the sequence of the chapters of the Koran. During the lifetime of Mohammed his revelations were in a state of flux. It was only after his death that the importance of the canonization of the holy writ came to be realized, and steps were taken to collect and sift the material scattered piecemeal in oral and written form. According to tradition, the present arrangement of the individual portions of the Koran was effected under the auspices of the first three caliphs.

The tales of the Koran, its dogmas, and its legal doctrines may be traced back for the most part to Christian and Jewish influences. This consciousness of dependence on Judaism and Christianity was realized by Mohammed himself as the logical consequence of his theory of divine revelation through himself. The necessary prerequisite for the proper understanding of many ideas and expressions in the Koran is thus an exact knowledge of Judaism and Christianity, as well as of the Gnosticism of Mohammed's time and of the old Arabic poetry.

The central feature of the Koranic dogmatics is the repeatedly emphasized conception of the unity of God (in Arabic, Allah) and His omnipotent will, which acts on the basis of inscrutable decisions. The monotheism of Mohammed, contained in the creed "There is no god but Allah," represents in part a return to the older form of the Arab pagan religion, in which Allah was probably at first the ruling deity of the Arab pantheon, but was later superseded by the numerous individual tribal gods. Angels, too, were worshipped as the daughters of Allah, together with demons, or jinns. The worship of holy stones, widespread among all Semitic peoples, found its climax in the Arab cult of the Kaaba, a black meteoric block in the sanctuary at Mecca, which, according to the legend, had been brought to Abraham by the angels from Paradise. Mohammed, in appropriating all these elements of worship, thus made certain concessions to the past, but concentrated the worship and the person of the deity in Allah, the only one, whose ninety-nine holy names and attributes were later enumerated in the so-called "Mohammedan rosary," and in the so-called "throne-verse" (Sura 2:256) and Sura 112.

In Mohammed's teaching the whole creation and all

its functions are the emanation of the will of Allah, yet the laws of nature are occasionally suspended, whenever this becomes necessary in order to punish sinners, or save believers. This is the source of the doctrine of predestination (Kismet) and the resulting fatalistic tendency of Islam. The description of the dwelling and surroundings of Allah which Mohammed gives is dependent on the Midrashic descriptions of the heavens and the divine throne, but contains also gnostic elements. The Biblical narratives in the Koran extend from the creation of the world to Ezra, whom the Jews, according to Mohammed, considered to be the son of God. The Koran's account of the creation of the world is not consistent, and shows some striking traces of the cosmogony of the Psalms.

The most noteworthy of the Biblical stories is the account of Abraham, wherein Mohammed characterizes him as the first true believer and the ideal man, and even calls his own teaching the "religion of Abraham." Mohammed regarded himself as the last and concluding link in the chain of true prophets and inspired men of God, of whom the most important were Adam, Noah, Moses, and Jesus; he did not, however, acknowledge the latter as the son of God.

The Koranic system of man's duties emphasizes, above all, belief, and, like Judaism, the importance of good works. Besides the confession of faith, the most important practical religious duties of Islam are:

1. prayer, after the prescribed ritual washings, barefoot, in a prescribed direction (toward Mecca), and in a prescribed posture; the holy day of the week is Friday, on which, however, ordinary work and business are permitted.

2. fasting during the ninth month, Ramadan; the fast lasts each day from sunrise to sunset.

3. pilgrimage, at least once in one's life, to the Kaaba at Mecca.

4. alms, in the form of an alms tax, later fixed as a general rule at 2½ per cent of one's property.

5. prohibition of certain enjoyments (drinking wine, gambling, the eating of the flesh of certain animals, such as the swine).

In addition to the ritual ordinances, the Koran contains numerous other commandments of a purely moral character, of which many attain a high level of ethical spirituality. During Mohammed's sojourn at Medina, the obligation to participate in the holy war (Jihad) against the infidels was introduced. It was first directed principally against the people of Mecca and their Arab confederates, but was later extended to all unbelievers.

The eschatology of the Koran finds its expression in the ideas of the Day of Judgment, Paradise, and Hell. The description of Paradise inhabited by exquisitely beautiful virgins (houris) not only recalls Jewish and Christian as well as Mandean ideas, but also, as Horovitz (*Scripta Universitatis atque Bibliothecae Hierosolymitanarum,* Jerusalem, 1923) points out, bears a striking resemblance to the wine-booth of the Persian poets. The description of Hell contains many echoes of late Jewish conceptions. Judgment day is destined to prove, at the end of time, the divine mission of the true prophets and to effect the consignment of the wicked to eternal damnation.

The style of the Koran is regarded by the Mohammedans as inimitable and the acme of poetic perfection. The later legislative and polemic suras as a whole can hardly measure up to such a standard, but the earlier Suras and such pieces as the "throne-verse" (Sura 2:256) exhibit a poetic grandeur scarcely inferior to the most sublime passages in the Old and New Testaments. HEINRICH SPEYER.

Lit.: Geiger, *Was hat Mohammed aus dem Judentum aufgenommen?* (1833); Hirschfeld, *Beiträge zur Erklärung des Koran* (1886); idem, *New Researches into the Composition and Exegesis of the Koran* (1902); Speyer, "Von den biblischen Erzählungen im Koran," *Korrespondenz-Blatt der Akademie der Wissenschaften des Judentums* (1923-24); Schapiro, *Die haggadischen Elemente im Koran* (1907); Nöldeke-Schwally-Bergsträsser, *Geschichte des Koran* (3 vols., 1909-38); Horovitz, *Koranische Untersuchungen* (1926); Torrey, C. C., *The Jewish Foundation of Islam* (1933); Wherry, E. M., *A Comprehensive Commentary on the Quran* (4 vols., 1896); *The Quran, Translated by Richard Bell* (2 vols., 1936-39); Chavin, "Le Coran et la tradition," *Bibliographie des ouvrages arabes,* vol. 10; Hebrew translation of the Koran, by Joseph Joel Rivkin, vol. 1 (1932); vol. 2 (1936).

KORÁNYI, FRIGYES, Baron de Tolcsva, professor of internal medicine, b. Nagykálló, Hungary, 1828; d. Budapest, 1913. His original name was Kronfeld. While a student, he took part in the nationalistic youth movement of 1848, and joined the Hungarian revolutionary army as a surgeon. For this reason he was expelled from Vienna when, after the revolutionary struggle, he was an assistant to Professor Schuch in that city. He retired to his native city and practised there for several years. His eagerness to study took him abroad once more in the years 1857 to 1858. After a short period, when he was physician in chief at the hospital of Szabolcs county (1863), he became lecturer at the University of Pest. He was appointed full professor of internal medicine at that university, and director of the internal clinic in 1868.

Korányi was a great teacher and a capable organizer. Generations of Hungarian physicians obtained their knowledge of internal medicine from his lectures, his demonstrations and his textbooks. Others among his published books deal with emphysema of the lungs and with syphilis of the brain; he received a prize for the latter. He contributed some chapters to Nothnagel's *Specielle Pathologie und Therapie,* and the one on the affections of the lungs to the encyclopedia of Eulenburg. He organized the struggle against tuberculosis in Hungary. He was honored within and beyond the borders of Hungary, having been knighted in 1884, made a member of the Upper Chamber of legislation in 1891, and elevated to the rank of baron in 1908. The Société de Thérapeutique, of Paris, and many other medical societies admitted him to their membership.

Korányi embraced the Christian faith. His son, SÁNDOR (ALEXANDER) KORÁNYI (b. 1866), continued his work as professor of internal medicine and director of one of the internal clinics at the University of Budapest. He was the greatest authority on internal medicine of his country.

Another son of Frigyes Korányi, also named FRIGYES (b. 1869; d. Budapest, 1933), became Hungarian minister of finance.

KORBAN, *see* SACRIFICE.

KORDA, ALEXANDER, motion picture producer, b. Turkeve, Hungary, 1893. He started as a

newspaperman, and then became one of the pioneers of Hungarian film production, first as dramaturgist of the Projectograph Film Company. He founded, and was for some time director of, the Corvin Film Company of Budapest. The studios of Vienna and Berlin (Ufa) mark his progress toward film production on a world scale. He shared the fame of the name Korda with his first wife, Maria Farkas, whom he married in 1919, and who, as Maria Korda, was a star of many pictures produced by Alexander Korda. Korda himself accepted the Christian faith.

In 1926 he obtained a contract from the First National Film Company of Hollywood, Cal. On his return to Europe he was engaged in production in the talking film studios of Paramount, in France.

In 1932 Korda founded the London Film Productions, Ltd., of which he became chairman and managing director, and, in 1939, the Alexander Korda Film Productions, Ltd. His name became a hallmark for high class film production. By employing the greatest artists, by inspiring others to level performances and by imparting the element of the dramatic to his picturesque subjects, he produced pictures equal to the best of the American film industry. The stage settings for his pictures were done by his brother, the painter Vincent Korda. Korda, who had restored the lagging British film industry to a position of excellence in performance if not in output, received British citizenship. In 1939 he married the film star Merle Oberon.

His productions include: *Prince and Pauper; The Private Life of Helen of Troy; Don Juan; Wedding Rehearsal; The Private Life of Henry VIII; Knight Without Armour; The Scarlet Pimpernel; The Four Feathers; The Thief of Bagdad; Lydia.*

In 1942 Korda was in the United States as producer of the United Artists Corporation of America.

KORDA, DEZSŐ, electrical engineer, b. Kisbér, Hungary, 1864. It was upon his initiative that ferrosilicon was first produced in electric furnaces. He obtained his engineer's diploma from the Technical School of Budapest. In 1887 he became head of the Compagnies des Fives-Lille in France. Later he founded the Compagnie Générale d'Électrochimie. He was a member of the Council of the City of Paris. At the outbreak of the first World War, Korda left France, and subsequently became professor at the Technical School of Zurich.

His publications include works on high tension electric field obtained from electric condensers; on light produced by high frequency currents; and on the frequency multiplication of alternating currents.

KOREFF, DAVID FERDINAND, physician, Prussian official and author, b. Breslau, Germany, 1783; d. Paris, 1851. He was the son of a wealthy physician, and studied medicine at the University of Halle. Koreff became a skilled therapeutist and at the same time a daring metaphysician who trusted inspiration even more than observation. Certainly he owed much of his success to the power of hypnosis. But he abused it, convinced that magnetism was a reliable scientific method, and that his occasional success with it was based on constant scientific laws.

In 1804, without having taken his medical degree, Koreff left Halle for Berlin, where he founded the literary circle "Lodestar." In the fall of that year he went to Paris and practised there, announcing that he would refuse fees. He became the medical attendant of French aristocrats and even of Napoleon's family. Koreff's romantic successes in Paris were no less impressive than his medical and social triumphs. From 1811 to 1813 he traveled through Italy with the Countess of Custine. After Napoleon's first defeat, Koreff went to Vienna and won the trust of the Prussian statesmen Humboldt and Hardenberg. He was named chief surgeon of the Royal Prussian Guard; later he lived in Hardenberg's home, and Hardenberg forced the University of Berlin to appoint Koreff professor of physiology. In 1817 Koreff published studies on malaria which were really, for the most part, descriptions of his travels in Italy.

Koreff entered the Prussian Council of State in 1818. The Junkers disliked him, and Koreff tried in vain to conciliate them by adopting Christianity. Hardenberg continued to protect Koreff against his enemies until the French liberal Benjamin Constant published a pamphlet (1820) in which he quoted Koreff as having said confidentially that Hardenberg was a liberal. Hardenberg and Koreff had left liberalism behind them, but Hardenberg was angry at being exposed and Koreff's hold on him was broken.

Leaving Prussia, Koreff went to Paris. He became friendly with Talleyrand, Stendhal-Beyle and Balzac; he was a favorite of the members of the Institut de France as well as of the aristocracy and the literary world. He introduced Meyerbeer and Heine to Paris society. In 1837 Koreff was involved in a lawsuit with the Duke of Hamilton because of a doctor's fee of 400,000 francs. Koreff was convicted, and this was his ruin. He was suspected of being a Prussian spy, was boycotted and spent his last years in penury.

Lit.: Cabanes, Un médecin Prussien (1924); Martin, Marietta, *Le docteur Koreff* (1925).

KOREIN, DEZSŐ, communal leader, b. Pápa, Hungary, 1870. He was for several years president of the Orthodox Jewish congregation of Szombathely. As a member of the National Central Orthodox Committee, he had influence on the policy of the organized Orthodox community of Hungary. A member of the assembly of the city of Budapest, he urged that Jewish charitable and cultural institutions be subsidized by the city. Korein was instrumental in founding the Association of Sabbath Observers, of which he was president. He also edited the *Sabbath Almanach.* His articles on religious and economic topics appeared in several Hungarian periodicals, and he headed the Budapest Bikur Cholim Society for the aid of the sick.

KORETZER, PHINEHAS, *see* PHINEHAS OF KORETZ.

KÖRMENDI, FERENC, author, b. Budapest, 1900. He studied law at the University of Budapest. In 1921 he published a volume of short stories, *Mártir,* which did not attract much attention. He became a bank clerk, and for the next decade contributed to the literary journals of Hungary.

He became one of the most widely read authors of Europe in 1932 when his novel *Escape to Life* won

the International Novel Competition, London. This novel was translated into sixteen languages. Then followed *Via Bodenbach* (1933); *A Happy Generation* (1934); *Night Music* (short stories; 1935); *The Sinners* (1936); *To Meet and Say Goodbye* (1937); *Error* (1938). These novels were translated into the English, Swedish, Norwegian, Danish, Italian, Czech, Polish and Roumanian languages. Körmendi was made a member of the Academy of Messina, Italy. In 1941 the publication in South America of *Escape to Life* and *A Happy Generation* in Spanish and Portuguese was prepared.

Körmendi was at his best in *Escape to Life,* which offers a lucid and penetrating analysis of life in Budapest after the first World War. This novel implies accusation against a society which breeds only weaklings and against the winners of the first World War who reduced part of Europe to a state of moral and financial abjectness. In his other novels Körmendi proved to be a pleasant but pedestrian narrator.

KORN, ARTHUR, electro-physicist, b. Breslau, Germany, 1870. From 1895 to 1914 Korn lectured at Munich, from 1914 to 1935 at the Institute of Technology in Berlin-Charlottenburg. In 1940 he joined the staff of the Stevens Institute of Technology in Hoboken, N. J.

Korn's chief researches were in the field of radiophotography. As early as 1906 he transferred pictures from Paris to Lyon and back to Paris for the French magazine *L'Illustration.* Newspapers put his system to use for the first time in 1907, when photos were flashed from Munich to Berlin, Paris and London. The first wireless transmission of pictures by the Korn method occurred in 1928 from Rome, Italy, to Bar Harbor, Me. In 1928 the German police adopted the Korn system.

After his arrival in the United States, Korn perfected a system to transmit maps from an airplane to the ground by radio. This new discovery enables a flying pilot to convert a sketched map into electrical rays and to send them to a receiving station at the air field, where they are reproduced as photographic images. The whole procedure for a small drawing takes less than a minute. Korn also used photo-electric cells for scanning a textile design and for controlling weaving machinery to reproduce it in cloth. Korn's original principles provided the basis for all phototelegraphic systems.

Among Korn's published works were: *Elektrische Fernphotographie* (1904); *Handbuch der Phototelegraphie und Telautographie* (with Bruno Glatzel; 1910); *Bildtelegraphie* (1923).

KORN, FÜLÖP, revolutionary, political writer, place and date of birth unknown; d. Csenei, Hungary, 1886. He kept a bookstore in the Pozsony (Pressburg) ghetto. The beginning of the national revolution in 1848 was marked by bloody pogroms in Pozsony, and the Jews of that city resolved to emigrate. A committee for emigration was formed of which Korn became secretary. These plans, however, never materialized; instead, the Jews took part in the national war of independence. Korn himself organized from among his coreligionists a volunteer corps which took part in the fight against the Croats. Korn distinguished himself in several battles, and rose to the rank of a captain in the revolutionary army.

Following Hungary's capitulation, Korn fled to Turkey and, via England, went to the United States, where he wrote for the newspapers in an effort to secure American sympathies for the Magyar cause. In 1863 he returned to Hungary. During the Franco-Prussian War of 1870 to 1871 he was assistant editor to the *Kriegs-Kurier* in Stuttgart, Germany. Korn embraced the Christian faith.

He published several volumes, mainly on Hungarian political events, among them: *Bibliotheca Hungarica; Vaterländische Bibliothek; Kreuzergeschichten; Ungarns Recht und Gesetz; Die neueste Chronik der Magyaren* (Leipzig, 1856); *Die Sympathien für die Türken und die Antipathien gegen die Russen in Ungarn. Nebst wichtigen Briefen von Kossuth* (1878); *Einige Lichtstreifen über die dunkle Epoche der Waffenstreckung Görgeys und über den Magnatenmord an dem Grafen E. v. Zichy-Vásonkeő.*

KORN, HAROLD, publicist, b. New York city, 1881. He studied at Columbia University and at New York University, where he received his Ph.D. degree in 1912. He was an active political worker for the Republican Party. In 1924 he was chairman of that party's speakers' training committee. He ran for Congress from the 19th Congressional District in New York city in 1925, but was not elected. In 1927 and 1928 he was chairman of the speakers' bureau of the Coolidge League.

Korn also wrote numerous articles on political and historical subjects, and lectured extensively, particularly on the role of Jews in the history of America. He was political editor of *The Republican* from 1922 to 1929. In 1932 he joined the staff of *The Menorah Journal.* He became a member of the advisory council of the *American Hebrew* in 1936, and contributed to that magazine frequently.

Korn's work as a publicist extended to the field of radio. He was a director of the International Broadcasting Corporation and general manager of station WRL in New York city.

KORN, RACHEL (ROCHL), Yiddish poetess and short story writer, b. Moszcisk, Galicia, 1898. Her father was the author of philosophic essays and poems in Hebrew. She was a lonely child, orphaned at the age of eleven, who dwelt in a world of her own imaginings and began to write poetry, in Polish, at twelve. In 1918 her first two novels appeared serially in *Nowy Dziennik* and *Glos Przemyślski.*

In 1919 she made her first acquaintance with Yiddish literature and forthwith strove to master the language. Her earliest literary attempts in Yiddish were published that same year in the *Folksshtimme* and *Yiddishe Vort* of Przemyśl. Her poetry appeared subsequently in the Lemberg *Togblatt,* to which she contributed regularly until 1924, also to A. Kleinman's *Yiddisher Literarisher Kalendar* (vol. 3), the *Varshever Almanakh,* the *Varshever Shriftn,* and the *Folktzeitung.* She likewise contributed verse and book reviews to the *Literarishe Bletter.*

Rachel Korn, among the first Yiddish poetesses in Galicia, employs images that are concrete, descriptions of nature that reveal a keen poetic insight and a strong



Joseph Saul Kornfeld

sense of rhythm. The love theme forms the greater part of her verse, although she has written also songs of nature and social significance. She published two books of poetry, *Dorf* (The Country; 1928) and *Roiter Mon* (Red Poppies; Warsaw, 1937), and a book of short stories, *Roie Erd* (Raw Earth).

Lit.: Kleinman, A., in *Yiddisher Literarisher Kalendar,* vol. 3, p. 152; Grobard, B., in *Feder,* vol. 7 (1927); Botoshanski, Y., in *Presse* (Argentina; Aug. 4, 1937).

KORNFELD, ARON, Talmudist, b. Goltsch-Jenikau, Bohemia, 1795; d. Goltsch-Jenikau, 1881. At the age of eighteen he was appointed honorary director of the Bohemian Yeshiva founded by his father, Mordecai Beer Kornfeld. Although the Yeshiva was Orthodox, he recognized the need for modern secular knowledge and encouraged the students to pursue such studies. The Yeshiva grew in importance, attracting students from all parts of Bohemia. Moses Montefiore, on his return from Damascus, paid Kornfeld a visit.

Afflicted with an eye disease in his old age, Kornfeld dictated his book, *Tziyunim Ledibre Hakabbalah* (Prague, 1865), an interpretation of 300 Biblical commandments from the numerical value of the verses. A dialogue between a son and his father, the former a liberal and the latter a conservative, appeared in *Shomer Zion,* a weekly publication at Ettlinger-Enoch.

Lit.: Thieberger, "Siegmund Kornfeld," *Brandeis-Kalender* (1902-3); Friedländer, M. H., *Rabbinische Autoritäten Prags* (1902; reprint from *Die Neuzeit*); Stein, Adolf, *Geschichte der Juden in Böhmen.*

KORNFELD, JOSEPH SAUL, rabbi and American diplomat, b. Austria-Hungary, 1876. He was educated at the University of Cincinnati and graduated as a rabbi from the Hebrew Union College in 1899. He did post-graduate work in Semitics at the University of Chicago (1905) and in history and English literature at McGill University (1906), in Montreal, Canada.

He served as rabbi at Congregation Anshe Emeth, Pine Bluff, Ark. (1898-1904), and at Temple Emanuel, Montreal (1905-6). From 1907 to 1921 he was rabbi at B'nai Israel Temple in Columbus, Ohio, and from 1925 to 1934 at the Collingswood Avenue Temple, Toledo, Ohio.

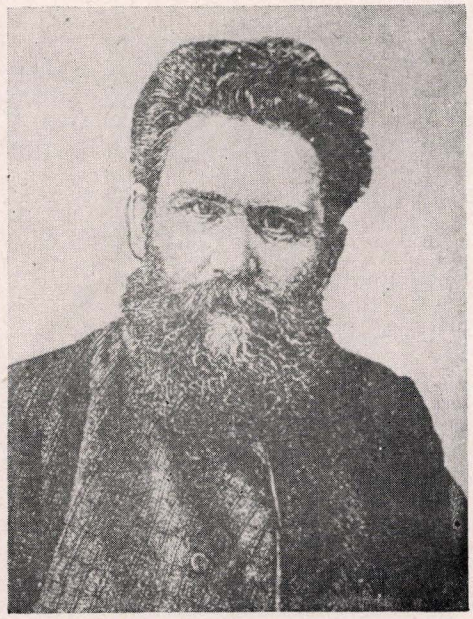
Kornfeld was active in civic affairs. He was a member of the Charter Commission of Columbus in 1913. From 1915 to 1919 he was a member and in 1918 and 1919 president of the Columbus Board of Education. His highest honor was his appointment by President Warren G. Harding in 1921 as Envoy Extraordinary and Minister Plenipotentiary to Persia. He filled that post for three years. After 1934 he became lecturer and forum leader for the Federal Office of Education of the Department of the Interior.

KORNFELD, ZSIGMOND, baron, banker, and economist, b. Jenikau, Bohemia, 1852; d. Budapest, 1909. His genius as a banker enabled him to improve by successful operations the finances of Hungary. By employing this accretion of capital in creating new transportation systems and industries, he contributed to the industrialization and general progress of the country.

At the age of twenty he was already an executive at the Böhmischer Bankverein, Prague. He was employed in the service of that bank in Vienna when the Hungarian General Credit Bank of Budapest invited him, at the age of twenty-six, to the post of director general. He reorganized this institution which, under his direction, became one of the leading banks in Hungary, controlling a large number of industries and banks in many parts of the country. The Hungarian General Credit Bank was also instrumental in placing the finances of the state on a sound basis. Kornfeld cooperated in introducing the gold standard, in securing the gold reserves, and in issuing bonds. Among the companies which he helped found was the Hungarian River and Ocean Navigation Company which, up to 1941, controlled the Danubian traffic in Hungary.

He was president of the Budapest Commodity and Stock Exchange. Emperor Francis Joseph I nominated him a member of the Upper Chamber (1902), and conferred upon him Hungarian nobility with the title of baron (1909). Kornfeld was active in Jewish communal life, cooperating in all philanthropic endeavor.

Baron Móric Kornfeld, economist (b. Budapest, 1882), was a son of Zsigmond Kornfeld. He received the degree of doctor of political sciences from the University of Budapest, and later became vice-director general of the leading steel works Ganz-Danubius. Kornfeld, who embraced Christianity, was noted for his active support of the cultural and economic policy of the Hungarian government. He established a foundation at the University of Pécs which enabled this school to provide one hundred meals daily for its needy students. He also assisted students of medicine (of whom only 5 per cent could be Jews). Another of his endowments, in memory of his father, was under the auspices of the Hungarian Academy of Arts and Sciences. His remarkable art collection yielded generous gifts to the museums of Budapest.



Vladimir Korolenko

In 1927 Kornfeld became a member of the Upper Chamber. During the same year he founded (together with Prime Minister Count Bethlen) the Hungarian Review Society, and contributed to the publication of this society, *Magyar Szemle,* essays on questions of economic and social policy, expounding the philosophy of the government and of the governing classes. He also became a member of the supreme council of the Hungarian State Bank, was president of the organization of Hungarian Iron Works and Machine Plants, and on the board of many industrial enterprises.

KORNGOLD, ERICH WOLFGANG, composer, b. Brünn, 1897. A pupil of his father (and later of Zemlinsky, Fuchs, and Grädener), he soon proved to be such an extraordinary prodigy that he was spoken of in Viennese circles as a second Mozart. A musical pantomime, *Der Schneemann,* composed in his eleventh year, was presented successfully by the Vienna State Opera. A piano sonata, composed when he was twelve, was featured in the United States by Rudolph Ganz. An orchestral overture, also written during this period, was introduced by the Leipzig Gewandhaus orchestra. Subsequent works pointed to his artistic growth, principal among them being the operas *Violanta* (1916) and *Die Tote Stadt* (1920), the latter sung at the Metropolitan Opera House (1921).

In 1919, Korngold served as conductor of the Hamburg Opera, and in 1927 he was appointed professor of theory and conducting at the Vienna State Academy. In 1935, Max Reinhardt brought him to Hollywood, Cal., to prepare the musical score for the film production of *A Midsummer Night's Dream.* Since then, Korngold has lived in Hollywood, devoting himself in 1942 to the writing of music for the screen. His most successful efforts in this direction were for *Robin Hood* (which won the Award of the American Academy of Motion Picture Arts and Sciences in 1938), *Anthony Adverse, Juarez* and *Elizabeth and Essex.* In 1939 his opera *Kathrin* was produced in Stockholm, Sweden.

In 1938, the German Nazis confiscated Korngold's estate, near Gounden, in Upper Austria.

KOROBKA, *see* JEWISH COMMUNITY AND COMMUNAL ORGANIZATION; KAHAL; RUSSIA; TAXATION.

KOROLENKO, VLADIMIR (1853-1921), non-Jewish Russian author and publicist, who fought against the persecution of the Jews and advocated their complete political emancipation in Russia. He headed the Russian Society for the Aid of Pogrom Victims, and signed the public protest initiated by the writer Vladimir Solovyov (1890) against anti-Semitism in the Russian press. In a number of his short stories as well as in his novel *Without a Language* he depicted the Jews favorably. Some of his best works, such as *The Blind Musician* and *Judgment Day,* were translated into Hebrew.

KŐRÖSY, JÓZSEF, de Szántó, statistician, b. Pest, Hungary, 1899; d. Budapest, 1906. He acquired extensive knowledge as an autodidact. He started as a newspaperman in 1866, writing for the economics column. In 1870, the city of Budapest, the new capital of Hungary, organized a statistical bureau and appointed Kőrösy as its head. He served the bureau to the end of his life and raised it to the European standards of that time. He was esteemed beyond the borders of Hungary for presenting social problems in a new light by employing novel techniques of statistics. His research was conducted mainly to show the correlation between housing and mortality, poverty and epidemics, social conditions and birth rates. His improvement of the method of obtaining index numbers and his birth tables were internationally adopted.

Kőrösy attended several international statistical congresses, and was assigned the task of preparing the statistics of the great cities of several countries. His findings were published in *Bulletin annuel des finances* (10th year); *Bulletin hebdomadaire de statistique internationale* (18th year); *Statistique internationale* (2 vols.) successively.

He published books in four languages. Some of these are: *Plan einer Mortalitätsstatistik für Grosstädte* (1873); *Projet d'un recensement du monde* (1881); *Place de la démographie* (1884); *Armut und Todesursachen* (1886); *Demologische Beiträge* (1892); *Über den Zusammenhang zwischen Armut und infektiösen Krankheiten* (1894); *Mass und Gesetze der ehelichen Fruchtbarkeit* (1894); *Die säculare Weltzählung vom Jahre 1900* (1897); *An Estimate of the Degree of Legitimate Natality* (1895); *A Felvidék eltótosodása* (The Process of Slovakization in Upper Hungary; 1899); *Budapest székesfőváros közoktatásügyi statisztikája* (Public Education in the City of Budapest; 1900); *A részvénytársulati statisztika reformja* (Reform of the Statistics of Limited Companies; 1900). He edited *Nemzetgazdasági Irók Tára* (Economic Library) and *Megyei monografiák* (Monographs of Counties).

He was a member of the Hungarian Academy of Arts and Sciences.

KORNÉL DE KŐRÖSY, physiologist (b. Budapest, 1879), was a son of József de Kőrösy. He be-

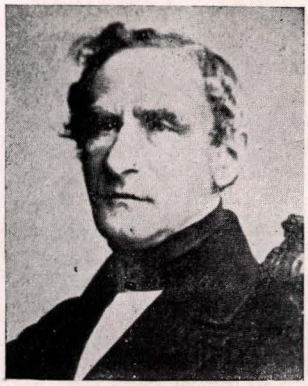


Fritz Kortner and Elisabeth Bergner

came lecturer, and, in 1916, associate professor of physiology at the University of Budapest. He introduced the method of biometrical calculation into medicine, and wrote on Mendelianism and on animal, plant and bacterial biology. He published *Versuch einer Theorie der Gen-Koppelung* (1928).

In 1939 Kőrösy offered his cooperation to the Jewish community of Hungary in an effort to ward off anti-Jewish legislation which was then pending.

KORTNER, FRITZ, actor, b. Vienna, 1892. When, as a boy of fifteen, he saw Josef Kainz as Franz Moor on the stage of the Burgtheater in Vienna, he decided to become an actor. Within two days he learned the role of Uriel d'Acosta in Gutzkow's play, and performed this part so excellently to a circle of friends that they raised the money for his education as an actor. He became a student of the famous Ferdinand Gregory, who procured for him a scholarship at the theatre school in Vienna. He went, together with Gregory, to Mannheim, Germany, where he acted for the first time publicly in 1911. Felix Holländer brought him to Berlin, where he played minor parts at the Deutsches Theater. Later on he became a member of the Volksbühne in Vienna under the direction of Berthold Viertel, of private theatres in Berlin under the direction of Meinhard and Bernauer, of the Albert Theater in Dresden, of the Deutsche Volkstheater in Vienna under the direction of Herbert Ihering, of the Kammerspiele in Hamburg under the direction of Erich Ziegel, and, finally, of the Staatliches Schauspielhaus in Berlin under the direction of Leopold Jessner in 1918 and again in 1924.



Raphael Kosch

Kortner became famous during his stay in Berlin from 1918 until 1933. Kortner came to the United States after the Nazis came to power in 1933.

Kortner played successful roles in Ernst Toller's *Wandlung* (1918), Arnolt Bronnen's *Ostpolzug* (1926), Bert Brecht's *Dickicht* and Frank Wedekind's *Marquis von Keith*. He performed such famous classical parts as Richard III, Shylock, Othello, Hamlet, Herod, Mortimer, Franz Moor—realizing the dream of his youth. His personifications of *Shylock*, of Professor Bernhardi in Arthur Schnitzler's play, of the Red general in Herbert Ungar's drama, and of Alfred Dreyfus in the motion picture during a time when anti-Semitism had already spread all over Germany, were more than only performances of an extraordinary talent, but they also became political manifestations.

Well-known parts in the motion pictures were his Alfred Dreyfus, his Dimitri Karamasoff, and his Abdul Hamid. After his arrival in the United States he wrote two plays: *Another Sun* (together with Dorothy Thompson; 1940), which tells the plight of German refugees in New York; and *Somewhere in France* (in collaboration with Carl Zuckmayer; 1941).

KOSCH, RAPHAEL, physician, communal worker and political official, b. Lissa, Prussian Poland, 1803; d. Königsberg, Prussia, 1872. He was taken to Königsberg by his parents in 1812, and later studied medicine at the university there. The Prussian government turned reactionary just as Kosch finished his studies, and he was the first Jewish physician not allowed to become an army doctor. Later, however, he was made assistant surgeon at the ophthalmic hospital of the University of Königsberg.

During the cholera epidemics of the 1830's, Kosch, like Johann Jacoby, became popular because of his self-sacrificing medical activity. In 1835 he was elected town-councillor and in 1838 was made a member of the directorate of the Jewish congregation of Königsberg. From 1854 until his death, Kosch was president of the congregation.

Kosch became one of the leaders of the liberal party in Königsberg. He was elected to the national assembly of Prussia and was made a member of the Prussian elective chamber in 1849. The next year, however, he withdrew from political activity as a protest against the reactionary government. At the beginning of the "new era" in 1860, Kosch returned to activity, and from 1861 until his death he was a member of the Prussian Parliament. Kosch was al-

ways a vigorous advocate of rights for Jews. In 1865 he was in disagreement with his own party, charging it with ineffectualness in its treatment of the Jewish question. He was most influential in bringing about the abolition of the Jewish oath in Prussia in 1869. He also fought against government measures favoring the conversion of the Jews.

Lit.: Jolowicz, H., *Geschichte der Juden in Königsberg* (1869); Lewin, Louis, *Geschichte der Juden in Lissa* (1904); *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vols. 6, 7 and 14; *Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 10; Jacoby, Johann, "Letter of Alexander von Humboldt to Kosch," *Die Wage,* Oct. 30, 1874; Jacoby, Johann, *Reden und Schriften,* vol. 2.

KOSHER (*kasher,* "in proper condition," "fit"; in the Ashkenazic pronunciation, "kosher"), adjective used in the Mishnah and the Talmud to denote that which is usable, suited for use, permitted as food, and the like. It applies both to what is fit under the ritual law and what is proper in legal procedure. Thus "kasher" is used for meat that is permitted to be eaten, for Tefillin (phylacteries) and Tzitzith (fringes) that are in accordance with the ritual requirements, or for witnesses who are competent to give testimony, according to the jurisprudence of the Talmud. In modern usage, "kasher" is nearly always used in connection with the dietary laws. The antonym is *terefah.*

Since "kasher" has also the meaning of "virtuous," "honest," "pious," the expression *"ein kosherer Yid"* occurs in the colloquial speech of the Jews of Eastern Europe.

KOSSUTH, LOUIS (LAJOS), non-Jewish Hungarian statesman, b. Monok, Zemplén county, Hungary, 1802; d. Turin, Italy, 1894. Hungary's leader in a war of independence against Austria in the years 1848 to 1849, he lived in exile, after his defeat, for forty-five years, working for the liberation of his people, a symbol for his own country of its national aspirations, and of the indomitable spirit of freedom for all liberty-loving nations.

This great leader of his nation was also a champion of Jewish emancipation. When he began his career as a deputy to the Hungarian diet of 1825 to 1827, the Jews were tolerated only in certain communities in Hungary, and a law of 1840 assured them only the right of residence. Kossuth was anxious to incorporate the Jews into the Hungarian nation, and declared in the diet of 1847 to 1848 that he had found them righteous, capable and patriotic. He insisted that no one should be excluded from equality of rights on account of his creed; on the other hand, he urged the Jews to convoke a Sanhedrin to reform their cult, thus doing their share in the process of assimilation.

In March, 1848, Kossuth became a prominent member of the first responsible government of Hungary. The anti-Magyar and anti-Jewish burghers of Pozsony (Pressburg) reacted with violent excesses against the Jews to the establishment of this free Magyar government. An amendment of Kossuth's, to grant the Jews suffrage in the cities, was rejected by the nervous diet. Kossuth, and allegedly also some Jewish leaders, meant to disarm antagonistic feeling by delaying legislation on the rights of the Jews. A bill drafted by Kossuth was never introduced; it was protested against by the Jewish champion of emancipation, Rabbi Lipót Löw, because it authorized only mixed marriages and the placing of the Jews under civil jurisdiction. The diet adjourned in April, 1848, without having enacted the emancipation. In a lecture held in England on the history of the Magyar revolution, Kossuth voiced his chagrin that prejudice prevailing in the country had prevented him from extending equality of rights to the Jewish inhabitants, and his hope that this blotch on the escutcheon of Hungary would soon be blotted out. The cities were not placated, and several others proceeded to expel and mistreat their Jews. Kossuth voiced his determination to enforce respect of the right of residence by arms, if necessary, but the cities listened to reason and readmitted the Jews.

Jews served in great numbers in the revolutionary army, and many of them rose to prominence in military service. Jewish merchants aided the cause of the revolution by putting into circulation the Magyar state coins and bills issued by Kossuth. The revolutionary government felt that it was acquitting itself of a debt of honor when, as one of its last acts, it passed a bill for the emancipation of the Jews, introduced by Premier Szemere with words of acknowledgment for their loyalty to the fatherland, on July 28, 1849.

Several days later, many Jewish patriots and soldiers followed their leader into exile. Among them, Ignác Helfy became Kossuth's close friend, and after 1867 leader of the Kossuth party of independence in the Hungarian parliament. It was to him that Kossuth addressed his last enunciation on the "Jewish problem" which had been revived in the blood accusation of Tisza-Eszlár (1882). In a letter dated October 11, 1882, the patriarch denounced anti-Semitism as the remains of medieval antagonism and a vile imitation of the German example. He enjoined upon his party to take a firm stand for absolute equality without discrimination as to creed, and to work assiduously for social and economic progress which would eliminate the "Jewish problem."

ANNA BETTELHEIM.

Lit.: Kossuth, Lajos, *Iratai,* vols. 1 to 13; Einhorn, Ignác, Bernstein, Béla, *Az 1848/49-iki magyar szabadságharc és a zsidók* (1848); Einhorn, Ignác, *Die Revolution und die Juden in Ungarn* (1851).

KŐSZEG (Güns), a royal free city in Hungary, with a Jewish community of 131 in a total population of 8,500.

In 1393 King Zsigmond granted the noble family of Gara the privilege of admitting to the city Jews of any origin, even foreigners, and of tolerating their religious practices. Under the protection of these peers of Hungary, a great number of Jews settled at Kőszeg. In 1526 their number was reported to be 500. The next documents refer to the presence of Jews in Kőszeg during the siege of the city and fortress by the Turks in the 16th cent. From the 17th cent. on the community began to decline. In 1686 Israel Schlesinger was royal tax collector at Kőszeg. The Jews of Kőszeg fled in 1710 before the insurgent Kurucz army.

In 1715, after the Kurucz revolt had been settled,

Charles III granted special privileges to Israel Schlesinger and his brother Wolfgang, then a resident of Vienna, in recognition of their services to the imperial troops in supplying them with cereals and cattle at the risk of their own lives. They were permitted to acquire and enjoy unhindered whatever properties they chose; to trade and travel throughout the Austrian empire and the kingdom of Hungary; to observe the Jewish religion without any restriction.

Marcus, son of Israel Schlesinger, complained (1735) at the Imperial Chancery of Vienna of pressure being placed on him by the city of Kőszeg to enforce the sale of his house to a Christian. The king enjoined the city to leave the Jew unmolested and justify its procedure. In 1737, the city of Kőszeg, in answer to a royal order concerning the census of the Jews, reported Marcus ben Israel Schlesinger to be the only Jew residing within its walls.

At the end of the 18th cent. the Jewish community consisted of thirteen families, and was affiliated with the community of Rohonc. In 1860 Philip Schey, who, as a philanthropist, was made a baron by Francis Joseph I, built a synagogue for the community of 150 families, and also created a foundation enabling the community to appoint a rabbi. The rabbis of the congregation were Jakob Grünwald (up to 1862); M. Ungerleider (1865); Elias Silberberg (1868 to 1872); and Ignác Pap (1875 to 1881), who endeavored to found a Yeshiva. The community, which in 1910 had decreased to 226, consisted in 1940 of only 130 members.

KOTHEL MAARABI, *see* WAILING WALL.

KOTIK, EZEKIEL (Yehezkel), Yiddish memoirist, b. Kamenetz-Litovsk, Grodno, Russia, 1847; d. Warsaw, Poland, 1921. Kotik, who was born into a Hasidic family which was fairly wealthy, studied at the Heder until the age of seventeen. After living in various neighboring small towns as a dairy-farmer, he settled in Kiev until compelled to flee before the pogroms of 1881. He left Kiev for Warsaw, where for many years he ran a cafe which became the gathering place of Yiddish literary folk, as also of leaders of the Jewish radical movement. From his youth on he had shown an inclination toward communal work, and in Warsaw he became known as the founder of numerous societies and philanthropic institutions, some of which enjoyed many years of popularity.

Kotik published several pamphlets in Hebrew and Yiddish containing projects, rules and regulations for various societies; a book in Yiddish and Hebrew on education entitled *Ascreth Hadibroth Libene Tziyyon* (Ten Commands for the Sons of Zion; Warsaw, 1899); an *Arbeter Kalender* (Worker's Calendar; 1907); a pamphlet, describing the elections in the Duma, called *Der Yiddisher Deputat* (The Jewish Deputy; 1910). He gained literary fame, however, only after his memoirs were published under the title of *Meine Zichroines* (My Memoirs; Warsaw, 1912 and 1914; 2nd ed., Berlin, 1922). The first of these two volumes was of especial interest, for it drew a clear picture of Jewish life—social, economic and cultural—during the first half of the 19th cent. Kotik's memoirs are distinguished also by their choice of language and incisive literary style: gripping, vivid and sincere. The persons whom these volumes describe stand out in high relief against a well-designed background. Kotik's are among the finest books of memoirs in Yiddish literature.

Lit.: Baal-Machshoves, in *Freind,* Dec., 1912; Einhorn, A., in *Heint* (1912) No. 202; Shtiller, A., *Neier Zhurnal* (Warsaw, 1913); Sholem Aleichem, Letters to Kotik Included in the *Sholem Aleichem Buch* and in the *Philologishe Shriftn,* vol. 3, of the Yiddish Scientific Institute.

KOTIN, JOSEPH YAKOVLEVICH, Russian engineer and tank designer, b. 1908. Beginning as a mechanic, Kotin then attended a factory school and graduated from the Military Technical Academy in 1931. After a period of service in the Red Army, where he acquired some practical knowledge of army mechanics, he joined the staff of the Kirov Tank Works, eventually becoming chief designer. A type of tank he designed was first put into service in the war against Finland in 1939 under his own direction. Later, with improvements, it was used widely in the war against Germany. Kotin was awarded the supreme honors of the Order of Lenin and the Gold Medal of the Hammer and Sickle in 1941, and received the designation of Hero of Socialist Labor.

KOTINSKY, JACOB, entomologist, b. Poltava, Russia, 1873. He was educated in the traditions of Orthodox Judaism, but after he came to the United States he attended the Baron de Hirsch Agricultural School at Woodbine, N. J. (1893-94), and the New Jersey State College of Agriculture at Rutgers University (B.S., 1898).

In 1899 Kotinsky was employed by the Department of Agriculture as an assistant in the Bureau of Entomology, and he continued working there until 1904. From 1907 to 1910 he was the chief entomologist of the Hawaiian Board of Agriculture at Honolulu, a very important position because of the dangerous prevalence of insect pests among the pineapple and sugar plantations of the Hawaiian Islands. In 1913 he returned for a stretch of seven years to the Department of Agriculture as an assistant forest entomologist for the Bureau of Entomology at Washington, D. C.

He wrote one book, *The Autobiography of an Immigrant* (1902), and many articles on entomological subjects for scientific journals.

KOUSSEVITZKY, SERGE ALEXANDROVITCH, orchestral conductor, b. Vishny Volotchok, province of Tver, Russia, 1874. At the age of fourteen he entered the music school of the Philharmonic Society, Moscow, obtaining a scholarship for the study of the double bass. Three years later he was admitted to the orchestra of the Imperial Theatre. His proficiency as a double bass virtuoso so developed that he made tours of Western Europe, giving recitals and appearing with orchestras with the greatest success. In 1909 he founded, in conjunction with his wife, the *Édition Russe de Musique* for the purpose of aiding by publication contemporary Russian composers. The music of Stravinsky, Scriabin, Prokofieff and others was brought forward in this way.

In 1910, after preliminary attempts at conducting in Berlin, Koussevitzky organized an orchestra in Moscow which he conducted, giving concerts in both

Moscow and St. Petersburg. In the summer of the first year he took his orchestra in a specially chartered steamer on a four months' tour along the Volga River to towns in many of which symphonic music was entirely unknown. Similar tours were made in 1912 and 1914. His winter concerts continued until 1917, when he was appointed director of the State Symphony Orchestra of Russia. In 1918 he conducted the Grand Opera at Moscow. There was an inevitable clash between the conductor and Soviet authority, in that Koussevitzky continued to insist upon a free hand in the control and development of his orchestra.

In 1920 Koussevitzky left Russia, and in 1921 founded the "Concerts Koussevitzky" in Paris, with which he gave an annual series of concerts until he came to the United States in 1924. (He continued to give concerts in the summer in Paris until 1928.) He also made guest appearances in other cities, notably London.

In the autumn of 1924 he came to the United States, taking the position of conductor of the Boston Symphony Orchestra. This position he still held in 1942. Koussevitzky conducted the famous orchestra for a period considerably longer than any of his predecessors. The extended application of his abilities to an orchestra of the first possible quality led to what was undoubtedly the highest achievement of his career.

Koussevitzky is by nature an intuitive artist, recalling Nikisch, the pioneer tone poet among conductors, for whom at Leipzig he had an early admiration. The Boston Symphony Orchestra's eminence owes much to his particular genius. Koussevitzky's repertory through eighteen years shows a probing and catholic sympathy. His interest in significant temporary tendencies has continued, as he has brought forward many important new works from various parts of the world, and nurtured by performance the development and recognition of outstanding creative talents in this country.

He was decorated in 1926 as Commander of the Legion of Honor in France, and received honorary degrees from the following American universities: Brown, Harvard, Rutgers, Yale. He became, in 1941, a citizen of the United States.

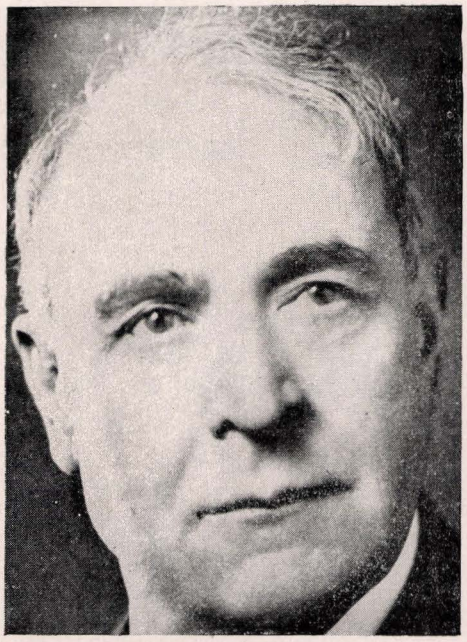
In 1936 Koussevitzky made his first summer appearances in America, conducting the Berkshire Symphonic Festival, which has been repeated annually by the Boston Symphony Orchestra. In 1940 he realized a lifelong dream in the establishment of the Berkshire Music Center at "Tanglewood," Lenox, the summer estate of the Boston Symphony Orchestra where the Festivals are held. In the school, of which he is director (1942), he has a class in conducting and supervises a student orchestra. The Center also includes departments in composition, chamber music, opera, and a chorus which participates in the Festival performances under his direction.

JOHN N. BURK.

Lit.: Lourié, Arthur, *Serge Koussevitzky and His Epoch* (1931).

KOVED, *see* PHRASES, POPULAR.

KÖVES, IZSÓ, painter, b. Nagykároly, Hungary, 1853; d. Budapest, 1917. He left his parents' home at the age of fourteen and wandered to Pest, earning his living on the way. In Pest he maintained himself by doing petty business. In 1875 he became a student of the Graphic School of Budapest, from which he obtained the diploma of a teacher of drawing in 1879. In the next year he went to Paris, where he became a pupil of Fleury, Laurens and Leroux.



Serge A. Koussevitzky

Some of Köves' paintings are on Jewish themes, such as *The Homeless; Mendelssohn before Frederick the Great; Spinoza before his Judges; The Disputation at Tortosa; King Mátyás Welcomed by the Jews of Buda; The Jews in the Triumphal Procession of Titus.*

KOVNER, ABRAHAM URI (Arkadi Grigoryevich Kovner), Hebrew and Russian critic and feuilletonist, b. Vilna, Poland (then Russia), 1842; d. Lomza, Poland, 1909. He received a traditional Jewish education. He was married at the age of eighteen, but two years later he abandoned his wife to study in Kiev. There he acquired a knowledge of modern languages and especially of Russian literature. Influenced by the tendencies of "Enlightenment," he was lured by the current naturalistic theories which produced a laxity or hostility toward religious belief and practice. This brought him into conflict with many of his contemporaries. For several years, beginning in 1867, he lived in Odessa, where he established friendly association with several Hebrew writers, among them Judah Joseph Lerner, who later defended him against the attacks of contemporaries. When Kovner left Odessa in the early 1870's he abandoned his interest in Hebrew literature. In reply to questions of the government raised in *Kievlyanin* pertaining to the education of the Jews, Kovner bitterly assailed the traditional methods of religious training prevalent in the lower and higher Jewish schools. He pleaded for a system which would allow for more "individualism," a doctrine which filled the air at the time. He inveighed against most of the Hebrew authors of the period, and in *Heker Dabar* (Warsaw, 1865) and



Abraham Uri Kovner

Tzeror Perahim (Odessa, 1868) he criticized the contemporary Hebrew literature for its failure to come to grips with reality. He attempted to apply secular literary standards to Jewish literature, although he showed no great critical acumen nor any deep understanding of the spirit of Jewish literature. He was imbued with the Haskalah spirit and with the literary and critical tendencies of Russian literature from which he largely drew his inspiration. His point of view was chiefly utilitarian; he judged a literary production at its face value rather than according to its intrinsic artistic merits, and he effectively set forth literary follies rather than currents of the age. Yet he had a definite influence on the progress of modern Hebrew literature. He had taken the Hebrew press and those who contributed to its pages severely to task for indulging in rhetoric and futile scintillations instead of occupying themselves with the real exigencies of life. His attacks upon the flowery Melitzah style in vogue in his day, while not received with very good grace by his contemporaries, bore fruit: they contributed more than a mite to the simplification of style in modern Hebrew writing. His polemics evoked a storm of vituperative protests, and among the epithets hurled at him was "Jewish nihilist."

After his sojourn in Odessa, Kovner settled in St. Petersburg (now Leningrad), and wrote almost exclusively in Russian for various Russian journals, among them *Yevreiskaya Bibliotheca.* His critical articles on Jewish literature, and his graphic descriptions of Yeshiva life elicited widespread comment. His second marriage was to a poor consumptive girl. The burden of supporting her and her family probably drove him, in 1875, to the desperate act of forging a check. He was sentenced to four years' hard labor and was banished to Tomsk, Siberia. There he wrote several novels which were published, under pseudonyms, in various Russian periodical publications. His third marriage was with a Christian woman and he embraced Christianity. Yet in his correspondence with eminent Russian writers, especially Dostoevsky, he consistently defends his former coreligionists.

In the early 1880's he left Siberia and returned to Russia, and in 1893 he settled in Lomza, Poland, as a minor government official. In the later years of his life he returned to his earlier interests in his former coreligionists.

After the ghastly Kishinev pogrom in 1903, he wrote an autobiographical article called "Iz Zapisok Yevreya," averring a deep love for his former coreligionists. In a correspondence with Dostoevsky (Grossmann, Leonid, *Die Beichte eines Juden,* Munich, 1927) he presents his attitude on the Jewish question and the cause of his anti-Jewish utterances as well as his apostasy. JOSHUA BLOCH.

Lit.: Grigorowitsch, A., "Iz Zapisok Yevreya" (Russian), Kovner's autobiography in *Istoria Vyestnik,* 1903, 3-4; Zinberg, I., *Perezhitoye,* vol. 2, pp. 130-59; *Moznayim,* 1929, Nos. 12-15, 17-18; Eisenstadt, S., in *Hashiloah,* vol. 44, pp. 347-61.

KOWEL, town in Volhynia, Poland. The first signs of a Jewish community there date from the 16th cent., but there are some indirect proofs that Kowel was inhabited by Jews in the 12th and 13th centuries, as were Luck and other cities in Volhynia. In 1536 Queen Bona gave them permission to live in the city. In 1556 a real ghetto was founded in Kowel, and the Jewish community received the so-called "privilegium de non tolerandis Christianis," i.e. that the Christians were not allowed to have their buildings or homes in the Jewish ghetto. In 1572 the Sejm in Lublin was obliged to defend the Jews of Kowel against their Polish co-citizens.

In 1648, during the insurrection of the Ukrainian Hetman Chmielnicki, the Jews and the Roman Catholics of Kowel were murdered by thousands. After the insurrection the Polish king, John Casimir II, gave to the Jews of Kowel the privilege of their own jurisdiction by the "Jewish doctors in the synagogue." The importance of Kowel grew in the second half of the 19th cent., when it became an important railway junction and an important timber export center. In 1939 the number of the Jewish population in Kowel was 15,000, out of the whole population of 20,000. In September, 1939, Kowel came under the Russian occupation, and in July, 1941, it was occupied by the Germans.

KOZEV, *see* PHRASES, POPULAR.

KOZIENICER MAGGID, *see* ISRAEL OF KOZIENICE.

KOZKER REBBE, *see* MENAHEM MENDEL OF KOCK.

KRACAUER, ISIDOR, historian, b. Sagan, Germany, 1852; d. Frankfort, Germany, 1923. From 1885 until shortly before his death he taught history at the Philanthropin and at the Julius und Amalie Flersheimsche Stiftung. His chief works were *Urkundenbuch zur Geschichte der Juden in Frankfurt am Main von 1150-1400* (1914) and *Geschichte der Frankfurter Juden* (vol. 1, 1925; vol. 2, 1927).

KRACKOWIZER, ERNEST, physician, b. Styria, Austria, 1821; d. Sing Sing (later changed to Ossining), N. Y., 1875. He studied medicine at the Universities of Vienna and Padua, Italy. He returned to Vienna and graduated from there in 1845. He served as first clinical assistant to the surgeon Schuh, and he was the first person in Vienna to submit himself to experiments on the anesthetic effects of chloroform; Schuh conducted these experiments with great success.

Krackowizer was captain of the student league, and organized the students' participation in the insurrection of 1848. Upon the reestablishment of order by

the imperial government he fled to the United States. He soon became one of the leading surgeons and pathologists in New York city. He was successively appointed surgeon for Brooklyn City Hospital, the German Hospital, Mount Sinai Hospital, and Bellevue Hospital. He founded the German Dispensary.

Krackowizer introduced the laryngoscope to America, although he never used it himself in medical practice. He was at one time president of the Pathological Society, and he contributed many articles on pathology and surgery to medical journals. During the first wave of civic indignation against the corruption of Tammany Hall, he was a member of the Committee of Seventy and of the Council of Political Reform.

KRAFT, LOUIS, communal worker, b. Moscow, Russia, 1891. He came to the United States as a child, and took his B.S. degree from the College of the City of New York in 1912. Kraft's first association with Jewish communal activities was as executive director of the Young Men's and Young Women's Hebrew Association of the Bronx, New York city, from 1914 to 1917. In December, 1917, he joined the Jewish Welfare Board and served as director of activities in the military camps during the period of the first World War. In 1921 Kraft was made director of Jewish Center activities for the Jewish Welfare Board.

He became acting executive director of the Board in March, 1938, and executive director in 1939. The emergency created by the Selective Service Act of 1940 found Kraft in charge of the rapidly expanding Jewish Welfare Board activities. Kraft has held many executive posts in local and national social work organizations. He was for a time president of the National Association of Jewish Center Workers. He was a member of the executive committee of the National Conference of Jewish Social Welfare and first vice-president for 1940 to 1941. He was also a member of the executive committee and of the board of directors of the United Service Organizations for National Defense.

KRAMER, BENJAMIN, physician, b. Chatin, Bessarabia. He came to the United States at the age of seven, and was educated at the New York University College of Medicine (M.D., 1909) and the State University of Iowa (M.S., 1917). In 1912 and 1913 he was research assistant in physiology at the Cornell University Medical College. During the next four years he was instructor and then associate professor of physiology at the State University of Iowa. From 1917 to 1925 he served at the Johns Hopkins University School of Medicine in the positions of instructor, associate, associate professor, and associate attending pediatrician.

He held many important posts in large hospitals. He was associate attending pediatrician at Harriet Lane Home for Invalid Children in Baltimore from 1923 to 1925. In 1925 he became chief pediatrician of the Brooklyn Jewish Hospital, and was still serving in that capacity in 1942. In 1932 he was appointed professor of clinical pediatrics at Long Island College Hospital. He was also the medical director of the Brooklyn Hebrew Orphan Asylum.

Kramer (in collaboration with Howland, Tisdall, and Gittelman) conducted extensive research in the chemistry of rickets. In this connection he was one of the first to discover the value of ultra-violet ray treatment. He was also one of the early advocates of cod liver oil as a medicine for rickets. In 1920 he discovered how to determine the existence of calcium in small quantities of blood serum. This work later led him to the discovery of similar techniques for the detection of sugar (1923) and sodium (1924) in blood tests. He wrote numerous articles for medical journals.

KRAMER, CHARLES PHILIP, lawyer, b. New York city, 1891. He studied at New York University Law School and was admitted to the bar of New York in 1912. Kramer dedicated himself to the task of bringing other laymen into the synagogue. His principal efforts were through the men's clubs affiliated with the liberal congregations. He was an organizer of the west side Y.M.H.A. of New York city and its president from 1918 to 1921. From 1926 to 1931 he was president of the Metropolitan Conference of Temple Brotherhoods of New York city; and from 1931 to 1933 he was president of the National Federation of Temple Brotherhoods. In 1941 he was re-elected to the presidency of the Federation.

Under his administration the mass Hanukah dinner celebrations and the Passover rallies through the National Brotherhoods were inaugurated, and the program of the Brotherhoods along religious and cultural lines and in the fields of social service was reconstructed. He represented the Union of American Hebrew Congregations on the Synagogue Council of America and was for a time honorary secretary of the Council.

KRAMSZTYK, ISAAC, preacher and writer, b. Warsaw, Poland, 1814; d. Warsaw, 1889. He was a leading member of the group of Polish Jews who desired that the Jews of that country should learn its vernacular and absorb its culture. In 1852 he founded a house of prayer in which he gave the first Jewish sermons to be preached in Polish. In 1861 he began taking part in the Polish movement for independence, and was twice deported to Siberia by the czarist government. Upon his return to Warsaw in 1867 he devoted himself to literary work. He was an editor of *Israelita,* contributed articles to the *Biblioteka Warszawska,* and to the monthly *Jutrzenka.* He published a Polish calendar for Jews (1870-71), a catechism of the Jewish religion (1872), a translation of *Proverbs* into Polish (1867), and other works. His sermons were published posthumously, with a biographical sketch, under the title *Kazania* (Cracow, 1892).

Lit.: Gelber, N. M., *Die Juden und der polnische Aufstand 1863* (1923).

KRANTZ, PHILIP, *see* ROMBRO, JACOB.

KRANZ, JACOB BEN WOLF (known as the "Dubner Maggid"), famous itinerant preacher, b. Zietl, Lithuania, 1741; d. Zamosc, Poland, 1804. He lived for eighteen years in Dubno (hence his surname) and for fifteen years in Zólkiew, but journeyed throughout all of Poland and Germany; he met Moses Mendelssohn in Berlin and Elijah Gaon in Vilna. The former called the Maggid the Jewish Aesop and found pleasure in his allegories and word-plays. Kranz owed his popularity to his deep learning, unusual eloquence and ability to speak brilliantly on everyday occurrences and to find in every instance an

appropriate phrase or verse from the Bible. His stories were preserved in popular tradition and were used long afterwards in sermons of Orthodox Jewish rabbis. He had also the knack of simplifying abstruse points in Jewish law.

Kranz never collected and printed his speeches and sayings, but this was done after his death by his son Isaac and his favorite disciple, Abraham Baer Plahm. The most important of these are: *Ohel Yaaḳob,* on the Pentateuch; *Kol Yaaḳob,* on the five Scrolls (Megilloth); *Emeth Leyaaḳob,* on the Passover Haggadah; *Kochab Miyaaḳob,* on the prophetical readings (Haftaroth); *Sefer Hamiddoth,* ethical sermons. A selection from these books was published by Moses Nussbaum as *Mishle Yaaḳob* (Cracow, 1886); a similar selection for children was made by S. S. Kantorovich, as *Mishle Hamaggid Midubno* (Warsaw, 1923).

KRÄPPCHEN, *see* COOKING.

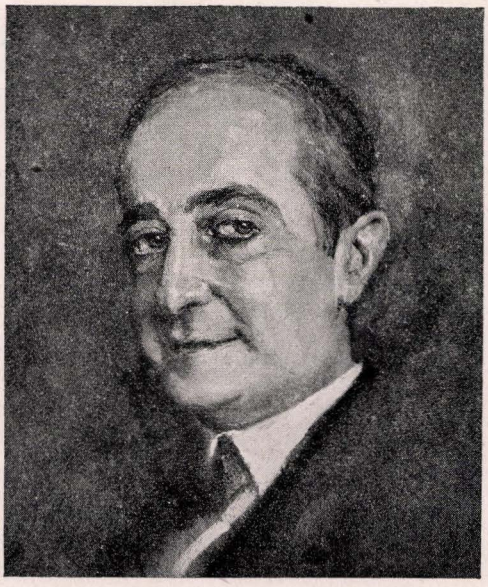
KRASA, HANS, composer, b. Prague, 1899. He was a pupil of Alexander Zemlinsky. In 1923 he served as assistant conductor of the Mozart Festival in Paris. In 1933 his opera, *Betrothal in Dream,* won the Czech State Prize. His music is in a modern vein, striking in originality and resourceful in rhythm and modern harmony. His best works include a symphony for chamber orchestra, performed in the United States by Serge Koussevitzky and the Boston Symphony Orchestra in 1926; an oratorio, *Die Erde ist des Herrn;* a string quartet; a chamber concerto for cembalo and seven instruments; and diverse other works.

KRASS, NATHAN, rabbi, b. Odessa, Russia, 1880. He was educated at the University of Cincinnati and at the Hebrew Union College, Cincinnati. In 1903 he became a rabbi. He did post-graduate work at Harvard University and the University of Chicago. In 1909 he received the degree of Doctor of Literature at Owensboro (Kentucky) College.

His first congregation was at Donaldsville, La., in 1899. After that he served as a rabbi at Muncie, Ind. (1900-3), Owensboro, Ky. (1903-7), Lafayette, Ind. (1907-8), Rochester, N. Y. (1908-10), Temple Israel, Brooklyn, N. Y. (1910-18), Central Synagogue, New York city (1918-23), and in 1923 he was called to Temple Emanu-El in New York city, one of the most important religious posts in the country. He was also professor in homiletics at the Jewish Institute of Religion and a lecturer on religion, education, and social work at various colleges and societies.

Krass was actively concerned in the affairs of both the Jewish and general communities. An eloquent speaker, he traveled (1917-18) throughout the country in behalf of the sale of Liberty Bonds. In 1920 he was the only rabbi in a group of one hundred persons who toured the United States in the interests of the Hebrew Union College. He traveled extensively in Eastern Europe in 1921 studying food problems and the causes of pogroms as a special delegate and member of the executive board of the Joint Distribution Committee. In 1923 he toured the United States for the Jefferson Memorial Fund. He was elected member of the administrative committee, Jewish Agency for Palestine, in 1930.

KRAUS, ADOLF, lawyer and editor, b. Bohemia, 1850; d. Chicago, 1928. He attended school in Bohemia and came to the United States at the age of fifteen. After studying law in his spare time while employed on odd jobs, Kraus was admitted to the bar in Chicago in 1877. He soon became active in civic and Jewish communal affairs in Chicago. In 1881 he was appointed to the Board of Education in Chicago and served for six years, and was twice its president. In 1893 he was made corporation counsel of the city, and four years later he became president of the civil service commission. For a time Kraus was also editor and proprietor of the *Chicago Times.*



Nathan Krass

The government of Austria appointed him its juror on fine arts at the World's Exposition in St. Louis, and he was knighted by the emperor in recognition of his services. Kraus was international president of B'nai B'rith from 1905 to 1925, and was responsible for the organization of its Anti-Defamation League. He was also a member of the executive board of the Union of American Hebrew Congregations. Throughout his whole career Kraus maintained an active interest in philanthropic work and was a contributor to many institutions. He wrote his memoirs in *Reminiscences and Comments.*

KRAUS, ALFRED, BARON VON, governor-general of Bohemia, b. Pardubitz, Bohemia, 1822; d. Vienna, 1909. He was educated in the traditions of Orthodox Judaism by his cousin Joseph Kisch, father of the well-known rabbi Alexander Kisch. In 1835 he attended the Gymnasium at Prague, and later he studied law at the university there. Shortly after receiving his degree, he embraced Christianity.

In 1849 Kraus skillfully conducted the trial of the great Italian nationalist revolutionary Felice Orsini (1819-58). In the same year he presided at the trial of the assassin of the Duke of Parma. Then he entered the army as a captain, and was soon promoted to the rank of major. From 1869 to 1880 he was deputy president of the imperial military court. In 1881 he was appointed president of the Military Supreme Court and governor-general of Bohemia and was honored

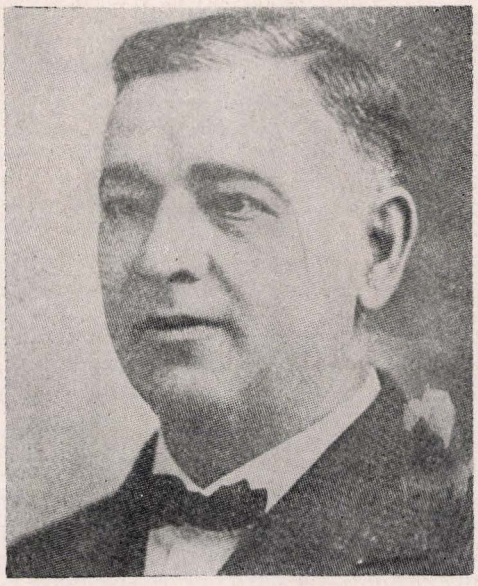
with the title of privy councilor. He retired in 1896, and lived in Vienna until his death.

KRAUS, KARL, publicist and poet, b. Jicin, Bohemia, 1874; d. Vienna, 1936. Kraus studied at the technical university in Prague, and was for a short time an engineer. Meanwhile he was gaining a reputation as a feuilletonist. In 1898 he became a convert to Catholicism, and began his anti-Semitic writing with an anti-Zionist lampoon, *Eine Krone für Zion.* In 1899 Kraus founded *Die Fackel,* a periodical which was well-received in Vienna, particularly by young Jews, whether baptized or not, although Kraus was antagonistic to Jews, Judaism, liberalism and democracy. He was against a new Dreyfus trial, and was one of the first editors to invite the racial anti-Semite Houston Stewart Chamberlain to write for his paper. His style, in which local and personal allusions were combined with critical generalities, and his diction—a mixture of puns and pathos—captivated his readers.

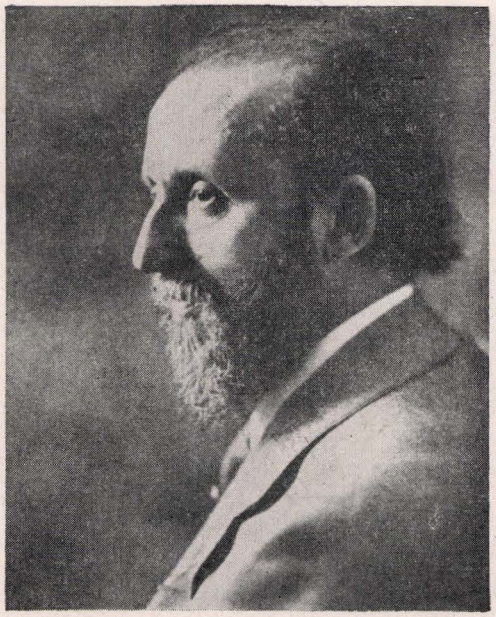
Some of Kraus' Jewish adherents tried to see in him a Jewish prophet, incensed by Jewish degeneration, and Kraus himself later favored this interpretation. It must be admitted, however, that Kraus was opposed not only to Judaism. He was against the whole civilization of his time; he was an independent critic of Austrian justice and a radical in social morals. He supported even Jewish authors who were under-rated and starving.

The first World War alienated Kraus from anti-Semitism. As a pacifist, he fought against pan-Germanism. In *Die letzten Tage der Menschheit* (1918) he attacked the War and its instigators. He disapproved of nationalism and admitted a common front between Christianity and Judaism against increasing racism. In a collection of *Fackel* articles, *Literatur und Lüge* (1927), Kraus excluded his most violent insults to Judaism. Nor did the collections of his lyrical poems, *Worte in Versen,* in five volumes (1916-25), contain the anti-Jewish products of his early years.

Lit.: Viertel, Berthold, *Karl Kraus* (1921).



Milton Kraus



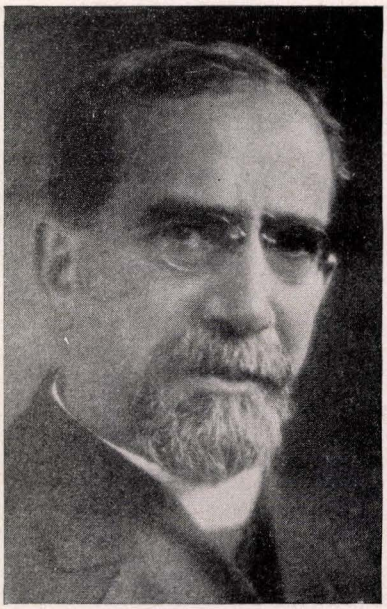
Oskar Kraus

KRAUS, MILTON, Congressman, b. Kokomo, Ind., 1866. He graduated from the University of Michigan Law School in 1886, and was admitted to the bar in 1887. He practised law in Peru, Ind., where he came to be one of the leading legal representatives of industrial interests. In 1898 he organized a company of volunteers to fight in the Spanish-American War.

Commercial affiliations brought Kraus into contact with the Republican Party, and in 1908 he was elected a member of the electoral college on the successful Republican ticket of Taft and Sherman. In 1916 he was elected a Republican Congressman for Indiana. He was reelected in 1918 and 1920, but was defeated when he ran again in 1922. The following year he resumed his legal work for manufacturing concerns.

KRAUS, OSKAR, philosopher, b. Prague, 1872. In 1902 he became lecturer at the German university in Prague, and was successively made assistant (1909) and associate professor (1916) there. After 1938 he settled in Cambridge, England. Kraus, who was inclined toward a satirical pessimism in his youth, later took a more positive attitude to life, regarding it as a necessary process of homoiosis, that is, the effort of man to become more like the creative Divinity; spiritual life is connected with this effort at improvement, and this leads to an optimistic enthusiasm for culture and civilization. His works include: *Franz Brentano* (1919); *Vom sinnlichen und nötischen Bewusstsein* (1928); *Albert Schweitzer* (1929); *Wahrheit und Evidenz* (1930); *Wege und Abwege der Philosophie* (1934); *Die Werttheorie, Geschichte und Kritik* (1934). He edited the works of his teacher, Anton Marty.

KRAUSHAAR, ALEXANDER, jurist and author, b. Warsaw, Poland, 1843; d. Warsaw, 1931. While still a student at the Wielopolski law school in Warsaw (1861-62), he advocated the founding of Jewish colonies in Poland, which he held to be a means for the assimilation of the Jewish masses of Poland. In 1865 to 1866 he published a two-volume history of the



Joseph Krauskopf

Jews in Poland, *Historja Zydów w Polsce,* which was later violently attacked by Bershadsky. Kraushaar accepted Christianity early in his life, and for his outstanding juridical ability was appointed state attorney for the senatorial department of Warsaw in 1893. His other works include: *Frank i Frankisci Polscy 1726-1816* (2 vols., 1895), a history of the Frankists, later translated into Hebrew by Nahum Sokolow; Mathias Bersohn's collected documents, *Dyplomatarjusz dotyczasy Zydów w dawnej Polsce, 1388-1782* (1910); a number of poetical works, including a translation into Polish of Heinrich Heine's *Buch der Lieder;* many treatises on legal and historical subjects.

KRAUSKOPF, JOSEPH, rabbi, b. Ostrowo, Germany, 1858; d. Atlantic City, N. J., 1923. In 1872 he went to Fall River, Mass., where he became a clerk. Through the influence of a non-Jewish friend, he was one of the first to be admitted to the newly established Hebrew Union College, in Cincinnati, and in 1883 he was one of the first four to be ordained rabbi by that institution.

His first pulpit was in Peoria, Ill., and his second in Kalamazoo, Mich., where, as a student, he conducted holy day services. His first charge after graduation was that of Congregation B'nai Jehuda, Kansas City, Mo. There his reforms in the congregation and in the ritual, and his powerful sermons in English, soon attracted nation-wide attention, enhanced by the publication of his lectures on *Evolution and Judaism* and *The Jews and Moors in Spain.* While in Kansas City he organized a Free Labor Bureau, his efforts in social welfare being rewarded by his appointment by the governor of Missouri as a life member of the Board of National Charities and Corrections.

At the famous Pittsburgh Conference held in 1885, although only twenty-seven years old, he was an active participant, and was elected vice-president of the Conference and chairman of the Committee of the Whole on Platform. In 1885 he received the D.D. degree from the Hebrew Union College, the first such degree conferred by that institution. In 1887 he was called to the pulpit of the Reform Congregation Keneseth Israel, of Philadelphia, which he served until his death in 1923.

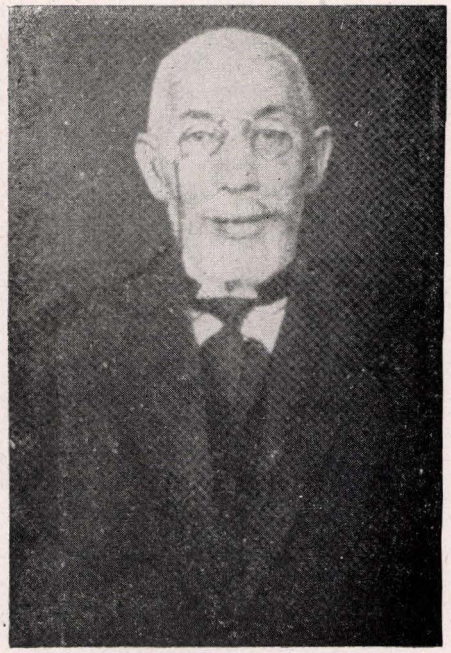
In Philadelphia Krauskopf introduced the innovation of services on Sunday morning in addition to the Sabbath services, and preached his sermons in English. As there was no English ritual for Sunday services, he himself prepared a *Service Ritual,* which appeared in 1888. As the regular English ritual in use by the congregation was a faulty translation of a German one, he prepared a new ritual, *The Service Manual,* for Sabbath and holy day services, which was published in 1892. He strengthened and reorganized various departments of Keneseth Israel, so that it became one of the outstanding congregations in the United States. The Society of Knowledge Seekers, which he founded, prepared the way for the launching of the Jewish Publication Society of America. He was likewise indefatigable in the promotion of the social welfare of the community at large. In 1898, during the Spanish-American War, he was appointed Special Field Commissioner of the National Relief Commission by the United States government, to study relief conditions in the various camps, and to bring them hospital supplies and food.

In 1894 Krauskopf went to Russia for the purpose of trying to ameliorate the condition of the Jews of that country. During his stay he observed the zeal with which the Jews pursued agriculture within the limits set by the Russian government. His object in going to Russia was to gain the consent of the Russian government to allow the Jews of the congested Pale of Settlement to move to outlying districts where, with the aid of American money, they could be colonized on the land. The death of Alexander III brought the plan to naught.

While in Russia Krauskopf had visited Count Tolstoy, who suggested that he observe the Jewish agricultural school in Odessa and establish similar ones in the United States. In 1896, Krauskopf founded the National Farm School at Doylestown, Pa., which he served as president until his death. This school expanded and won national prestige even before his demise. In 1900 he was designated special representative by the Secretary of Agriculture to investigate agricultural education and general conditions of agriculture in Europe. In 1901 he organized the Board of Jewish Ministers of Philadelphia.

Early in 1903 he was summoned to a Conference of the National Committee of the Isaac M. Wise Memorial Fund and unanimously elected Director General of the Fund with full power to devise and carry out such plans as would speedily raise the endowment to $500,000. Krauskopf accomplished this in a few months time, for the sake of his honored teacher and his rabbinical college. From 1903 to 1905 he was president of the Central Conference of American Rabbis.

Krauskopf was for many years one of the leading figures of the Reform Movement in the United States. His weekly Sunday discourses were published by his congregation for thirty-six consecutive years and were read in every part of the world. They indicate the wide range of his interests and his zeal in behalf of the Reform Movement in Judaism and of social better-



Samuel Krauss

ment in the nation. He was the author of *A Rabbi's Impressions of the Oberammergau Passion Play* (Philadelphia, 1901); *Jesus—Man or God; Prejudice; Society and Its Morals,* and other volumes.

WILLIAM B. FINESHRIBER.

Lit.: Feldman, Abraham J., in *American Jewish Year Book,* vol. 26 (1924-25) 420-47; *American Hebrew,* June 15, 1923; Morais, H. S., *The Jews of Philadelphia* (1894).

KRAUSS, ALOIS, economist and geographer, b. Cerhenic, Bohemia, 1863. He studied at the German University in Prague and later with von Richthofen and Otto Warburg at the Humboldt University in Berlin. In 1902 Krauss became a high school teacher in Frankfort, and three years later a lecturer at the Akademie für Sozial- und Handelswissenschaften. He spent the years 1907 and 1908 traveling in the Far East and studying economic, geographical and botanical conditions of British India, Ceylon, Baluchistan and Kashmir. In 1916 Krauss became assistant professor at the Johann Wolfgang Goethe University, and remained in this post until 1931, when he retired.

After the Nazis came into power in 1933, Krauss put his knowledge of foreign countries at the disposal of the Jewish emigration organizations in Germany, acting as advisor on living conditions in the Far East. In 1938, when he had already celebrated his seventy-fifth birthday, Krauss aided in the preparation of the *Philo-Atlas,* a handbook for Jewish emigrants, which in 1942 was still the last Jewish book to have been printed in Germany. The results of Krauss' research during his active professorial career were reported in various scientific magazines. His most important full-length work was *Versuch einer Geschichte der Handels- und Wirtschaftsgeographie* (1907). In 1942 Krauss was living in Bryn Mawr, Pa.

KRAUSS, SAMUEL, archeologist and historian, b. Ukk, Hungary, 1866. He received his education at the Yeshiva of Jánosháza and at the Talmud school of Solomon Breuer at Pápa. For some time he taught in small villages; then he entered the Rabbinical Seminary of Budapest in 1884, and graduated in 1889. Previous to his graduation he assisted Wilhelm Bacher in editing *Nahalath Yehoshua* from the literary remains of Cosman Wodianer. While at the Seminary he studied at the University of Budapest, and published several essays in the journal of the Seminary, *Magyar Zsidó Szemle,* some of them on Jewish references in the writings of the Church Fathers. His essay on *St. Jerome* won the international award at Milan.

In 1892 Krauss studied at the University of Berlin and at the Hochschule für die Wissenschaft des Judentums. He obtained his Ph.D. degree from the University of Giessen, Germany, in 1893; in the same year he won the Lattes prize for a critical list of Greek and Latin loan words in Jewish traditional literature with *Zur griechischen und lateinischen Lexicographie aus jüdischen Quellen* (1893). Research on the same subject was completed, with the assistance of Immanuel Löw, and published from 1898 to 1899: *Griechische und lateinische Lehnwörter im Talmud, Midrasch und Targum* (2 vols.). In 1894 he was appointed professor of Bible and Hebrew literature at the Jewish Teachers Training School of Budapest, and in the same year he was ordained.

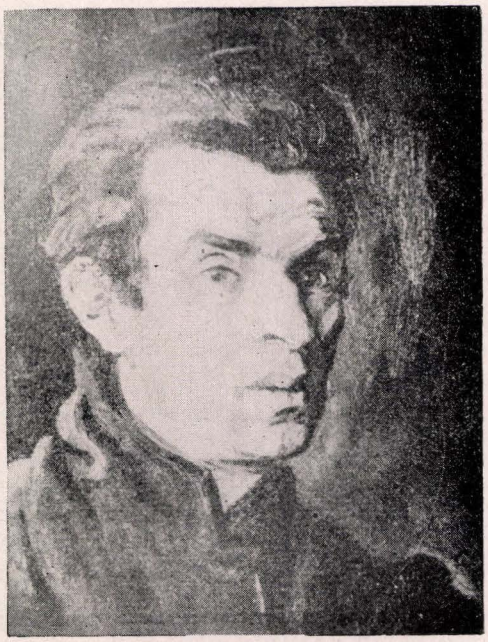
Beginning in 1905 he taught Biblical exegesis, Hebrew and Aramaic languages and Jewish history at the Jüdisch-Theologische Lehranstalt of Vienna for more than three decades, and subsequently, when he became rector, his personality became a shaping influence educationally as well as academically.

His many published volumes contain some of the results of his extensive pioneer research on problems of Jewish history in the first centuries of the Christian Era, and on the archeology of the Talmud and the synagogue. He was also the author of a number of essays, critical appraisals, critical studies and reports published in practically all the journals of Jewish learning and in the *Byzantinische Zeitschrift.* He was one of the contributors to the *Jewish Encyclopedia* (1896), and was a visiting professor at Jewish institutions of learning in Berlin, Paris and London. He also enriched Jewish learning in his native Hungary by such research as *Hungary's Archeology in the Talmud* and *Roman Monuments of the Jews in Pannonia* (Pannonia was a Roman province in what is now Hungary), and collaborated with Wilhelm Bacher and József Bánóczi on the Hungarian Bible edition of IMIT (Jewish Hungarian Literary Society). He also collaborated on *Tosefoth Hearuch Hashalem,* a work conceived with the object of bringing up to date the *Aruch Completum* of Alexander Kohut.

After the annexation of Austria to the German Reich (1938), when all Jewish cultural activities were forcibly brought to a standstill, Krauss left Vienna for Cambridge, England, where he became connected with the University of Cambridge.

In 1930 the Greek government bestowed a decoration upon him in appreciation of his research in the field of Byzantine Jewish history. In 1941 he was given the honorary degree of doctor by the Hebrew Union College, Cincinnati, Ohio.

His published works, in addition to those already mentioned, are: *Rendszeres zsidó vallás és erkölcstan*



Hugo Krayn

(The System of Jewish Religion and Moral; 1895); *Talmudi életszabályok és erkölcsi tanitások* (A Hungarian translation of Derech Eretz; 1898); *David Kaufmann, a Biography* (1901); *Das Leben Jesu nach jüdischen Quellen* (1902); *Commentary on Isaiah* (in the collection of commentaries of Abraham Kahana; Zhitomir, 1905); *Talmudische Archäologie* (3 vols., 1910-12); *Antoninus und Rabbi* (1910); *Die galiläischen Synagogenruinen* (1912); *Die Mischna* (1914); *Griechen und Römer* (1914); *Studien zur byzantinisch-jüdischen Geschichte* (1914); *Kadmoniyyoth Hatalmud* (vols. 1 and 2, 1914-23); *Die Wiener Geserah vom Jahre 1421* (1920); *Synagogale Altertümer* (1922); *Vier Jahrtausende jüdischen Palästinas* (1922); *Joachim Edler von Popper* (1926); *Geschichte der jüdischen Ärzte* (1930); *Moses ben Maimon* (joint author with Lion Feuchtwanger; 1935). ANNA BETTELHEIM.

KRAUSZ, BERNÁT, editor, b. Kajászószentpéter, Hungary, 1851; d. Vienna, 1916. The son of a rabbi, he left Hungary when a young man and became a newspaperman in Berlin. He made important international contacts, and enjoyed the goodwill of the imperial court of China. The *Ostasiatischer Lloyd,* which he published and edited, was a journal for German interests in the Far East. Krausz was also persona grata with the Austro-Hungarian Embassy at Berlin, and generously assisted Hungarians studying in Berlin.

KRAUSZ, SIMON, de Érd, banker, b. Torna, Hungary, 1873; d. Budapest, 1940. He was one of the leading financiers of Hungary. The Hungarian government occasionally turned to him for advice on its financial operations, and as a member of the assembly of the city of Budapest he participated in directing its financial policy.

The son of poor parents, Krausz founded a banking house at the age of twenty-seven in partnership with Mór Bettelheim. Soon he was elected a member of the council of the Budapest Commodity and Stock Exchange and a member of the assembly of the city of Budapest. In 1915 Hungarian nobility was bestowed upon him with the use of the prefix "de Érd." He was also a member of the assembly of the Jewish congregation of Pest.

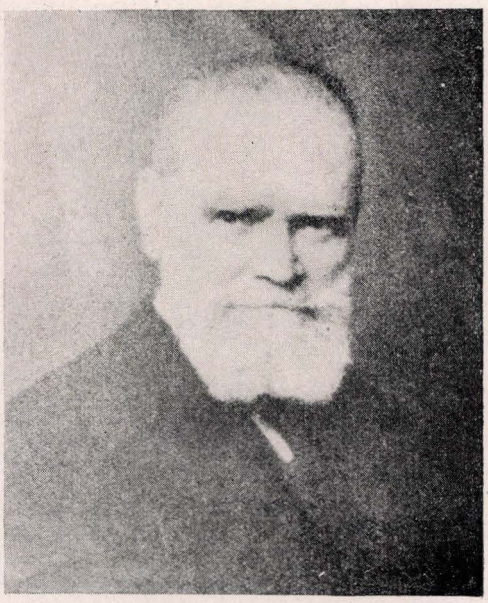
In 1924 he became president of the Anglo-Hungarian Bank and in 1929 president of the Association of Hungarian bankers. He was not, however, connected for long with the Anglo-Hungarian Bank, but founded a private banking house again. He was a member of the board of directors of many industrial companies and banks.

Krausz was a well-known figure of Budapest society. To him making money was an art like other arts, but which enabled one to help others for whom art spelled poverty. Krausz' great interest in human nature and human ambitions, in the mechanism of society and career-making made him a practical philanthropist. He gave lavishly for every cause, national or individual. Even after he had lost all his fortune he preserved to the end his good name and his popularity.

KRAUSZ, ZSIGMOND, communal leader, b. Győrsziget, Hungary, 1815; d. Mezőberény, Hungary, 1874. He received a traditional Jewish education at several Yeshivas, was a school teacher for some time and subsequently entered upon a business career. He took part in the emancipation movement of the Hungarian Jews, but opposed any reform of religious and communal life, and sought to preserve the autonomies of the communities. He was one of the leaders and founders of the Shomre Hadath Association (Guardians of the Faith) which effectively resisted the Reform Jewish tendencies in a number of communities. At the Hungarian Jewish Congress of 1868 to 1869, Krausz introduced the plan of the Shomre Hadath for community organization. Previous to the congress he had carried on nation-wide agitation for the Orthodox point of view, and after the Congress he fought against the enforcement of the resolutions which had been passed by the Reform majority. When, in 1871, in consequence of the protests of the Shomre Hadath, the Hungarian government permitted the Orthodox Jews to form a separate autonomous community, Krausz became a member of the Central Committee of the Orthodox Jewish group.

Among his published works and articles are: "Über die biblischen Benennungen der Schal- und Muscheltiere" (in *Ben Chananja;* 1858); *Die grosse Synode, ihr Ursprung und ihre Wirkungen* (1859); *Einige Worte an die schreibenden Judenfeinde* (1861); *Eine israelitische Stimme zur Begrüssung der edlen magyarischen Nation* (1861); *Die Aufgabe des gesetzestreuen Judentums im vereinigten vaterlande* (1870). He also corresponded with several rabbis on Halachic questions and other topics of Jewish learning.

KRAYN, HUGO, painter and etcher, b. Berlin, 1885; d. Berlin, 1919. His genius gave expression to the earliest social content in modern painting; his works are chiefly portrayals of the poor and of members of the laboring class. In his brief span of life he produced 134 paintings, besides drawings and etchings, which were exhibited in his honor in Berlin in 1919. Some of his works, including *Mother and Child* and *A View of a Large City,* were first exhibited at the



Johann Kremenetzky

Society of Artists in Mannheim in 1913, and two of his productions were acquired by the city of Berlin. He was a member of the Berlin Secession.

KREISLER, FRITZ, violinist and composer, b. Vienna, 1875. After receiving some lessons from his father, Kreisler made his public debut in his seventh year. He then entered the Vienna Conservatory as pupil of Hellmesberger, following this with study at the Paris Conservatoire with Massart and Delibes. In his twelfth year, he won the first grand prix for violin playing.

In 1888, Kreisler toured the United States with the pianist Moritz Rosenthal. After returning to Vienna, he temporarily abandoned the violin, turning first to the study of medicine, then to art, finally enlisting in a regiment of Uhlans, of which he became an officer. In 1899 he celebrated his return to the violin with a brilliant concert in Berlin. In 1901 he returned for another tour of the United States. It was in America that Kreisler first received the recognition which he deserved. During the next ten years, he established himself unquestionably as the greatest violinist of his time. His performances were characterized by deep humanity, scholarship, Viennese grace, and charm, a power of analysis which placed them apart from the violin interpretations of other artists.

When the first World War broke out, Kreisler rejoined his regiment. He was wounded in Galicia, and discharged from the army with high honors. He came to the United States, undertaking extensive tours for the purpose of raising funds for his native country. When the United States entered the War, Kreisler's position became embarrassing and, after several unpleasant experiences at the hands of patriotic societies, he retired from concert work and secluded himself in Maine. He returned to the American concert platform in 1919, and was given a hero's welcome.

Since then, his concert performances throughout the world of music have been innumerable. He may well be said to be the most beloved concert artist of the present time, an incomparable box-office attraction over a period of several decades. In 1935, Kreisler became the center of violent controversy when he disclosed to the world that his violin transcriptions of supposedly old masters, which he had been featuring on his programs, were really his own original works. Some critics took Kreisler to task for presenting his own music under historic signatures. But with the public at large his popularity grew rather than diminished at the revelation that he was the composer of a whole library of beloved works for the violin.

When Austria was annexed by Germany, Kreisler became a French citizen. With the outbreak of the second World War, Kreisler applied for American citizenship. An automobile accident in 1941 proved almost fatal.

All Kreisler's compositions are marked by charm, spontaneity, and lightness of heart, qualities so characteristic of the best Viennese music. He is the composer of a string quartet, and of a wide range of smaller pieces for the violin, which is in the repertory of every violinist. DAVID EWEN.

Lit.: Ewen, David, *Men and Women Who Make Music* (1939).

KREMENETZKY, JOHANN, engineer and Zionist leader, b. Odessa, Russia, 1850; d. Vienna, 1934. In 1896 he met Theodor Herzl and became an adherent of his plan to found a Jewish homeland in Palestine. In the next year he was a delegate to the first Zionist Congress at Basel, Switzerland, and was elected a member of the executive committee, a post which he held until 1905. It was he who suggested the creation of the Jewish National Fund, and he headed that organization for ten years.

While engaged in Zionist activity, Kremenetzky was also making a name for himself in the field of engineering. His most important contribution was the establishment of Vienna's first electric light factory. In 1920 he put his engineering abilities at the service of the Zionist movement by joining Boris Goldberg in founding the Silicate Brick Works at Tel-Aviv, Palestine. This was a big step toward the industrial development of Palestine's natural resources by the Jewish settlers.

After the death of Herzl, Kremenetzky became custodian of the Herzl archives.

KREMS, city in Lower Austria, with one of the oldest Jewish communities in the country. During the 13th and 14th centuries, Krems was more significant than Vienna, since Krems was the most important commercial town on the Danube road between Regensburg (Ratisbon) and Vienna. Four Jewish tombstones from that time are still in existence in a monastery garden. There is also an epitaph of the 15th cent., for a certain Rabbi Nehemiah, called Nachlifa; this tombstone has been built into the wall of the renovated Piarist church. Persecutions of the Jews in Krems occurred in 1293 and 1349. The martyrs of Krems are mentioned in the memoir books of Deutz, Mayence, Metz, and other cities (14th cent.), and a tiny alley in Krems is still called the "Judengasse." Besides Rabbi Nachlifa, the following rabbis of Krems were noteworthy: Israel, the great-grand-

father of Israel Isserlein, whom some historians identify with Israel, the "Hochmeister"; Pesach; Jacob (Jekel) of Eger; Eisack; and Aaron Blumlein, who died a martyr in Vienna in 1421. The documents which still exist for the history of the Jews in Krems consist of an illuminated Kethubah of 1392, in the National Library at Vienna, and a fragment of the scroll of *Esther* in the Krems City Museum. There is also a record of the names of the Jews' judges during the 14th and 15th centuries. Even after the complete expulsion of the Jews in 1421, they still maintained themselves in Krems and visited the markets there, but the community never flourished again. In the 19th cent. a Jewish community once more grew up in Krems; in 1925 it numbered about 400 persons in a population of 13,940, and before the Nazi invasion of Austria, about 500 (out of 16,000 inhabitants).

Lit.: Krauss, Samuel, *Die Wiener Geserah vom Jahre 1421* (1920); *Archiv für Jüdische Familienforschung*, vol. 1 (1913), Nos. 4, 5 and 6; Kerschbaumer, *Geschichte der Stadt Krems* (1885).

KREMSER, SIMON, founder of the public carriage business in Berlin; b. Breslau, Germany, 1775; d. Breslau, 1851. He named his coaches *Kremser,* a word whose popularity among Berlin's population was still extant in the 20th cent.

Kremser was a royal Prussian war commissioner in 1806 in the personal service of General Gerhard Leberecht von Blücher during the Napoleonic war against Russia. Entrusted with the transportation of the military chest, he once saved it from falling into the hands of the enemy and was awarded the Iron Cross and the Order Pour le Mérite. During the wars of liberation (1812-15) he again joined General Blücher and directed the transport of the *Victoria,* the famous triumphal car, from Paris to Berlin, where it was placed on top of the Brandenburger Tor.

After the war he bought an estate, Lossen, and the villages of Jägerndorf, Linden and Löwen from the Prussian general, York von Wartenberg. About ten years later he sold his estate at a great loss and went to Berlin with all that remained of his fortune—5,000 marks. Because of his war record he obtained a concession (1825) granting him the sole right to drive so-called omnibuses (horse-coaches) from the Brandenburger Tor through Berlin. It was then that the term *Kremser* came into vogue. Two years later, however, he had again lost his fortune. Nevertheless, he went to Russia and once more engaged in the transportation business. He became a major in the Russian army, was pensioned by the Russian government, and spent the last few years of his life in his native Breslau. The Russian government bestowed two medals on Kremser when he was on his deathbed.

KREMSIR, *see* KROMERIZ.

KREPLAK, JACOB, Yiddish short story writer, b. Zabludowo, Poland, 1885. Because of his revolutionary activities in the Russian army he fled from his native land and settled in Antwerp, Belgium, where he worked as a diamond setter; in 1915 he came to New York city, where he took an active part in the work of Jewish fraternal and literary organizations. He is the author of several plays for children, and



Alexander Kreyn

of a goodly number of short stories, in some of which is described the life of a Jew in the czarist military barracks. These have been published under the title *Fun Kazarme un Milchamah* (New York, 1927). Kreplak translated into Yiddish some of the writings of Mikhail Aleksandrovich Bakunin and edited several minor Yiddish periodical publications. In 1942 he was one of the proofreaders of the Yiddish newspaper, *Forward.*

KREPPCHEN, KREPPLACH, *see* COOKING.

KREPPEL, JONAS, journalist, b. Drohobycz, Galicia, 1874. After originally preparing to become a rabbi, he turned in 1890 to printing, and in 1895 became director of the Hebrew printing house of Hirsch Zupnik. He edited a German weekly (published in Hebrew alphabet), *Drohobyczer Zeitung,* together with its Hebrew monthly supplement, *Tziyyon.* After managing the Hebrew printing house of his father-in-law, Joseph Fischer, of Cracow, he founded his own printing press in Lemberg in 1903. Besides editing a number of Jewish publications in Hebrew, German, and Yiddish, he was the editor of the Hebrew bibliographical magazine *Yerushalayim* in Cracow from 1900 to 1901 and also later in 1907, and from 1909 to 1912 edited the weekly, *Yiddische Illustrirte Zeitung.* At the outbreak of the first World War, Kreppel entered the political press department of the Foreign Office in Vienna, and in 1926 became its ministerial secretary. His works include: *Der Weltkrieg und die Judenfrage* (1914); *Der Friede im Osten* (1918); *Juden und Judenthum von Heute* (1925); *Ostjüdische Legenden* (1926); *Jakob Aschkenazi* (1927).

KREYN, ALEXANDER, composer, b. Nizhnii-Novgorod, Russia, 1883. At the Moscow Conservatory he was a pupil of Yavorski and Nikolaiev. After graduating, he held several government posts in the Russian State Department of Music. In 1921 Kreyn dis-

covered his identity as a composer by employing Jewish themes. In that year he also associated himself with the school of Russian Jewish composers, headed by Gniessen, the ambition of which was to create Jewish music in the more flexible classical forms. His best works in the Jewish idiom include *Kaddish,* incidental music for *Sabbatai Zevi,* and *Hebrew Caprice* for string quartet. These works are marked by a stirring emotional quality, a savage intensity, and an irresistible drive. Latterly his works avoided the Jewish idiom and attempted to express the ideals of revolutionary Russia. In this category belong such compositions as *Threnody* (in memory of Lenin), *U.S.S.R.,* and the opera *Zagmuk.*

GREGORY KREYN, his brother (b. Nizhnii-Novgorod, 1880), and his nephew, JULIEN KREYN, son of Gregory (b. Moscow, 1913), are also gifted composers. Gregory Kreyn's best-known works include a string quartet, a violin concerto, piano sonatas and a cycle of three symphonic episodes describing Lenin's life. Julien Kreyn is the composer of *Five Orchestral Preludes* featured by Leopold Stokowski and the Philadelphia Orchestra in 1928, a ballet, *Galatée,* composed for Ida Rubinstein, a cello concerto, *Spring Symphony,* and *Orchestre Symphonique,* all three performed extensively throughout Europe.

KRIAH (KERIAH), the tearing of the clothes of mourners at a funeral, *see* MOURNING AND MOURNING CUSTOMS.

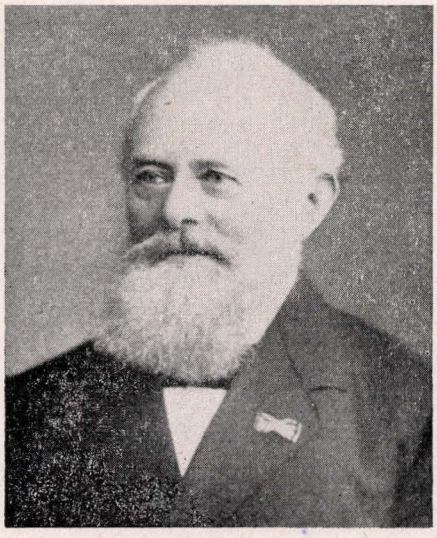
KRIMCHAKI, name given to about 3,000 Tatar-speaking Jews of the Crimea who claim descent from the ancient Khazars. Prior to the first World War they counted only one family as their representatives in America, but by 1942 the Krimchaki in America numbered about one hundred families. Most of them live in New York, but one family migrated to Bridgeport, Conn., another to Chicago, and a third to San Francisco. They have intermarried with non-Krimchaki Jews, and English, Tatar, Yiddish, and Russian are the four languages used in the group about equally. Most of them are small tradesmen and artisans. Michael Piastro, the renowned violinist, and Alexander Bakshy, a writer of note, both residing in New York, are Krimchaki Jews.

The Krimchaki Jews in America have no synagogue or rabbis of their own, and turn to non-Krimchaki synagogues and rabbis for their religious needs. Of the picturesque religious and social customs of these people only a few are preserved by the American group, among these few the custom of covering the bridegroom and bride with the Tallith to the total exclusion of a Huppah. At their Passover services the American Krimchaki Jews read Haggadahs translated into the Tatar language published in Hebrew letters.

In America the Krimchaki have three organizations: Krimchaki of America, the First Brotherhood (Krimchaker) of America, and Crimean People's Corporation, all closely cooperating.

See also: CRIMEA.

KRISHABER, MAURICE, professor of medicine, b. Feketehegy, Hungary, 1833; d. Paris, 1883. He studied medicine in Vienna, practised in that city, as well as in Orosháza (Hungary), and Paris. He made important discoveries in the field of laryngology and in that of neurology, and was on the faculty of medicine at the University of Paris. Among his published works, *De la névropathie cérébrocardiaque* (1873) describes an ailment which was called, after its discoverer, Krishaber's disease. He was honored by receiving French citizenship and the 20,000-franc award of the French Academy for outstanding scientific achievement.



Samuel Kristeller

KRISHMA (Krishma leinen), popular term for Keriath Shema, the reading of the Shema, *see* SHEMA.

KRISTELLER, SAMUEL, gynecologist, b. Xions, Posen, 1820; d. Berlin, 1900. He studied at the University of Berlin, graduating in 1844, and began the practice of medicine in Gnesen. In 1851, after serving as district physician and military staff surgeon (the first Jew appointed to such rank), he moved to Berlin, where he became one of the first to devote himself to the science of gynecology. In this field of medical practice he developed an obstetrical technique which bears his name, and in 1855 he opened a private gynecological and maternity hospital in Berlin.

In 1860 Kristeller became medical instructor at the University of Berlin and, in 1875, director of its gynecological department. He founded and was director of the Berlin Ärztliche Unterstützungs Kassa in 1854 (the Wilhelm-Augusta Institution after 1879), was president of the Deutsch-Israelitischer Gemeindebund (1882-96), a member of the executive committee of the Society for the Propagation of Handicraft Among the Jews, and founder of the Adolph Schey Institute (subsequently known as the Hilfsverein für Jüdische Studierende). In addition to his medical practice, he devoted considerable time to literary activity through the study of medieval Hebrew poetry. His works include *Epigramme und Sinnsprüche* (1891) and *Ethischer Traktat der Mischna, Pirke Aboth* (1892).

KRISTIANPOLLER, a well-known rabbinical family in Galicia, of which the following members were noteworthy: Tzvi (Hirsch) ben Moses ben Gabriel, rabbi in Bialykamien, later chairman of the

rabbinical board in Lemberg (d. 1793); his son Meir, author of *Yad Hameir,* an authority on the Talmud, rabbi in Krystonopol, then district rabbi in Brody (d. 1815); his son, Jehiel Michael Benzion (d. 1863), and his grandson Meir (d. 1886) held the same office.

Lit.: Löwenstein, *Index Approbationum,* 129; Wachstein, *Hebräische Autographen,* No. 63.

KROCHMAL, ABRAHAM, Hebrew author and critic, b. Brody, Galicia, 1823; d. Bockenheim, Germany, 1888 (buried at Frankfort). In his early youth he studied under his distinguished father, Nachman Krochmal, and later in Zólkiew under Zebi Hirsch Chajes. He appears to have received a good secular education. For a while he lived in Odessa, where he had been preceded by an older brother. Krochmal, like his father, believed that Judaism was a cultural and ethical movement which could reach fruition only after the bursting of the confining territorial limits of Palestine and the dispersion of the Jews. He maintained that religious traditions and customs were the product of a historical development which placed the Jews on a higher plane. He questioned the validity of some dogmas in Judaism and attempted to dispute the divine character of the Bible, demanding radical reforms in Judaism. Like his father, he championed the idea of the "mission of Israel" which is to impose the rule of a "higher righteousness" on humanity and to reform the world by the reign of "absolute morality."

Krochmal developed these ideas in his books *Daath Elohim Baaretz* (1863) and *Iyyon Tefillah* (1885). In the latter work, in addition to a historical study of the idea of the relationship of men to God, he attacks Reform Jewish leaders for their apparent misunderstanding of Judaism, and criticizes the Orthodox Jews in their intransigeance toward Reform. He further expounded these thoughts in *Hehalutz,* a periodical which sought to expose religious superstitions. He presented his proposed textual emendations of the Hebrew Bible in his *Hakethab Vehamichtab* (1875), which enjoyed a wide circulation and exerted considerable influence on Jewish students of the Bible. This was a pioneer work in Biblical criticism in modern Hebrew literature. Krochmal wrote a number of essays on Talmudic subjects, including *Yerushalayim Habenuyah* (1867), a penetrating criticism of some difficult passages in the Palestinian Talmud, and *Perushim Vehaaroth* (1881), a like treatment of sections in the Babylonian Talmud. In them as well as in his other writings, some of which are collected in his *Agudath Maamarim* (1885), he brought a vigorous and impartial criticism to bear on the beliefs and ideas of the Talmud and rabbinic lore. His criticism was not always well received by the more Orthodox groups in Jewry. He held Spinoza in high esteem, and in his *Eben Haroshah* (1871) gave a presentation of the latter's philosophy. His *Theologie der Zukunft; ein kritisch-philosophischer Traktat zur Rechtfertigung des religiösen Bewusstseins* (1872) shows the influence of Hegel, Kant and Schopenhauer upon his thinking. JOSHUA BLOCH.

Lit.: Bernfeld, S., *Toledoth Hareformatzion Hadathith Beyisrael* (1900) 237-38; Rawidowicz, S., introduction to *Kithebe Rabbi Nahman Krochmal,* 62.

KROCHMAL, MENAHEM MENDEL (called also Tzemah Tzedek Harishon), one of the most prominent rabbis of Poland, b. Cracow, Poland, 1600; d. Nikolsburg, Moravia, 1661. His teacher in Talmud was Joel Serkes. Krochmal soon became so proficient that as a young man he was able to open in Cracow a Yeshiva which was very popular and produced scholars such as Gershon Askenazi (later his son-in-law), Mendel Auerbach, author of *Atereth Zekenim,* Zevi Hirsch and Esriel Halevi. Later on Krochmal became Dayan in Cracow and a member of the Council of the Four Lands, in which he became outstanding through his astuteness. The persecution which took place in Poland forced him to leave his native land in 1636, and he went to Moravia, where he accepted the position as rabbi in Kremsier, where his Yeshiva became famous and attracted such prominent men as Samuel Löw, Naphtali Hirsch and Nathan Vital. Krochmal became the most prominent of all the rabbis of Kremsier, not only through his literary ability, but also through his organizatory activity. In 1646 he went to Prossnitz, and in 1650 he accepted a call to the district rabbinate at Nikolsburg. Krochmal's son Aryeh Löb, who followed him as rabbi at Nikolsburg, published from his father's manuscripts the collection of responsa *Tzemah Tzedek* (Amsterdam, 1775), which is among the most widely read works of rabbinical literature.

KROCHMAL, NACHMAN, historian and philosopher, b. Brody, Galicia, 1785; d. Tarnopol, 1840. He was the son of Shalom Krochmalnik, a merchant and a Hasid, who was in touch with the circle of Moses Mendelssohn. Krochmal received the Jewish education which was typical of his time, but which had already accepted much of the new spirit of "tolerance." Married at the age of fourteen, he began to educate himself by a study of Maimonides, Ibn Ezra, ancient and modern languages, as well as general philosophy, particularly Spinoza and Hegel. In fact, the greater portion of his deep fount of knowledge he acquired during the first ten years of his married life, while living in the home of his wealthy father-in-law, free from care and worry. This knowledge he drew largely from Hebrew sources, but he also studied German philosophy and literature. He learned French and studied its literature in addition to Latin, Arabic and Syriac. He gained some knowledge of mathematics and natural sciences. The deepest attention and the greatest part of his time he devoted to the study of philosophy, which he regarded as the fountain-head of all knowledge, as the basis of all metaphysical speculation.

Recovering from an illness which had endangered his life, he confined his interest to history and criticism, since his physician had prohibited him from further devoting himself to the study of philosophical problems. It was now that Krochmal became the educator and master of the Galician youth who flocked to him from everywhere. His method of instruction was often uncommon. Like the Greek peripatetics of old, he would guide his students in the solution of their cultural problems and discuss them with them while walking with them in the fields around Zólkiew. In addition, he turned to social life and accepted the

A facsimile of the handwriting of Nachman Krochmal and his approbation of a book, published in "Hatzefirah" No. 128. Reproduced by courtesy of the New York Public Library

presidency of his community at Zólkiew. For some years, reduced in circumstances, he served tax-collectors.

A few years before his death he met with heavy reverses and was compelled to move to Brody to earn his daily bread there. Nevertheless, he could not be prevailed upon to accept the post of rabbi in any Jewish community. "I am unwilling," he wrote to a friend, "to be the cause of dissensions in any Jewish congregation. I should prefer to die of hunger rather than become a rabbi under present circumstances." He expressed his views on this subject even more vigorously on a later occasion, when the chief rabbinate of the Jewish community in Berlin was offered to him. In a letter declining the honor he states: "I never thought of becoming the "conscience-counsellor" (*Gewissensrath*) of men. My line of studies was not directed to that end, nor would it accord with my disposition and sentiments." He simply recoiled from the responsibilities of a rabbi and hated the thought of being dependent upon public opinion.

Some years after his wife's death, finding himself lonely and unable to make a living in Zólkiew, Krochmal, in 1836, returned to his native town Brody, where he accepted a position as bookkeeper, devoting his leisure time to the pursuit of learning. This was too strenuous for him. Two years later, in 1838, he went to Tarnopol to live in the home of his daughter, whose husband, Nathan Horowitz, was a successful medical practitioner. There he died, in 1840, at the age of fifty-five without finishing his book. The unfinished manuscript was, at his last request, sent to his friend, Leopold Zunz, who, many years after the author's death, edited and published it under the title of *Moreh Nebuche Hazeman* (A Guide for the Perplexed of the Time).

Krochmal's influence had a profound and directing effect upon such thinkers and scholars as S. J. Rapoport, Isaac Erter, Samson Bloch, M. Pineles, J. H. Schorr and others. For many years he maintained the most cordial relations with Rabbi Zebi Hirsch Chajes of Zólkiew. A man of striking modesty, Krochmal resisted every friendly attempt to force him or his views into the limelight. Despite his surpassing scholarship, his literary output, notwithstanding the entreaties of pupils and colleagues, was uncommonly meager, and only in the last ten years of his life did he begin to publish some of his articles. This was due to his retiring disposition, to his striving after perfection in his work as well as the fear that his thoughts might be misconstrued. He had ample reason to be wary. A friendly correspondence which he carried on with a Karaite scholar brought upon him the charge of heresy. He successfully defended himself against this accusation. Actually, his life was governed by complete adherence to the beliefs and practices of Judaism. His friend and disciple S. J. Rapoport asserts that Krochmal was "deeply religious and a strict observer of the law. He was zealously anxious to perform every ordinance, Biblical or rabbinical."

His only book, *Moreh Nebuche Hazeman,* published posthumously (1851) by Leopold Zunz, presents a combination of historical investigation, subtle philosophical inquiries, and critical analyses in various fields of Judaism. It is considered the most original piece of 19th cent. philosophical writing in Modern Hebrew. In this work, which contains a wealth of original views on Jewish history and on the elements of Biblical criticism, Krochmal endeavored to interpret Jewish history in the spirit of prevailing interpretations of universal history. Basing his conclusions on Giambattista Vico and Herder—and not on Hegel, as so many erroneously believe—he visualized all human history as passing through three stages: ascent, florescence and decline. The Jews were the only ones who could sur-

vive three stages of decline and yet not be ruined, because the "absolute spirit" protected them. Krochmal regards the principle of evolution as the principal force in history, but does not completely exclude "Divine Providence." His first aim is to create a history of the mentality of the Jewish people, although he does not ignore the concrete facts.

His severe critical method is shown in his sweeping criticisms of some of the writings of Josephus, the oldest of the Jewish historians. A very important part of his historical investigation consists of the criticism of the Biblical period; this he regards as an absolute necessity. Relying primarily upon Ibn Ezra, he offers many keen observations on the origin and date of some of the Biblical books. From Biblical criticism he proceeds to the criticism of the Halachah, the field in which he rendered very great service. He was the first to test the nature of the Halachah itself and conclusively to demonstrate its tendency to rationalize. Krochmal is even more severe in his criticism of the origin and nature of the Haggadah. Although he gave due credit to the pure, creative core of the legends of the people and the sages, and also classified it into its different varieties, he completely rejected the "excrescences" in the world of the Haggadah. Krochmal sought for the "golden mean" between the ancient opposites of belief and knowledge. Although he did not break with tradition, he did not hesitate vigorously to oppose the extreme fanatics on the one side and the extreme heretics on the other. Researches in systematic religious philosophy in his main work deserve especial consideration.

Professor Louis Ginzberg (*Students, Scholars and Saints,* p. 219) pointed out that it was Krochmal, the Hasid, who from his early youth had made himself familiar with the metaphysical speculations of the Cabala in its Hasidistic form, who explained the deep philosophy of Judaism on the basis of its historical development. Moreover, Krochmal was the first Jewish scholar who, as originator of the idea of the "mission of the Jewish people," viewed Judaism not as a distinct and independent entity, but as a part of the whole of civilization. He was the first to conceive of Judaism as an evolutionary, historical, cultural phenomenon. To him Judaism was no mere separately detached thing, but rather part of the universal culture, and a mere branch of the general culture of humanity, and, like the latter, subject to a process of evolution. He argued that Jewish culture is essentially spiritual, ideal, and tends to promote the perfection of the human kind.

It was Krochmal who introduced the scientific-historical method in the study of Jewish literature. The rules and principles which he laid down in the criticism of rabbinic lore guided many a scholar who followed him and who has since developed and advanced Jewish studies in many directions. In the words of Solomon Schechter (*Studies in Judaism,* First Series, pp. 66-67), "He it was who taught Jewish scholars how to submit the ancient rabbinic records to the test of criticism and the way in which they might be utilized for the purpose of historical studies; he it was who enabled them to trace the genesis of the tradition, and to watch the inner germination of that vast organism. He even indicated to them how they might continue to connect their own lives with it, how they might derive nourishment from it, and in their turn further its growth . . . there is hardly a single page in Krochmal's book that did not afterwards give birth to some essay or monograph or even elaborate treatise, though their authors were not always very careful about mentioning the source of their inspiration."

Of the few letters of Krochmal now extant there are several to his sons. In one written to his youngest son, Abraham, he urged him to devote all his energy to achieve through his studies a definite position in life, yet "whatever your main ambition for your future career may be, do not neglect your Talmudical studies . . . nor must you neglect the study of the Hebrew and German languages. . . . And another thing I wish to impress upon you. The main aim of all studies, my child, of all mental efforts and intellectual pursuits is purity of heart, nobility of character and modesty in one's intercourse with one's fellow-men." In these quoted words are contained some of the main ideas which occupied his mind as an affectionate father but also some of those which he endeavored to express in some of his writings.

Krochmal was very fond of epigrammatic and kindred literature. He found much delight in such writings. Benjamin Franklin's autobiography in the German version of A. von Binzer (Kiel, 1829) made a profound impression upon him. Some of his own writings of that category were no doubt influenced by Franklin's words of wisdom. From that text he rendered into excellent Hebrew the legend concerning Abraham and a heathen given by Franklin as the fifty-first chapter of *Genesis.* The historical style of the Hebrew Bible is finely imitated. It was printed for the first time four years after Krochmal's death (in *Yerushalayim Habenuyah,* 1844) without indicating the fact that it represented a translated text. It remained for George Alexander Kohut (*Jewish Quarterly Review,* vol. 15, 1903, pp. 104-11) to identify the original as that of Benjamin Franklin, which in turn he traced to Jeremy Taylor.

The *Moreh Nebuche Hazeman* was first published posthumously at Lemberg in 1851. The *Kithebe Nahman Krochmal,* edited by S. Ravidowicz (Berlin, 1924), contains a critical edition not only of this chief work, but also of all the other extant writings of Krochmal, such as essays, letters and sayings. No portrait of Krochmal has been preserved. JOSHUA BLOCH.

Lit.: The literature on Nachman Krochmal is rich in all languages, especially in Hebrew. Klausner, Joseph, *History of Modern Hebrew Literature,* vol. 2 (1937) 143-46, offers a complete list of the most important titles, to which the following should be added: Landau, J. L., *Short Lectures on Modern Hebrew Literature* (1938) 193-208; Slouschz, Nahum, *The Renascence of Hebrew Literature* (1909) 63-69; Stern, Nathan, *The Jewish Historico-Critical School* (1901) 6-11; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 451-70.

KROHN, LOUIS, merchant and banker, b. Germany, 1837; d. Cincinnati, 1929. He was president of the Cincinnati Board of Trade, director of the Union National Bank and vice-president of the Metropolitan Bank of that city. He served as commissioner of the Cincinnati Exposition (1880), and was a pioneer in the tobacco industry. Krohn was an active supporter of the Union of American Hebrew Congregations, having been connected with the organization from 1878 to 1912. He was treasurer of the Union



Leon Kroll

(1883-1912), and chairman of the board of managers of Synagogue and School Extension (1905-12).

KROL, HAYIM, Yiddish poet, b. Lodz, Poland, 1892. Born into a pious Hasidic family, he was given a traditional Jewish education, the influence of which is apparent in his writings. He began his literary career at the age of twelve, and published his first poems during the first World War in the little literary magazines issued by the younger Yiddish poets who lived in Lodz. Shortly after the War (1922) he came to the United States and settled in New York city. For several years, while working in the day time in silk mills in Paterson, N. J., or in the textile mills of New York city, he studied at the Jewish Teachers' Seminary and continued to write poetry and essays which appeared in various Yiddish magazines.

A highly imaginative poet, Krol has produced verse that is both mystic and religious in nature, in content and mood resembling ecstatic prayers. His style is simple and spontaneous, possessing a child-like freshness and naïveté. Despite his frequent use of archaic diction, his poetry is intrinsically modern, and partakes of many of the characteristics of post-War Yiddish poetry.

Among his published works are *Loibn* (Lodz, 1920); *Himlen in Opgrunt* (Lodz, 1921); *Inderleiterung* (New York, 1925) and *Arum Mir* (New York, 1928); the latter contains an autobiographical novel, some poems, and essays on contemporary Yiddish writers. Although incapacitated by a long sickness, Krol often contributes (1942) to Yiddish literary publications.

KROL, MOSES, Russian government official, lawyer, and writer, b. Zhitomir, Russia, 1862; d. Paris, 1931. Krol became involved in revolutionary activities while still a student in St. Petersburg, through membership in the Narodnaya Volya group. He was arrested in 1887 and sent to Siberia, where he undertook the study of the local populations. Eventually, as the result of a request from a German scientific body, Krol was permitted to return to St. Petersburg.

Krol's practice of law brought him into further researches in Siberia, whither he went on behalf of the Siberian railways. At the same time he was active in Jewish communal work, serving on the Jewish Colonization Association committee for St. Petersburg. He also wrote studies on Jewish participation in crafts. With the establishment of the Kerensky government in February, 1917, Krol was made a member of the executive committee of the government. Later he was chosen to represent the Siberian district to which he had moved in the national assembly. During the Civil Wars he fled to Harbin, where he became rector of a Russian university which he helped to establish. Eventually he settled in Paris. Krol continued to act as correspondent for various Jewish publications, particularly the *Zukunft* in New York, in which the memoirs of his revolutionary years were published (1931-32).

KROLL, LEON, painter, b. New York city, 1884. He was forced to start earning his livelihood in early childhood, and worked his way to a unique position in 20th cent. American art. He had to his credit in 1942 a greater number of prizes and medals than any other American painter. More than a score of museums and other public institutions contain works by Kroll. He studied at the National Academy of Design and then in Paris under Jean Paul Laurens.

In at least half a dozen institutions—the Pennsylvania Academy, the Maryland Institute of Art, Mills College, the Chicago Art Institute, as also the two academies where he himself studied in youth—Kroll gave instruction of far-reaching value. The secret of Kroll's success with art juries is presumably their response to the satisfying harmony of his compositions. Finding the laws of art based upon principles in nature, Kroll regarded design as a primary element in a work of art. His paintings are organized with very considerable precision. We find in them not only a careful juxtaposition of forms, but also a balance in the use of color, of light and shade, and in linear arrangements. All this, with skillful modeling achieved through graded tints and chiaroscuro, results in works appealing to the general run of men, just as a piece of music appeals through its related notes and counterpoint. But if this sense of order effectively predominates in what is an intellectual (if not at times a somewhat mathematical approach), Kroll's relegation of other values to secondary place, and particularly his firm control of the emotional element, tend to deprive his paintings of that personal charm which one finds in, for instance, flowers by Odillon Redon, or in the strange interest of exaggeratedly elongated figures in El Greco, or in the frankly distorted characterizations of Rouault.

In the large murals in the Department of Justice Building in Washington, as in the murals for the War Memorial Hall at Worcester, Mass., Kroll shows how ably he can apply his mastery in design and his facility with the palette to large spaces. The central mural at Worcester, measuring fifty-seven by thirty feet, contains over fifty figures. Here Kroll again displays "not only his technical capacity for handling a physical and mechanical problem of large dimensions, but also great maturity of thought and emotional per-



The synagogue at Kroměříž

ception." The words quoted were written by Francis Henry Taylor, director of the Metropolitan Museum of Art, concerning the Washington murals. They are equally applicable to those at Worcester, Kroll's *magnum opus* in both senses of the phrase. He is as sure of himself in these large canvases as in the landscapes and still-lifes, the genre pictures and portraits of earlier years. Perhaps Kroll's portraits of women are his finest achievements.

GEORGE S. HELLMAN.

KROMĚŘIŽ (Kremsier), city in Moravia, Czechoslovakia. Called "Little Rome" on account of its numerous churches and its deeply religious population, Kroměříž also had one of the oldest Jewish communities of the former Austro-Hungarian monarchy and, in fact, of Europe. The origin of this Jewish community is legendary, and dates back to the beginning of the 11th cent. The first documentary evidence is a privilege given by King John of Bohemia in 1322 to Bishop Konrad of Olmütz "to keep and protect in Kremsier one Jew who will be exempt of any state or private impost, will not be subjected to existing laws, but will have to show obedience only to the bishop and his church."

The first synagogue was built as early as the 15th cent. Hebrew tombstones dating from the year 1535 have been found. In 1407 Rabbi Israel of Kremsier was appointed by Emperor Ruprecht high master (*Hochmeister*) of all rabbis and of all Jewish men and women. For over 500 years the Jewish community remained under the sole protection of the Catholic clergy. The Jewish community house and synagogue displayed the coat of arms of the archbishop with cross and cardinal's hat. From 1636 to 1642 Menahem Mendel Krochmal was rabbi.

During the Thirty Years' War (1618-48) the community was almost wiped out by the invading Swedes. But in 1689 it was again, next to Nikolsburg, the richest community of Moravia. The Jews of Vienna emigrated in large numbers to Kremsier, and first mention of a "rabbinate of the country" with its seat at Kremsier is made in 1869. When, during 1848 to 1849, the Austrian Reichsrat, a representative body of all the peoples of Austria, deliberated at Kremsier, five Jewish deputies came as spokesmen of the Jews, among them the champion of freedom, Adolf Fischhof, and Josef Goldmarck. The meeting of three emperors, the emperor of Austria, the czar of Russia and the crown prince of Germany, in 1885, also aroused a great deal of interest in the Jews of Kremsier. Archbishop Theodor Kohn, of Jewish extraction, as well as his predecessor, Prince Fürstenberg, both of whom resided in Kremsier, concerned themselves in the institutions of the Jewish community. In 1910 a beautiful new synagogue was erected in place of the old one which had served for 300 years.

Among its rabbis, Adolf Frankl-Grün (1877-1911) was best known. Siegfried Frankl, his son, a physician, was a Jewish leader in Moravia; another son, Oscar Frankl, founded and directed Urania, an institute of education, and the Masaryk People's University at Prague (1917-38).

KRONECKER, HUGO, physiologist, b. Liegnitz, Silesia, Germany, 1839; d. Nauheim, Germany, 1914. After his conversion to Christianity and his subsequent appointment to an assistant professorship at the University of Leipzig in 1875, he became professor at the University of Bern (1885). Kronecker's outstanding achievements are the results of studies on such subjects as: phenomena of fatigue and the functioning of the cardiac muscles, heart function and the process of nourishment; the innervation of the abdominal muscles and its effect on respiration and blood circulation; the effect of chemical and optical stimuli on the formation of blood corpuscles; reflex stimulation, the source of body temperature and the process of its control; the



Leopold Kronecker

action of poison on the heart; the center of coordination for the pulsation of the heart ventricles. The results of these studies were published in various medical journals. From 1881 to 1885 Kronecker was co-editor of *Centralblatt für Medizinische Wissenschaft.*

KRONECKER, LEOPOLD, mathematician, b. Liegnitz, Silesia, Germany, 1823; d. Berlin, 1891. He taught at Liegnitz from 1845 to 1855, when he moved to Berlin. In 1860 he became a member of the Prussian Academy of Sciences and in 1883 associate professor of mathematics at the University of Berlin, having embraced Christianity. His chief achievements are in the field of algebra and the theory of numbers. Kronecker edited Crelle's *Journal für Mathematik* for a time, and his collected works were published by Hensel at the request of the Prussian Academy of Science.

KRONER, RICHARD, philosopher, b. Breslau, Germany, 1884. He studied mainly at the University of Freiburg, where he was under the influence of Heinrich Rickert, leader of the "southwestern German" school of philosophy. In 1912 Kroner was made a lecturer at the University of Freiburg. In 1924 he was appointed professor at the Technische Hochschule of Dresden, and in 1929 at the University of Kiel. In 1933 he was dismissed by the Nazi regime.

Kroner's early work was devoted to the analysis of the general ideas and conceptions representing different domains of philosophical thought. *Über logische und ästhetische Allgemeingültigkeit* (1908) discussed the different interpretations of general validity in logic and esthetics. *Zweck und Gesetz in der Biologie* (1913) took up mechanism and vitalism. *Von Kant zu Hegel* (1921-24) was generally recognized as an outstanding historical study of philosophy and defined the author's own attitude on important contemporary philosophical problems. Kroner was chiefly interested in the coordination of the principles of scientific experience with moral values and the principle of an active life. According to Kroner, the moral aim should be conceived as a part of the same energy which produces all natural history. Modern philosophy, he believes, should break through the dark jungle of life by means of thought; it must acknowledge the totality of civilization and join abstract concepts to the vital forces of the human mind.

KRONER, THEODOR, rabbi and educator, b. Dyhernfurth, Germany, 1845; d. Stuttgart, Germany, 1923. He served from 1869 to 1872 as director of the Jewish Teachers' Seminary at Münster, for several years as district rabbi in Saxe-Weimar and Erfurt, and finally was appointed principal of the Jewish Teachers' Institute in Hannover in 1885. Kroner wrote several educational and historical works, such as *De Abrahami Bedaresii Vita et Operibus* (1869); *Reshith Limmudim,* a text for elementary Hebrew instruction; *Geschichte der Juden in Erfurt* (Erfurt, 1885); and *Geschichte der Juden* (Frankfort, 1898). Toward the end of his life his position as rabbi in Stuttgart was distinguished by the official title "Kirchenrat."

KRONFELD, ROBERT, glider pilot, b. Vienna, 1903. He studied in Vienna and later at the Institute of Technology in Darmstadt, Germany, which at that time had a famous school for aviation. Kronfeld's name became known to the public for the first time in 1925, when he paddled down the Ebro River in Spain in a collapsible boat. In 1927 Kronfeld got his diploma as a glider pilot in Rositten, East Prussia.

Between 1927 and 1932 Kronfeld became world-famous, and won scores of world records, prizes and medals. He flew a distance of more than 100 miles in his glider, reaching a height of more than 9,500 feet, in 1930; he won the *Daily Mail* (London) prize of £1,000 on June 22, 1931, when he made a round trip flight over the English Channel. In 1931 to 1932 Kronfeld was an aviation instructor in Brunswick, Germany. Returning to Austria after the Nazis came to power in Germany (1933), he remained there until the German occupation of 1938. Then Kronfeld went to England and became an instructor at the London Gliding Club.

Among Kronfeld's honors were the highest German sport award, the Adlerplakette des Reichsausschusses für Leibesübungen; the gold sport medal of the Austrian Aeroclub, the medal of the International Aviation League, the Harmon Trophy and an appointment as member of the British Glider Association. In addition to his work in the special field of aerial sailing, Kronfeld was a pilot for commercial liners.

KRONFELD, RUDOLF, dental histologist, b. Vienna, 1901; d. New York city, 1940. He was educated at the University of Vienna (M.D., 1926) and at Loyola University in Illinois (D.D.S., 1933; B. S., 1935). He was an assistant at the Dental Institute of Vienna from 1927 to 1929. In 1929 he came to the United States at the invitation of Loyola University to serve as professor of dental histology and pathology and director of the department of research of the University's Dental School. He held both positions until his death.

Kronfeld was a brilliant research worker. His investigations into the previously neglected field of dental histology were recognized as a valuable contribution by the entire profession. In 1935 he was elected chairman of his section of the American Dental Association. He wrote numerous articles for dental and medical journals.

KROTOSCHIN (Polish, **Krotoszyn**), city in western Poland, which belonged to the Prussian province of Posen from 1793 to 1918. The Jewish community there is one of the oldest and most important in Greater Poland. It began no later than 1423, and its oldest privilege documents were destroyed in a conflagration in 1638, but were renewed in the same year and modified in the course of time. The ghetto was located near the castle, and the Jews were directly subject to the lords of the castle. During the Swedish war of 1656, 350 out of the 400 Jewish families inhabiting the town were annihilated. In 1704 the ghetto was plundered, and the disastrous fire of 1774 reduced the whole ghetto to ashes. In 1793 there were 1,384 Jews in a population of 3,692. They were among the most prosperous in the neighborhood, and maintained lively business relations with Breslau. Under the

Prussian dominion, the community, which took an active interest in political and religious progress, grew more and more, until it reached its highest number in 1849 with 2,327, or 30 per cent of the population. From that time on it sank rapidly; in 1910 there were only 411 Jews in a population of 13,064, and their number has grown even less since Krotoschin became a part of Poland.

For many centuries Krotoschin was a seat of Jewish scholarship, and many Hebrew printers and correctors came from there. The first synagogue, built as early as the 17th cent., was destroyed by the fire of 1774, as was its successor; the new synagogue was erected in 1846. The cemetery dates from the 16th cent., and a number of Jews from the nearby communities in Poland and Silesia, including Breslau, which had no cemetery of its own until 1761, are buried there. The community of Krotoschin produced many prominent scholars and rabbis, including Hirsch ben Samson (1617), Menahem Mann Ashkenazi, Israel Heilprin, Menahem Mendel ben Meshullam Auerbach (1673-89), Ezekiel ben Meir Halevi (1691-1700), Mordecai (before 1715), Loeb Munk, Menahem Mendel Jankau (1726), Menahem Mendel ben Moses Auerbach (1732-55), Meshullam Zalman Kohen (1760-70) and Benjamin ben Saul Katzenellenbogen (1785-92).

KROTOSHINSKY, ABRAHAM, hero of the first World War, b. Plotsk, Russian Poland, 1892. He came to the United States in 1911 to escape military service in Russia, and was a barber in New York city when the United States entered the first World War. He was inducted into the army in 1917, and in the following year, as a private in Company K, 307th Infantry, 77th Division, was a member of the American Expeditionary Force in France.

A battalion to which Krotoshinsky belonged, afterwards known as "The Lost Battalion," was cut off for five days by the enemy in the Argonne Forest, without food or water and under the fire of American, as well as German, artillery. The commander of the battalion refused to surrender. On October 6, 1918, Krotoshinsky, although gassed and wounded, helped effect its rescue (of 700 men only 180 survived). He was awarded, in December of that year, the Distinguished Service Cross, for, in the words of the United States Army citation, his "extraordinary heroism in action. . . . After patrols and runners had been repeatedly shot down while attempting to carry back word of the battalion's position and condition, Private Krotoshinsky volunteered for the mission and successfully accomplished it." The decoration was presented in person by General John J. Pershing, commander-in-chief of the American Expeditionary Force.

In 1922 he went to Palestine to farm land which had been bought for him near the Ekron Colony by Nathan Straus, but, unable to make a living there, Krotoshinsky returned to the United States. Upon the representation of Fiorello H. LaGuardia, then a member of Congress, he became a clerk in the New York city post office (1927) by special order of President Calvin Coolidge, and in 1942 was still serving in that capacity.

Lit.: Krotoshinsky, Abraham, "The Rescue of the Lost Battalion," *The Jewish Tribune,* Feb. 1, 1929, p. 5.



Abraham Krotoshinsky

KRUG, WILHELM TRAUGOTT, German non-Jewish philosopher and public official, b. Radis, near Wittenberg, 1770; d. Leipzig, 1842. He was the immediate successor of Kant in the chair of philosophy at the University of Königsberg, and from 1809 until his death, professor of philosophy at the University of Leipzig, then the most influential university in Germany. After the end of the Napoleonic wars, Krug became a champion of political and religious liberalism and boldly advocated the equality of rights for Jews. He was also opposed to coercing Jews into conversion to Christianity, either by means of pressure or promises of reward. Krug was attacked for his philo-Semitism and even threatened with murder. Nevertheless, he continued his agitation, and when he was appointed a member of the Upper House of Saxony he introduced and defended the petition of the Jews of Dresden for equal rights.

The Jews of Saxony honored Krug's memory at his centenary in 1870 by establishing the non-sectarian Krug Endowment Fund for students. Krug edited David Friedländer's pamphlet *An die Freunde, Verehrer und Schüler Jerusalems, Spaldings, Tellers, Herders und Löfflers* (1823), and wrote a preface to it, defending the Jewish religion.

Lit.: Flathe, Theodor, *Geschichte Sachsens,* vol. 3; Prantl, *Allgemeine Deutsche Biographie.*

KRUPNIK, BARUCH, Hebrew writer and translator, b. Chernevsky, Poland, 1889. In 1922 he became associate editor of the Hebrew art periodical, *Rimon,* in Berlin; from 1925 to 1931 he was an editor and editorial secretary of the *Encyclopaedia Judaica,* as well as of the Hebrew encyclopedia, *Eshkol.* In 1932 he moved to Palestine and settled in Tel-Aviv. An essayist on a wide range of subjects, he compiled a dictionary of the Talmud, Midrash and Targum (1927), wrote a book on Hebrew phraseology, *Tzerufe Halashon* (Hebrew and German; 1932), a modern Hebrew dictionary (1936), and translated numerous works into Hebrew from German, Russian and English, including Dubnow's history of the Jews, and the last portions of H. G. Wells' *The Ways of Life.*

KRUTTSCHNITT, JULIUS, railway magnate, b. New Orleans, La., 1854; d. New York city, 1925. He was a nephew of Judah P. Benjamin, who was a member of the cabinet of President Jefferson Davis of the Confederacy. In 1873 Kruttschnitt received his degree in civil engineering at the Washington and Lee University Engineering School.

He was an outstanding leader in the industrialization of the Southwest, an empire-builder of the old school who served the interests of the large corporations. But, unlike most of his colleagues, he was also engaged in the socially productive work of engineering. From 1878 to 1885 he worked as engineer on the Louisiana and Texas Railroad. In 1885 he became assistant general manager of the Southern Pacific Company's Atlantic system, and by 1923 he was chairman of the executive board and a director of the company. Kruttschnitt was also an executive of other railroads, the Western Union Telegraph Company, and the United States Mortgage and Trust Company.

KRYSA, LEIB (Judah Löb), *see* FRANK, JACOB LEIBOVICZ, AND THE FRANKIST MOVEMENT.

KRZEMIENIEC, town in Volhynia, Poland, which in 1939 had 15,000 Jews among its 24,000 inhabitants. The first historical record of a Jewish community there is the privilege given to them by the grand duke of Lithuania, Švidrygiello, in 1438. The privilege speaks of the citizens of Krzemieniec as including Ruthenians, Poles, Wallachs, Germans, Armenians, Tatars, and Jews. In 1536 Krzemieniec came under the Polish domination. The Pinkas (record book) of the Jewish community relates that in the year 1552 there were forty-eight Jewish landlords in the town. The taxes paid by the Jews and in their name by Abraham Mojszewicz and Pesach Chajimowicz, in 1556, exceeded the taxes paid by the Christians. One of the leaders of the Jewish community was Jacob Feliksowicz from Vilna.

Krzemieniec was one of the cities where the Parliament of the Polish and Lithuanian Jews, the so-called Council of the Four Lands, met, one being recorded in 1635. In 1648, during the Chmielnicki insurrection, several thousand Jews of Krzemieniec were killed by the insurgents. But as early as 1650 John Casimir II gave the Jews in Krzemieniec new privileges. Krzemieniec was the residence of many outstanding rabbinical authorities, such as Abraham Hazan, Mordecai Jaffe, Samson ben Bezalel, Aaron Samuel ben Moses Shalom, Moses Hayim Harif, Johanan ben Meir, Feibush, David bar Aryeh Leib Auerbach, and Shalom Zevi ben Naphthali Rokeah, of Brody (1811). Krzemieniec was an important center of the Haskalah.

In September, 1939, Krzemieniec was occupied by the Russian army, and in July, 1941, it was occupied by the Nazis, who established a ghetto in Krzemieniec, as elsewhere in Poland. JOSEPH THON.

KU KLUX KLAN, a name adopted on two separate occasions in American history by secret membership organizations. The original Ku Klux Klan was organized by a handful of former officers in the army of the Confederate States of America. Their initial purpose in forming a secret, masked society at Pulaski, Tenn., late in December, 1866, was apparently to amuse themselves. The alliterative name was accidentally derived from the Greek word *kuklos* (circle) by which the founders referred to their small coterie.

Soon, however, the original Ku Klux Klan assumed a more sinister form and its masked members appeared rapidly and mysteriously throughout the South in a guerilla warfare directed against the Negroes, recently freed, elevated to political power and organized in Loyal Leagues. Against Northern whites, the "carpetbaggers," and Southern whites, the "scalawags," the Klan also directed its terrorism. In some districts, even Federal troops were endangered. Basic in the Klan philosophy was the maintenance of the doctrine of "white supremacy."

The excesses of masked Klansmen and members of similar orders during 1868 and 1869 quickly brought the movement into ill-repute. In 1869, the founders of the original Klan dissolved the order and disavowed the disturbances which spread across the South under its veil of secrecy. As the difficulties of the Reconstruction period after the Civil War were resolved, the original Klan began to disappear, helped by the presence of Federal troops, a Congressional investigation and a Federal law. Eventually what remained were the Klan vocabulary—Cyclops, Wizard, Grand Dragon, and the like—the hoods and gowns, and a folkloristic memory of the Klan as a kind of chivalric knighthood.

The original Ku Klux Klan did not share the feelings of the earlier nativists—the Know-Nothings—against aliens and Catholics. Furthermore, the Klan was not anti-Jewish, at least in no degree more than the prevailing mores of the times encompassed feeling against Jews. The record is not clear—largely because of the secretiveness of the Klan—whether there were Jewish Klansmen in the 1860's, but since many Jews served in the armed forces of the Confederacy, it is within the realm of possibility.

The Ku Klux Klan of 1915. In 1915 a modern version of the Klan appeared. Most students hold that there was little beyond the name to connect the later version with its 19th cent. forerunner. The leaders of the revived Klan, however, shrewdly claimed that it was the "continuance and the only legitimate successor of the 'original genuine' Ku Klux Klan. . . ." To heighten this belief, the instigator of the 1915 Klan included three members of the original organization among the charter members who, under the glare of a fiery cross, established the revived order on Thanks-

giving night, 1915, on the top of Stone Mountain, Georgia. In spite of its outward resemblances, the 1915 hooded Klan traced its heritage to the Know-Nothings of the 1850's and the anti-Catholic American Protective Association of the 1890's, rather than to the Ku Klux Klan of the 1870's. The revived Klan, founded by Southerners, could not fail to uphold the slogan of white supremacy—which meant, of course, that it was directed against the Negro—but it expanded the legend to "native, white, Protestant" supremacy.

The leading spirit in the 1915 Klan was William Joseph Simmons, who had long cherished romantic notions about the original Klan and who had definite ideas of his own about "100% Americanism." He became the first "Imperial Wizard" of the order, heading an "Invisible Empire," which he ruled from an "Imperial Palace" in Atlanta, Ga. Klan literature of this period emphasized the application of "Klannish" principles of physical, social, moral and vocational "Klannishness," which were a mixture of morality and 'boosterism,' i.e., Klansmen should patronize the businesses of other members. They were also urged to keep the "Caucasian race" and "its civilization pure by preserving it from the contaminating intermixture of alien races and their influences," and to "maintain *white supremacy* first, last and all the time."

Simmons seems to have been responsible for the mystical, religious quality of Klan ideology, including the symbol of the fiery cross. He also seems to have anticipated slightly the Nazi principle of leadership when he asked Klansmen to "give due respect at all time, and maintain a Klannish regard for the person of [the] chief officer—the Imperial Wizard. . . ."

While Simmons was master of an adumbrated literary style, once described by Albert de Silver as "neo-African," it was not enough to make the 1915 Klan grow. Its membership after five years was around 5,000. In the fifth year of its alleged "Reincarnation" (1920), Edward Clarke and Mrs. Elizabeth Tyler, two professional organizers, entered the Klan organization and soon produced amazing results. A national membership campaign was launched upon the troubled sea of post-War adjustments. Lucrative inducements to Klan officials enabled the campaign to progress steadily. The membership fee was ten dollars, which was divided among local, district, state and national headquarters. The results were enormous. By 1925 some four or five million Americans were estimated to have joined either the Klan or its ladies' auxiliary.

The country soon began to hear about the revived Ku Klux Klan. By 1921, the organization had already amassed a record of outrages perpetrated by its masked members upon white and colored people in the South. Simmons became alarmed and attempted to rid the Klan of charges of criminality by publicly denying that offenders were Klansmen. Some chapter charters were suspended, but the list of incidents continued to grow. Negroes and whites, persons of both good and bad repute, were subjected to the self-defined judgment of the Klan. Many other crimes were charged against the order, some by its own officials.

It was clear to observers in 1921 that the Klan "membership form discloses an unmistakable anti-Jewish and anti-Catholic basis." Organizers for the Klan admitted privately that in the North the order was "to be mainly an instrument of anti-Semitism." Imperial Wizard Simmons, moreover, underlined this aspect by saying: "We exclude Jews because they do not believe in the Christian religion. We exclude Catholics because they owe allegiance to an institution that is foreign to the Government of the United States." The Klan application form in 1922 included the following questions: 8. Are you a gentile or a Jew? 9. Are you of the white race or of a colored race? 13. Do you believe in White Supremacy?

By the middle 1920's, the initials of the Ku Klux Klan—KKK—were said to stand for its chief *bêtes noires*: "Koons, Kikes, Katholics." Negroes and whites, including both Catholics and others, were personally attacked by Klansmen—sometimes murdered—as well as through propagandistic onslaughts in Klan literature. Overt actions against Jewish individuals were not common, although Jewish merchants were boycotted and threatened, store windows were stoned, fiery crosses were burned outside synagogues and other Jewish buildings, and the American Jewish community, for the first time in its history, felt uneasiness about its position in the nation. This feeling was also affected by such factors as the new immigration restriction laws, the Henry Ford affair, and the general post-War reaction.

In 1922, Simmons gave way to Hiram Wesley Evans, a Texas dentist. Evans proceeded to make the Klan position towards Jews clear. In a typical address, "The Menace of Modern Immigration," delivered on Klan Day at the State Fair of Texas at Dallas, on October 24, 1923, he stated the Klan's attitude. Although he said "there is not a semblance of racial hate in my heart," his words carried a different import. He characterized Jews as an "unblendable element." To the Klan mind a Jew was "an alien and unassimilable . . . mercenary minded—money-mad," addicted to a materialism which was "in no vital way related and dependent upon social and national values." Such anti-Semitic notions were common in Europe, but they were comparatively new, even in the nativism of American history. It goes almost without saying that the Ku Klux Klan stood for the strictest restriction of all immigration.

Imperial Wizard Evans and other instruments of the Klan continued their anti-Semitic preachments throughout the early 1920's. At least one result was the inspiration of rival groups preaching the same profitable doctrines of hate, of which the Royal Riders of the Red Robe was typical. On the other hand, some efforts were made to control the Klan by legislation. In December, 1923, Congressman George W. Lindsay, of New York city, introduced a bill in the House of Representatives, described as the "Anti-Intolerance Act." The bill died in committee. A New York state law requiring a class of secret organizations to file with the Secretary of State sworn copies of constitutions, by-laws, rules, oaths, membership rosters and names of officers was held constitutional by a decision of the United States Supreme Court in 1928.

During the 1920's, the revived Ku Klux Klan achieved an almost phenomenal success in politics in several states. With chameleon qualities, it managed to appear as "all things to all men," which probably accounted for its growth in places as widely separated

as Texas and Indiana, Pennsylvania and Florida. The Klan elected and controlled governors and other state officials, Congressmen, and at least one Senator. It had even higher pretensions. At the same time, the fight against the Klan was unceasing. As early as 1920 to 1921, the New York *World* ran a series of articles on Klan depredations, which remains a classic of fearless journalism. Others took up the challenge of the Klan and, in 1924, all three chief contenders for the presidency united in condemning the hooded organization. Louis Marshall also stood out for his denunciation of "the bogus and pinchback Americanism of the Ku Klux Klan."

While the attack and public indignation increased, however, the Klan rode on to some of its salient successes. In Indiana, a northern state, for example, the Klan captured the Republican party machine and elected a governor. But disaster was in sight. The Indiana Klan leader, David Curtis Stephenson, along with several others, finally went to prison for a series of crimes arising from Klan operations. Such excesses heralded the dénouement of the Klan's power. During the later 1920's, it spiralled rapidly downward, arising only briefly to attack Alfred E. Smith, a Catholic, and the Democratic party candidate for president in 1928.

Evans attempted to stem the tide; he decreed the abolition of the mask and visor early in 1928. It was a futile gesture. Popular indignation was at its height; legal curbs were appearing. By the close of the decade, the Klan lost its influence and numbers. Masks removed, Klansmen appeared no longer as mystic knights, but rather as simple-minded Jew-, Catholic-, and Negro-baiters, frequently led and deluded by unscrupulous men. The dissipation of post-War problems, the prosperity of the pre-depression years, the excesses of the Klan, the vigorous stand of decent elements against the organization, even the American sense of humor, led to the cessation of the 1915 Ku Klux Klan. Indeed, an astute observer of the Klan could state (in 1936) that although "nativism has shown itself to be a perennial," the Klan had by 1930 practically disappeared.

Second Revival of the Klan. Increasing economic depression and the rise of the National Socialists to power (1933) in Germany combined to give the moribund Klan a new lease on life. The organization appears to have been dormant at this time, but its purpose and program did not go unnoticed by the Nazis. Indeed, early in the previous decade, Kurt Ludecke, a representative of Hitler in the United States, had been in touch with Imperial Wizard Evans and Milton Elrod, Klan publicity director. The common meeting ground was anti-Semitism, but nothing definite transpired at the time. Ludecke was disgusted with the mercenary aspects of Klan dues and the sale of regalia. "Evans," according to Ludecke, "sold more muslin than Sears Roebuck. . . ." The Klan went its way; the Nazis went theirs.

Possibly, the success of the Nazis in Germany was one of the important reasons why the Ku Klux Klan was activated once more in 1939. Ludecke, in spite of his disappointment, had noted that "it would be something to have five million men organized in America for a purpose parallel to our own, regardless of whether they actually entered the political arena or remained merely a shadow." There may have been significance in the fact that as the German-American Bund became more and more discredited in the late 1930's, the Ku Klux Klan once more began national operations.

On June 9 to 11, 1939, Atlanta, Ga., was once again the scene of a revival of the Klan. James Arnold Colescott, a veterinarian and former army officer, was installed as Imperial Wizard in place of Evans. In July, 1939, the first issue of *The Fiery Cross,* official publication of the Knights of the Ku Klux Klan, appeared. In it Colescott announced the order's purpose "to promote the interest of the native born, white, Protestant, Gentile population of America." The paper showed unmistakably that the Klan had not abandoned any of its ideas on Catholics, Jews, Negroes, aliens, labor unions or politics. Succeeding issues of the journal reveal attacks upon the administration of Franklin D. Roosevelt, the Congress of Industrial Organizations, and a constant preaching of the Klan's brand of "100% Americanism." Up to December, 1939, however, anti-Semitism was only a minor point—at least, in the columns of the Klan's paper.

Meanwhile, reports of renewed Klan activity—on the old scores—continued to appear. Negroes and labor organizers, as well as local offenders against the moral code as interpreted by the Klan, were the chief victims of violence and threats. In spite of the edict against masks, an order repeated by Colescott in April, 1940, and upheld by the Tenth Klonvocation in July, 1941, there was evidence that men dressed in the hooded garb of the Klan were active in the South.

As early as 1938, moreover, testimony before the Special Committee on Un-American Activities (the Dies Committee) indicated that the German-American Bund had found an ally in the remnants of the Klan, especially in California. In fact, a New York Bund leader stated in 1938 that the Klan was "getting bigger again." Still, on November 21, 1938, Chairman Dies of the Special Committee said that there was no necessity to go into Ku Klux activities; "that has been gone into in days gone by." Events were soon to prove the Congressman in error.

Various witnesses before the Dies Committee referred to Klan operations, past and present. Several so-called patriotic organizations, such as the Knights of the White Camelia, were revealed as having programs similar to the Klan's. The Congressional inquiry learned from various persons, moreover, that the Klan was considered part of the patriotic front to be united under the leadership of General George Van Horn Moseley, a retired army officer, who figured briefly as the potential head of an American fascist movement. Prior to 1939, notwithstanding this development, information about the Klan was sparse. Local Klansmen appeared to have worked with Bundists, Silver Shirts and other anti-Semitic and anti-democratic groups in the country, although the national organization was frequently repudiated by rival groups.

On August 24, 1939, the Dies Committee received information of more important proportions. It was learned that a notorious fascist agent, Mrs. Leslie Fry, author of the anti-Semitic book, *Waters Flowing Eastward,* had actually sent her representative, one Henry B. Allen, to see Imperial Wizard Evans at Atlanta early in 1939. Allen's mission was to purchase the Klan membership lists for $75,000. A meeting

was held, but Evans refused to entertain the idea of selling the lists. He also refused to assist in reviving the Klan in California. Allen met Colescott at the same time and described him as Evans' chief assistant.

While the Dies Committee did not make any specific investigation of Klan operations until late in 1940, the indirect testimony covering the period up to 1939 reveals: 1) local Klansmen were active in widely separated places; 2) local Klansmen were cooperating with other native fascist groups; 3) in spite of this, the Klan was distrusted by various other fascists who testified before the Committee; 4) the Klan membership list was deemed its most valuable possession so far as other American fascists were concerned; 5) the pattern of the Klan was followed by several imitators; 6) such Klan activity as was reported to the Dies Committee proved it to be anti-Semitic.

Beginning in 1940, the columns of *The Fiery Cross* showed a steady trend toward anti-Semitic attacks. Under Colescott's leadership, the organization appeared to adhere closer and closer to the racial theories of the Nazis, which were, in effect, a broader embellishment of the nativist philosophy nurtured by the Klan since 1915. As the self-styled "America's No. 1 Patriotic Organization," the Klan urged its supporters in 1940 to follow the rule of "SYMWAO," Klan code for the slogan: "Spend Your Money With Americans Only." This was but a euphemism for the more violent slogans of the fascist-minded street gangs which appeared in New York city about the same time.

Although the Klan regularly denied any anti-Semitism, Colescott himself outlined the real Klan attitude at the Tenth Klonvocation in June, 1941, when he charged that "the Jew is today through finance and organization in complete control of the great motion picture industry, and . . . there has been no hesitancy on the part of this group to use this industry as a means of propaganda." He also charged that Jews controlled the radio and the press, through advertising contracts. Early in 1941, *The Fiery Cross* proclaimed in an editorial that Jews "insisted on segregation in Ghetto-like communities in our large cities," and clung tenaciously to "all of their own racial characteristics, alien language . . . and old-world habits." These remarks were characteristic of the Ku Klux attitude toward Jews. The implication of its stand on aliens and Jews was that they were to become second-class citizens.

On August 18, 1940, units of the Ku Klux Klan in New Jersey held a meeting on the private camp grounds maintained by the German-American Bund at Camp Nordland in northern New Jersey. The event had the salutary effect of forcing the Dies Committee to recognize that the Klan was active on the un-American front. The Reverend A. M. Young, former Grand Kaliff of the Ku Klux Klan in New Jersey, and Arthur H. Bell, Klan organizer, the two men apparently responsible for the Nordland meeting, were the first Klansmen to testify before the Dies Committee.

In 1941, the Klan issued under its own imprint, with an introduction by Imperial Wizard Colescott, the hardy perennial of American anti-Semitic literature, *The International Jew,* first published in 1920 by the automobile manufacturer, Henry Ford. Although Ford repudiated his own publication, it came to be widely distributed by the Nazis, and the Klan simply followed the clear pattern when it brought out its edition in 1941. In his introduction, Colescott purported to distinguish between "good" and "bad" Jews, but the effect of the Klan's racial propaganda affected all Jews, regardless of their place or position in life.

By 1941, the Ku Klux Klan was back upon the scene. It was "patriotic" according to its own lights, but others remembered the meaning of KKK of twenty years before. The Klan was drifting closer and closer to the anti-Semitic line of the Nazis, while other observers were pointing the parallel between hooded Klansmen—they frequently wore smoked glasses now that masks were banned—and the hooded men in France, the *Cagoulards,* who had played a damaging role before the outbreak of war in September, 1939. "The indications so far are that the Ku Klux Klan is carrying the fiery cross for Nazism," wrote Nathan Keller in the *Jewish Frontier* (October, 1941).

In February, 1940, the Klan burned a cross outside a synagogue in Roselle, N. J. Threats were uttered on the same occasion. That was one type of incident. At a Klan meeting in Pittsburgh, Pa., in October, 1941, Imperial Wizard Colescott was reported to have said that the order's chief enemies were "Jews, Negroes and newspapermen." He also stated: "We are going to give this country back to Americans. We must get rid of Jewish shop owners." With *The International Jew* under its imprint, the anti-Semitism of the Ku Klux Klan was obvious by the end of 1941. The number of members by this time was doubtful, although conservative estimates put it at 30,000.

After the entry of the United States into the war against the axis nations in December, 1941, the Ku Klux Klan, like other Fascist and anti-Semitic groups operating in the United States, announced a halt to its activities. Imperial Wizard Colescott told the Ford Motor Company that the Klan had withdrawn its edition of *The International Jew* on the day war was declared. On January 7, 1942, Ford issued a statement condemning anti-Semitism as "a distinct disservice to our country," and disavowing allegations of his association with, and sponsorship of, anti-Semitic propaganda; and on January 31, 1942, he threatened the Klan with legal action if it did not cease publication of anti-Semitic literature associated with the motor manufacturer's name. Also, in January, 1942, Colescott appeared before the Dies Committee, whose chairman promised an intensive investigation of the hooded order.

HAROLD J. JONAS.

Lit.: *The American Jewish Year Book,* vols. 20 to 32 (1918-30); Billington, Ray Allen, *The Protestant Crusade 1800-1860* (1938); De Silver, Albert, "The Ku Klux Klan—'Soul of Chivalry,'" *The Nation,* Sept. 14, 1921; Evans, H. W., *The Menace of Modern Immigration* (1923); *The Fiery Cross,* Atlanta, Ga. (1939-41); *Hearings before a Special Committee on Un-American Activities,* House of Representatives (14 vols., 1938-41); Horn, Stanley F., *Invisible Empire: The Story of the Ku Klux Klan 1866-1871* (1939); Keller, Nathan, "The Klan Joins the Unions," *Jewish Frontier* (Oct., 1941); Loucks, Emerson H., *The Ku Klux Klan in Pennsylvania* (1936); Ludecke, Kurt, *I Knew Hitler* (1937); Nevins, Allan, *The Emergence of Modern America 1865-1878* (1932); Patton, R. A., "A Ku Klux Klan Reign of Terror," *Current History,* April, 1928; Slosson, Preston William, *The Great Crusade and After 1914-1928* (1930).

KUBIE, MATILDA STEINAM (Mrs. Isaac Kubie), communal and civic worker, b. La Crosse,

Wis., 1869. She was educated at the Normal College of New York city, later known as Hunter College, graduating in 1888. After her marriage to Isaac Kubie in 1914, and the outbreak of the first World War, Mrs. Kubie became an active worker in various emergency fund drives. She was one of the chairmen of the Salvation Army Fund drive of the war period. In 1917, when the Federation for the Support of Jewish Philanthropic Societies of New York was formed, she became chairman of publicity. Mrs. Kubie retained this post for many years, and was instrumental in obtaining for Federation valuable channels for propaganda distribution, such as advertising space, radio announcements and news reel presentation. Mrs. Kubie was also for some time chairman of membership and publicity of the Federation of Jewish Women's Organizations of Greater New York, and a member of the board of directors of the Young Women's Hebrew Association, Jewish Big Sisters, Jewish Board of Guardians, and other communal and philanthropic groups. She aided in several United Jewish campaigns, again serving in her specialized field of publicity. Among her civic activities were her membership on the State Charities and Corrections Conference under the Reverend Robert Keegan and her chairmanship of publicity for the New York city Conference of Charities and Correction. Mrs. Kubie was honored by *Better Times Magazine* for her public service, as well as by leading federal and state government officials.

KUBYA, *see* GAMBLING.

KUENEN, ABRAHAM, Protestant Bible scholar, b. Haarlem, Holland, 1828; d. Leyden, Holland, 1891. He was professor of theology at the University of Leyden, and one of the chief representatives of the 19th cent. school of Bible criticism. He was one of the first to reconstruct the history of the Israelites and of their religion on the basis of the theories of Graf. His chief work is his introduction to the Hebrew Bible: *Historisch-Kritisch Onderzoek naar het ontstaan en de verzameling van de Boeken des Ouden Verbondes* (1861-65; the first half was translated into English as *The Hexateuch* by P. H. Wicksteed, 1886). Of his other works, the following are available in English translation: *The Religion of Israel to the Fall of the Jewish State* (1874-75); *The Prophets and Prophecy in Israel* (1877).

KUGEL, *see* COOKING.

KUGEL, LEOPOLD, ophthalmologist, b. Vorbo, Hungary, 1838; d. Bucharest, Roumania, 1915. He studied medicine in Vienna, Paris and London, and was called to Roumania in 1862 by Davila, the Roumanian organizer of medical services. Kugel was made chief of the eye and ear department at the leading hospital in Bucharest as well as at the military hospital. His achievements here resulted in his being summoned to Constantinople, Turkey, and later to Sofia, Bulgaria, for the organization of ophthalmological services. After finishing his work there he returned to Bucharest, where he remained until his death.

Kugel was one of the Jewish scientists responsible for the introduction of Occidental culture and science into the Balkan countries during the 19th cent., thereby raising the standard of civilization in this backward region. His research was concerned mostly with ophthalmology, as was his published work, but he was also the inventor of an apparatus for the ear.

KUGELMASS, I. NEWTON, biochemist, pediatrician, b. New York city, 1896. He attended the College of the City of New York. Upon being graduated (B.S., 1916) he became simultaneously a fellow in chemistry at C.C.N.Y. and a graduate student and instructor in chemistry at Columbia University. In 1917 Columbia gave him the A.M. degree in chemistry. After serving in the United States Food Administration with General Breithut, he went to Howard College at Birmingham, Ala., for a year as professor of chemistry and as chief of the S.A.T.C. Chemical Training Corps. During 1918 to 1921 he studied for a Johns Hopkins University Ph.D. degree in chemistry, granted in 1921. That year he became an exchange scholar to the University of Brussels, Belgium, where in 1922 he earned its special Sc.D. degree in physiology. Then he was appointed to Yale University Medical School as research associate in pediatrics, and continued medical studies simultaneously.

Yale awarded Kugelmass his third doctorate, the M.D. degree, in 1925. Intermediately he followed graduate studies at the Sorbonne, at the Universities of Zurich, Göttingen and Leipzig, and at the Pasteur Institutes of Paris and Brussels. Since 1925 Kugelmass has practised medicine in New York city, specializing in diseases of children, and in the writing of text books. In addition to his affiliations as pediatrician with various metropolitan hospitals, he has been director, since 1931, of the Heckscher Institute for Child Health. Kugelmass' original contributions to medical science have been largely on the mechanism of growth and development of children from conception through adolescence, on the biochemical buffer mechanism which regulates body functions, on the mechanism of hemorrhagic diseases, on nutritional therapy in infancy and childhood, and on the prenatal prevention of disease.

His principal published works include: *Mechanism of Blood Coagulation* (prepared for the National Research Council, 1925); *Colloid Chemistry* (1925); *Clinical Nutrition in Infancy and Childhood* (1930); *Story of Infancy* (1930); *Growing Superior Children* (1934); *Pediatric Nutrition* (1937); *Newer Nutrition in Pediatrics* (1939); *Blood Disorders in Children* (1941); *Modern Nutrition Develops Superior Children* (1942). He was editor of Ostwald's *Practical Colloid Chemistry* (1925), co-author of *International Clinics* (1932) and *Oral Diagnosis and Treatment* (1937), and contributed scores of papers to professional journals.

Kugelmass, a keen student of all phases of medicine, is a fellow of the American Medical Association, Society for Experimental Medicine and Biology, American Association for the Advancement of Science, American Association of Engineers, Society for Research in Child Development; member of the American Chemical Society; diplomate of the American Association of Mental Deficiency, American Public Health Association, National Tuberculosis Association, American Therapeutic Society, American Medical Association of Vienna, Deutsche Medizinische Gesellschaft,



Emil Kuh

Association of American Teachers of Diseases of Children, Alpha Mu Sigma, and many other scientific bodies.

In 1934 Kugelmass married Ella Harriet Fishberg, M.D., a biochemist, graduate of the University of Berlin (1924), daughter of the noted tuberculosis specialist Maurice Fishberg (1874-1934), and sister of Arthur Maurice Fishberg, heart specialist. MYRON WEISS.

KUH, ANTON, writer and elocutionist, b. Vienna, 1891; d. New York city, 1941. He was for a number of years a writer and journalist in Prague and Vienna, but in 1937 emigrated to the United States, settling in New York city, where he contributed a column under the pseudonym of "Yorick" and with the title "The Skeptical Reader" to the *Aufbau,* as well as wrote magazine articles. Only a few of his essays were printed, such as *Juden und Deutsche* (1920); *Börne der Zeitgenosse* (1921); *Von Goethe abwärts* (1922); *Der Affe Zarathustra* (1925); *Der unsterbliche Österreicher* (1930); and *Physiognomik* (1931). He is a clever satirist of the school of Heine, Börne, Harden and Karl Krauss, with an occasional Talmudic twinge. This feature of his writing appears especially in his *Juden und Deutsche,* where he points out that Germans and Jews share many characteristics, such as lack of naïveté, self-hatred and family morale—all of which lead to the frequent hate between the two groups. His writings are often cast in the form of monologues and are best appreciated by those who can understand their background.

KUH, DAVID (pseudonyms, Emil Dornau and Dr. Merk), journalist and party leader, b. Prague, 1818; d. 1879. He was an adherent of Louis Kossuth in Budapest, was imprisoned for six years, and then settled in Prague in 1850. There he founded the *Prager Zeitschrift für Literatur* and *Tagesbote von Böhmen,* took an active part in politics, and was elected to the Reichsrat. He took the side of the Germans in the language disputes with the Czechs, and urged his coreligionists to do the same.

One of his sons, Oskar, was a noted publisher of the *Prager Montagblatt* for many years; a second, Emil, was an editor of the *Wiener Tagblatt;* a grandson, Ewald Stein, was a noted industrialist in the chemical field.

KUH, EMIL, writer, b. Vienna, 1828; d. Meran, Tyrol, 1876. Kuh took his degree in philosophy at the University of Vienna in 1846, and entered his father's business the same year. From 1854 to 1857 he was an official of the Austrian Northern Railways Company, and afterward devoted himself entirely to literature. He was feuilleton editor of the *Österreichische Zeitung* in 1861, and was made professor of literature at the Academy of Commerce in Vienna the next year.

Kuh's friendship with the dramatist Frederick Hebbel, which lasted from 1849 to 1859, was of great consequence in his life. Hebbel was not yet famous when Kuh met him, and Kuh was the first critic to agree with him on the fundamental problems of poetry and life. They met almost every day, and a Viennese journalist referred to Kuh as the "chief of Hebbel's Jewish bodyguard," since most of Hebbel's friends were Jews. Kuh sacrificed his own talent to the friendship, submitting to Hebbel's harsh criticism of his work.

In 1859 Kuh was baptized and married to an opera singer. Hebbel considered Kuh's marriage infidelity to their friendship, though he was himself married. From then on the two ignored one another when they met. But Hebbel's will made Kuh his literary executor, and Kuh performed his duty. He edited Hebbel's works from 1865 to 1867, and devoted his remaining years to the writing of a biography of Hebbel which was published a year after Kuh's death.

Kuh also wrote studies of the Austrian poets Franz Grillparzer and Adalbert Stifter. He was among the first German critics to recognize the importance of Gottfried Keller and Theodor Storm, and he was the first public adversary of Nietzsche. Following Hebbel's advice, Kuh burned most of his own poems and novels, except for *Erzählungen* (1857) and scattered pieces in various periodicals.

Lit.: Schär, Alfred, Introduction to Kuh's *Ausgewählte Aufsätze* (1908).

KUH, EPHRAIM MOSES, poet, b. Breslau, Germany, 1731; d. Breslau, 1790. Kuh opposed his parents' wish to make him study the Talmud, entered business and devoted much of his time to reading German and Latin literature and philosophy. He also acquired a large library. In 1765 Kuh went to Berlin to enter the employ of his relative Veitel Ephraim. Here he met Mendelssohn, Lessing and other leaders in German literature and enlightenment. But Kuh was unstable and set out, in 1768, on a trip through Italy, France and Holland. He carried many large cases of books with him and wasted his money until he was ruined, when he returned to Breslau. The last six years of his life were passed in madness.

Kuh left more than 6,000 poems. They were read by Karl Wilhelm Ramler, who was considered an authority on style and diction. But Ramler was a narrow-minded critic and a tedious versifier. Whether he suppressed all marks of original talent in Kuh's work, or whether it had no original power, Ramler's printed

choice of Kuh's poems (1792) shows no trace of an extraordinary poetical mind. The author expresses his Prussian loyalties and his satirical descriptions in a thoroughly traditional manner. Berthold Auerbach used Kuh's life as a basis for his biographical novel *Dichter und Kaufmann* (1839).

Lit.: Allgemeine Deutsche Biographie; Gödeke, Karl, *Grundriss der deutschen Dichtung,* vol. 4.

KUHBUCH, *see* CHAPBOOKS.

KUHIN ATTAR (Abu al-Mina ibn Abi Nasr ibn Haffaz al-Kuhin al-Attar al-Israili al-Haruni), Jewish apothecary, whose Hebrew name was probably Abraham Hakohen; he lived in Cairo, Egypt, in the 13th cent. In 1260 he composed, ostensibly for the use of his son, an Arabic manual of pharmacology entitled *Minhaj al-Dukkan wa-Dastur al-Ayan* (Manual for the Officine and Canon of Drugs), which has ever since been the leading handbook on the subject and is still highly esteemed by native druggists in Egypt and the neighboring lands. The work is divided into twenty-five chapters, of which the first contains the ethical code of pharmacy. Chaps. 2 to 22 contain detailed information on the compounding of various medicaments and specifics, chap. 5 being of particular interest because it contains a prescription given to the author personally by Maimonides' grandson, David, from his grandfather's own autograph. Chap. 23 contains ethical and professional advice for the practising pharmacist, which reveals not only the author's high standard of moral sense, but also his keen insight into human nature and the amenities of professional conduct, and his surprising awareness of the necessity of strict cleanliness and asepsis on the part of the pharmacist himself and of all tools and vessels used by him. Chap. 24 contains observations on the collecting, storing, and preservation of herbs and mineral drugs, and chap. 25 gives various methods for testing drugs in order to distinguish the genuine from the counterfeit. In the epilogue to the book, the author expresses the hope of writing another detailed work on the simple drugs, but he evidently never got around to it.

LEON NEMOY.

Lit.: The Minhaj al-Dukkan was printed at Cairo in 1870, 1883, 1887 and 1911, but a critical edition of it remains yet to be published. See Steinschneider, Moritz, *Die arabische Literatur der Juden,* 237-38; Sarton, *Introduction to the History of Science,* vol. 2, pp. 1097-98; Nemoy, Leon, "The Arabic Pharmacopoeia of Abu al-Mina al-Kuhin al-Attar," *Hebrew Medical Journal,* spring number, 1941.

KUHN, ABE, Utah pioneer, b. Bavaria, 1837; d. Salt Lake City, Utah, 1928. Coming from Germany at the age of fourteen, Kuhn landed in New Orleans. He met Brigham Young at Council Bluffs in 1852, and from this chance meeting a warm friendship developed which was later renewed in Utah. During the Civil War, Abe Kuhn went into business (1859-63) in Denver, where he sold gold dust to the mines, and afterwards went to Salt Lake City, then a village. He encountered thrilling western experiences while journeying from his Montana mine holdings to sell his gold dust in Denver, Col. In 1867 Kuhn settled permanently in Ogden. He retired in 1918, after fifty years of trading with the Mormons in his wholesale and retail mercantile establishment.

With a committee, Kuhn was instrumental in obtaining a piece of ground for the Jewish cemetery in Salt Lake City, which adjoins the Mormon cemetery.



Abraham Kuhn

Lit.: American Hebrew, Oct. 5, 1928, p. 689; *ibid.,* Dec. 7, 1928, p. 192.

KUHN, ARTHUR, lawyer, b. Philadelphia, 1876. He was educated at the Columbia University Law School and received his LL.B. degree in 1897. He studied at the University of Zürich, Switzerland, in 1904, and at the École de Droit, Paris, in 1905. He returned to Columbia later (Ph.D., 1912).

Kuhn had a distinguished career as an expert in international law, holding many academic and governmental positions of high honor. He was a member of the faculty of the law department of Columbia University from 1909 to 1911 and from 1915 to 1917. In 1914 he was special lecturer at the University of Zürich. During the first World War he served as a field director of the American Red Cross. In 1919 he was counsel to the League to Enforce Peace at the Paris Peace Conference. He was also professor at the Academy of International Law at The Hague, Holland, an associate of the Institute de Droit International at Paris, the representative of New York State on the Comité International d'Aviation, and an advisor for the Harvard Research in International Law.

He was an editor of *The American Journal of International Law.* In addition to articles on international law in the leading professional journals, he wrote many books, including *International Civil and Commercial Law* (1905); *Grundzüge des englisch-amerikanischen Privat und Prozessrechts* (1915); *Conception de Droit International Privé aux États-Unis* (1929); *Comparative Commentaries on Private International Law or Conflict of Laws* (1937). In 1942 Kuhn was still active in Jewish affairs. He was a director of the Judaeans and a member of the American Jewish Committee.

KUK, ABRAHAM YITZHAK, *see* KOOK, ABRAHAM ISAAC.

KULBAK, MOSES (MOISHE), Yiddish poet, dramatist and novelist, b. Smorgon, near Vilna, Rus-

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sia, 1896. He received a Jewish education simultaneously in a modern Heder and in a government-subsidized Jewish folk school. Until the outbreak of the first World War he studied in the Yeshivas of Swencian and Volozhin. His earliest writings were in Hebrew.

Kulbak made his debut in Yiddish with the poem "Shterndl" (Little Star, *Literarishe Zamlheftn,* vol. 1) which became a popular folk song almost instantly. His poetry was published in *Letzte Neies, Veker, Neie Velt,* and in the *Veiter-Buch.* His long poem, *Die Shtott* (The City), won him fame; the revolutionary and social qualities of this work were early tidings of his most significant literary characteristics.

While in Berlin (from the fall of 1920 until 1923), he revised his first volume of poetry, *Shirim* (Songs; Vilna, 1920), and reissued it under the title of *Lieder* (Poems; Berlin, 1922). Here he wrote his second book of verse, *Neie Lieder* (New Poems; Warsaw, 1922); a three-act play, *Yankev Frank* (first published in the *Zukunft,* New York, April, 1923); and his first novel, *Mashiach ben Ephraim* (Messiah, Son of Ephraim; published by Vostok, 1924). The works of this period reveal his ever-mounting revolutionary proclivities, notwithstanding his profoundly and traditionally Jewish thematic materials and his folkistic style. Deeply rooted mystically Jewish romanticism is an integral part of his literary endeavors. Although his second novel, *Montik* (Monday; Warsaw, 1926), was an attempt to portray the sacredness of day-by-day life and the effects of the revolution, romantic symbolism and mysticism pervade this work as well.

He returned to Vilna in 1923, where he remained for five years. Here he wrote essays on literature and on art (*Tog,* Vilna) as well as verse (*Zukunft,* New York), among which were the well-known poems, *Vilno* (1926) and *Bunye un Bere* (1927). He taught literature at the Jewish Gymnasium and at the Jewish Teachers' Seminary of Vilna.

In 1927 he was elected chairman of the Yiddish P.E.N. Club of Vilna. His collected works in three volumes, *Mashiach ben Ephraim, Poemen un Lieder,* and *Yankev Frank,* were published at Vilna in 1929. In 1928 Kulbak left Vilna for Soviet Russia, where his two-volume novel, *Zelmenianer* (1931-35), was published. Because of its rollicking humor it was acclaimed as an epoch-making work, for until then Soviet prose had suffered from an overbalance of severe earnestness. This brilliant novel describes the life and family of a Jewish laborer during the years of the first World War and the revolution, the complete transformation of these mundane folk by the events of the revolution. His long poem, *Disner Childe Harold* (Minsk, 1933), satirizes the decadence of the provincial pseudo-Byronic spirit.

Kulbak's literary career has followed an interesting course, including almost all the major schools and forms of writing: impressionistic romanticism coupled with a folkistic style, earthy and simple (for example, *Shirim*); revolutionary romanticism, for example, *Die Shtott,* an excerpt of which, *Lomir Gein, Lomir Gein, Lomir Iberlozn die Shvache* (Let Us Go, Let Us Go, Let Us Leave the Weak Behind), became the hymn of revolutionary youth; primitive classicism with concise descriptions of nature and of people (for example, *Reisn*); lyric expressionism (for example, *Mashiach ben Ephraim*); and, finally, the piquant synthesis of realism and romanticism, marked by an element of satire (for example, *Zelmenianer* and *Disner Childe Harold.*)

Kulbak was arrested by the Soviet authorities some time after 1936, and has not been heard of since.

N. B. MINKOFF.

Lit.: Leyeles, A., in *In Sich,* March, 1920; Almi, A., in *Keneder Odler,* May 15, 1922; Niger, S., in *Tog,* Aug. 27, 1924; June, 1927; Zeitlin, A., in *Literarishe Bletter,* No. 2; idem, in *Tog,* June 7, 1941.

KULISCHER, MICHAEL, ethnologist and historian, b. Sofievka, a Jewish agricultural colony in Volhynia, Russia, 1847; d. Leningrad, 1919. Though a lawyer and assistant district attorney, he devoted his major activity to writing. From 1881 to 1887 he edited the first important provincial periodical in Russian, *Zarya,* in Kiev; in this he devoted much space to combatting anti-Semitic attacks. By his book *Das Leben Jesu—eine Sage* (Leipzig, 1876) he became the forerunner of the mythical interpretation of the story of Jesus. He was for many years a member of the executive committee of the Society for the Promotion of Culture Among the Jews of Russia and of the Jewish Historical and Ethnographical Society, and he helped found a group to fight for Jewish emancipation. His Russian writings include a book of studies on comparative ethnology (1887) and another on divorce (1900); in both he discussed Jewish problems.

Kulischer had three sons who occupied prominent positions. Joseph (b. 1878) was professor at the University of Leningrad, and wrote works on economics and industry. Eugen (b. Kiev, 1881) was professor of criminal law at the same university, and until 1933 professor of Russian law at the University of Berlin; he wrote works on criminal law, and one dealing with the Jews and alcohol. Alexander (b. Leningrad, 1890) taught at the University of Leningrad and at the Franco-Russian Institute in Paris; he wrote on the Soviet Union (Berlin, 1921) and published a partial biography of Disraeli (Berlin, 1923).

KULTURBUND DER JUDEN IN DEUTSCHLAND, *see* JÜDISCHER KULTURBUND.

KUMATYANO, MORDECAI, *see* COMTINO, MORDECAI BEN ELIEZER.

KUMISI, DANIEL BEN MOSES AL-, *see* DANIEL BEN MOSES AL-KUMISI.

KUN (KOHN), BÉLA, communist leader, b. Szilágycseh, Hungary, 1886. The son of a notary, he became interested in the socialist movement at an early age. He studied law at the University of Kolozsvár; contributed to the social democratic daily *Népszava* of Budapest, and became a secretary of the Labor Health Insurance Fund at Kolozsvár. During the first World War Kun fought in the Austro-Hungarian army, and held the rank of lieutenant when he was captured by the Russians in 1916. Interned in Tomsk, he became a propagandist of revolutionary ideas among his Hungarian fellow prisoners after the outbreak of the Russian revolution. After February, 1918, he became a member of the Tomsk Regional Committee of the Bolshevik Party.



Béla Kun

In October, 1918, revolution broke out in Hungary, and in November of the same year Kun returned to that country. He founded the communist daily *Vörös Ujság* (Red News), and endeavored to make the Hungarian revolution a replica of events in Russia, in carrying on propaganda against the moderate socialists who shared in the government with the progressive democrats. He was arrested for incitement to violence against the social democrats in February, 1919, but on March 21, 1919, the government resigned and Kun was freed from prison to participate in a new cabinet of socialists and Bolsheviks.

It was probably due to Kun that Michael Károlyi, president of the democratic republic, was deposed and Hungary proclaimed a Soviet republic, in which he, as commissar for foreign affairs, became the dominant influence. He was also a member of the council of the Commissariat of War which organized a very successful fight of labor battalions against Czechs and Roumanians pressing in upon the country from two sides. Clemenceau ordered Kun to withdraw his troops; thus, with workmen and peasants antagonized by the highhandedness of petty commissars, he could not hold out against the Entente blockade and the middle and gentry classes, which were gathering their forces to combat the socialization of property, the seizure of hostages, the creation of revolutionary tribunals throughout the country, and the undermining of the superstructure of national culture.



Joseph L. Kun

In August, 1919, Kun fled to Vienna, and his system of government collapsed. In July, 1920, he went to Moscow, where he was made political commissar of the Red Army of the South and, after the defeat of Wrangel's army in the Crimea, civil commissar of that peninsula, where he was reported to have dealt ruthlessly with all opposing elements. As a member of the Komintern executive council, he promoted communist activities in the following years, openly in Germany and covertly in Hungary. His emissaries to Hungary, whose task it was to organize the workers, were all apprehended by the police, which was one of the reasons for his eventual downfall in 1937.

In 1927 Kun was decorated with the order of the Red Banner. In 1928 he was in Vienna to direct activities in Hungary but, recognized, he was compelled to leave Austria. His presence was reported in many places, but the rumor that he had organized the left wing of the Loyalists during the civil war in Spain was not confirmed. The probable cause of his disgrace and indictment, which occurred in October, 1937, was his opposition to the popular front policy, and his insistence on revolutionary methods originally employed by the Russian communists. Rumors were afoot that he was executed, but it is more likely that, suffering gravely from diabetes, he was released from prison and had withdrawn from all public activity.

Although the son of a Jewish father, Béla Kun broke away early from the belief and practice of Judaism. His writings, expounding the doctrine of communism and analyzing contemporary historical events, were published in several languages. Among them are: *Revolutionary Essays* (1918); *Was wollen die Kommunisten?* (1919); *Von Revolution zu Revolution* (1920); *Marxism versus Social Democracy* (1932); *The Second International in Dissolution* (1933); *The February Struggle in Austria and its Lessons* (1934); "Introduction" to *Fundamental Laws of the Chinese Soviet Republic* (1934).

In Vienna, he contributed, from 1919 to 1920, under the pen-name of Blasius Kolozsváry, to the review *Internationale* and to the *Rote Zeitung*, an appendix to *Rote Fahne*. In Moscow, he was editor of *Communist International*, and contributed to the Hungarian *Vörös Ujság* published there (1920-21). He headed the Social Economic Publishing House at Moscow.

ANNA BETTELHEIM.

Lit.: *New York Times*, issues of 1934 to 1937; Mályusz, Elemér, *The Fugitive Bolsheviks* (1931); idem, *Sturm auf Ungarn* (1931); *Malaia Entsiklopediia; Time Magazine*, Aug. 16, 1937, p. 7; *Magyar Zsidó Lexikon* (1929).

KUN, JOSEPH LORENZ, judge, b. Ungvár, Hungary, 1882. He was educated at the University of Pennsylvania in Philadelphia and received his LL.B. degree in 1904. He was admitted to the bar that year, and practised law in Philadelphia until 1927. He served for many years in the judiciary branch of the government of the state of Pennsylvania. From 1915 to 1919 he was the state deputy attorney general. In 1922 he was appointed special United States attorney in Philadelphia, and he held that post till 1926. In the following year he was elected judge of the Court of Common Pleas.

Kun took an active part in the life of the Jewish community. He was a member of the executive board of the National Federation of Temple Brotherhoods and a director of the Federation of Jewish Charities. He was also a community representative of the American Jewish Committee.

KUNFI, ZSIGMOND, socialist leader and minister, b. Nagykanizsa, Hungary, 1879; d. Vienna, 1929. He was a secondary school teacher and a literary essayist whom the desire to extend the benefits of education to the Hungarian masses turned into a revolutionary. Educated at the University of Kolozsvár, he taught at the state secondary school of Temesvár. It was at this time that, exasperated by the demands of the Hungarian ultra-nationalists, Francis Joseph I held out the promise of universal suffrage in order to win public opinion over to the crown (1905-6). Kunfi entered the political struggle in favor of suffrage and democracy. When the crown and Parliament had made their peace, eliminating the suffrage issue, Kunfi turned to lecturing to working people and his lectures soon took a political turn. He was forced to resign his teaching position after giving his vote to the social democratic candidate in the open elections of 1907.

A brilliant writer, he became editor of the social democratic daily *Népszava* and of the review *Szocializmus.* He urged that Hungary solve in the democratic spirit the problems of her landless peasantry and of national minorities so as to avoid the war and the collapse of the Hapsburg monarchy. Later he despaired that such a change could be wrought by the consent of the parliamentary parties, and urged that all the democratic elements of Hungary unite to attain those aims by revolution, if necessary.

In 1914 he accompanied Count Károlyi and other progressive political leaders on a propaganda tour of the United States.

The revolution was brought about by the collapse of the monarchy in 1918, and Kunfi became a member of the government. He organized the ministry for public welfare which, as an achievement of the revolution, outlasted the latter. He then became minister of education, but was in reality propagandist of the revolution. He fought for the principle of humaneness, which was threatened, externally, by the dictated peace and, internally, by the "power" doctrine of the Bolsheviks. When the latter came to power in Hungary (March, 1919), Kunfi continued for two more months in his ministry and won some successes in attempting to impose moderation and his disapproval of the application of Russian methods to Hungarian conditions. He retired from political activity in June,



Zsigmond Kunfi

1919, and when the counter revolution triumphed in August, 1919, he emigrated to Vienna.

There he became a contributor to the labor paper *Arbeiter Zeitung,* and resumed his work as an educator of the people. He taught at the People's University and at a school maintained by the social democratic party. In his course on modern history, he offered penetrating and candid criticism of the two Hungarian revolutions, including his own role. He warned labor of the succession states against Bolshevism as a challenge to reaction. He committed suicide in Vienna in 1929.

Among his published works are: *Népoktatásunk bűnei* (Sins of our Public Education; 1908); *Ki tanitja a magyar népet?* (Who Teaches the Hungarian People?; 1909); *Az általános választójog* (Universal Suffrage; 1911). He published essays and articles in *Huszadik Század; Az Ember; Bécsi Magyar Ujság; Kampf,* and translated into Hungarian several novels by Anatole France, Karl Marx' *Communist Manifesto* and Norman Angell's *The Great Illusion.*

ANNA BETTELHEIM.

KUNOS, IGNÁC, orientalist, b. Sámson, Hungary, 1860. He studied at the Protestant College of Debrecen, and specialized in Turko-Tataric and Finno-Ugric languages at the University of Budapest, from which he received the Ph.D. degree and a teacher's diploma. At the recommendation of Ignác Goldziher, the Jewish community of Pest subsidized Kunos' trip to Turkey in 1885. During the following six years Kunos traveled in Turkey, Syria, Asia Minor and Egypt, studying Turkish folklore and Turkish dialects under the auspices of the Hungarian Academy of Arts and Sciences and of the St. Petersburg Imperial Academy.

In 1891 he became lecturer of Turkology at the University of Budapest, and professor of Turkish at the Oriental Academy of that city. As director of that

academy he was the only Jew in Hungary to head a state institution of learning. But it was not until 1918 that he became associate professor at the University of Budapest, whence he was pensioned in 1920.

Many international honors were bestowed upon Kunos. In 1913 the newly founded Academy of Constantinople elected him an honorary member; from 1925 to 1926 he lectured, at the invitation of the Turkish government, at Ankara and at the University of Istanbul. Two of the works written by Kunos, *Poésie Populaire Turcque* and *Spécimens de Folklore Turc,* were published at Istanbul.

He edited, in collaboration with Bernát Munkácsi, the *Revue Orientale* which was the first journal for Finno-Ugric philology. He was member of the academies and oriental societies of several countries. In 1940 the Finno-Ugric Society of Helsinki elected him a member.

During the first World War, Kunos studied the language and customs of Tatar (Russian) prisoners of war. He also published the results of his research on the Tatar language and customs of the Karaites in Hungarian Jewish magazines.

His publications include: *Orta Ojunu,* Turkish folk-drama (1889); *Anatoliai képek* (Scenes from Anatolia; 1891); *Kisázsiai török nyelvjárások* (Turkish Dialects in Asia Minor; 1892); *Kisázsiai török népregények* (Turkish Folk Novels of Asia Minor; 1892); *Köroglu* (the story of Asia's hero-robber; 1893); *Turkish Fairy Tales and Folk Tales* (1896 and 1901); *Kisázsia török dialektusairól* (On the Turkish Dialects of Asia Minor; 1896); *Mundarten der Osmanen* (1899); *Naszreddin hodzsa tréfái* (The Anecdotes of Nasreddin Hodzha; 1899); *Chrestomatia turcica* (1899); *Scheich Suleiman Effendis Tschagatai-Osmanisches Wörterbuch* (1902); *Janua linguae otomanicae* (Ottoman-Turkish Grammar; 1905); *Türkisches Volksmärchen aus Stambul* (1905); *Ada-kalehi népdalok* (Folksongs of Ada-Kaleh; 1906); *Materialien zur Kenntnis des rumelischen Türkisch* (2 vols., 1907); *Das türkische Volksschauspiel* (1908); *Forty-four Turkish Fairy Tales,* illustrated by Willy Pogány (1914); *Adakaleh mesekertje* (The Story Garden of Ada-Kaleh; 1923); *Boszporuszi tündérvilág* (Fairy World on the Bosporus; 1923); *Hellász tündérbirodalma* (Fairy Realm of Hellas; 1924); *Nipponföldi mondavilág* (Legends of the Land of Nippon; 1924).

ANNA BETTELHEIM.

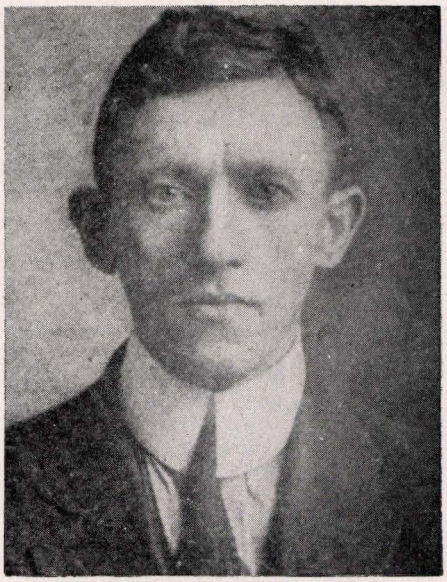


Ignác Kunos

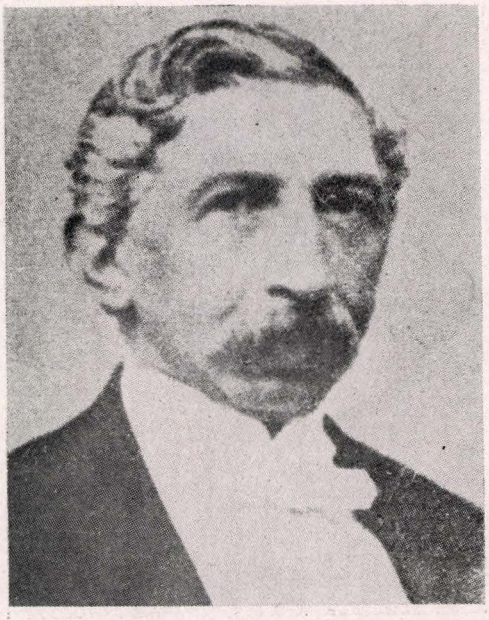
KUPCHIK, ABRAHAM, chess master, b. Brest Litovsk, Russia, 1892. He came to New York city in 1903. His first important tourney was in New York city in 1913, when he finished in seventh place. In that same year he shared fourth place at Havana, Cuba, with Oscar Chajes, but it was his stubborn final-round draw with Jose R. Capablanca which enabled the United States champion Frank J. Marshall to take first prize. In the Rice Chess Masters Tourney that same year he again tied with Chajes for fourth and fifth prize in a field of thirteen. Once more he tied with Chajes for third and fourth prizes in the New York Tourney of 1915, while in 1916, in the Rice Memorial Chess Tourney, he placed fifth in a field of fourteen.

The ninth American Chess Congress in 1923 at Lake Hopatcong, N. J., found him tied for premier honors with Marshall. Three years later, he finished in second place, behind the world champion, Capablanca, in the Pan-American Chess Tournament, also staged at Lake Hopatcong.

In the Bradley Beach International Tourney in 1929 he tied with I. S. Turover for third and fourth prizes. In the Syracuse Masters International Tournament in 1934 he finished fifth in a field of fifteen. In 1935 he played third board for the United States in the International Team Tournament at Warsaw, Poland. Here he did not lose a single game, winning six times and drawing eight games. That year also found him taking the Manhattan Chess Club title after a play-off with Isaac I. Kashdan, an honor which he won on at least seven different occasions.



Abraham Kupchik



Camillo Kuranda

In 1936 Kupchik shared fourth and fifth prizes with Kashdan in the American Chess Federation Tournament at Philadelphia, and tied with Arthur Dake for sixth and seventh places in the United States championship in New York city. In 1938 he finished eighth in a field of seventeen in that same event, while in 1940 he tied with Arnold Denker for sixth and seventh places, also in the United States Championship Tourney.

Kupchik was New York State Champion on at least six separate occasions, and won many local tournaments, including some of those held by the formerly very strong I. L. Rice Progressive Chess Club. For years he excelled at rapid transit chess (ten seconds a move), and even in serious games was known to be a very fast player. He boasts of a fine record in the annual Metropolitan Chess League series, and on his infrequent public exhibitions he compiled very high scores. He is very popular personally, but less active than formerly in chess circles because of his business obligations. His great personal modesty has prevented the obtaining of a fuller record of his achievements.

KUPPAH ("box"), name given to the charity fund in every Jewish community in Talmudic times and the Middle Ages which provided weekly grants to the poor for clothing and meals. It was under the direction of the communal board, which appointed two of its members to act as collectors for the fund and three as distributors. These men were chosen for their trustworthiness and were not required to render an accounting of the funds in their keeping, though they sometimes did so voluntarily. This secrecy was probably maintained so as not to shame those who were unfortunate enough to require alms. The contributions to the Kuppah were not voluntary as a rule, but were a definite tax paid by all who had resided in the community for more than thirty days; the collectors assessed the individuals in proportion to their means. The system continued down to the end of the Middle Ages, and its echo is found in modern times in the Kuppath Holim, or sick fund, which was organized in 1912 by the Palestine workers to provide for the needs of the workers in cases of illness. It maintains a chain of hospitals, ambulances, pharmacies and sanatoriums.

KUPPATH HOLIM, *see* HOSPITALS; KUPPAH; PHILANTHROPY.

KUPPENHEIMER, LOUIS B., merchant and philanthropist, b. Terre Haute, Ind., 1857; d. Hubbard Woods, Ill., 1936. In 1927 Kuppenheimer established an endowment fund of $250,000 for the University of Chicago, to be applied to an ophthalmological clinic. He also donated an assembly hall to the public school system of Winnetka, Ill., in memory of his daughter Jane. Together with Jonas Kuppenheimer and Albert Kuppenheimer, his brothers, Kuppenheimer built the Jewish Home for the Friendless in Chicago and several wings to the Jewish orphans' home. He was a life member of the Chicago Art Institute and the Field Museum of Natural History. The clothing firm of B. Kuppenheimer and Co. had been established in Chicago by Kuppenheimer, his father, Bernhard Kuppenheimer, and his brother, Albert B. Kuppenheimer.

ALBERT B. KUPPENHEIMER, a brother of Louis B. Kuppenheimer (b. Chicago, 1866; d. Chicago, 1931), became a member of the clothing firm of B. Kuppenheimer and Co. in 1896. Together with his brother Louis B. and another brother, Jonas, he donated funds for the erection of the new building of the Jewish Home for the Friendless, in Chicago. In his will, which disposed of an estate of $2,500,000, he left $1,000,000 to the University of Chicago as an endowment fund for medical research, $500,000 to the Michael Reese Hospital, of Chicago, and $145,000 to various Jewish and non-Jewish charitable organizations and institutions.



Louis B. Kuppenheimer

KURAISH, JUDAH IBN, *see* IBN KURAISH, JUDAH.

KURAIZA, BANU, *see* BANU KURAIZA.

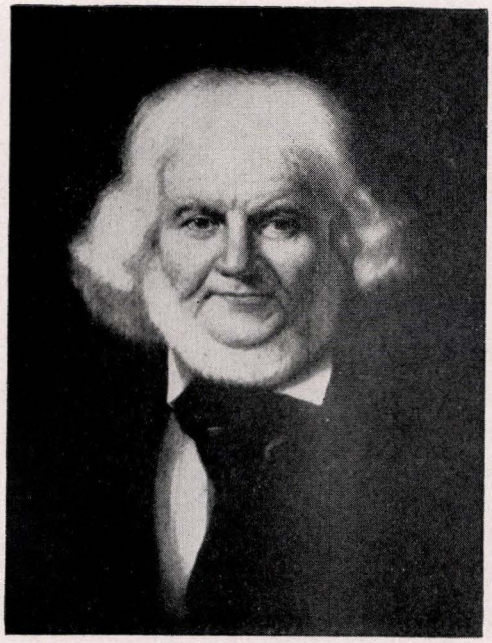
KURANDA, CAMILLO, Austrian deputy, son of Ignaz, b. Vienna, 1851; d. Vienna, 1919. As a government official, Kuranda served first in the Chamber of Commerce and later in the Department of Railways; he became Hofrat (aulic councillor), and from 1907 to 1918 he was a member of the Reichsrat representing the German radical party. As delegate to the Israelitische Allianz zu Wien and other organizations he always represented the liberal point of view of the official Jewish circles in Vienna, and as such he opposed Zionism and the Jewish national land policy. He published several works on public law.

KURANDA, IGNAZ, Austrian liberal and government official, b. Prague, 1811; d. Vienna, 1884. The son and grandson of second-hand booksellers, Kuranda was first induced to enter the family business, but in 1834 he went to Vienna to study philosophy. His dramatic tragedy *Die letzte weisse Rose* (1836) was produced successfully in Stuttgart, Karlsruhe and Frankfort, but was banned in Austria. In 1838 Kuranda went to Brussels to lecture on German literature, and the nationalist struggles in Belgium stirred him to an interest in the nationalist movements under the Hapsburg monarchy.

In 1841 Kuranda established the political weekly *Grenzboten,* which soon became known as "the monitor of the opposition." Aided by prominent liberals and by Austrian officials who provided him with secret information, Kuranda fought for liberalism and for the ideal of a "Greater-Germany" which should include Austria in an important position; the "Little-Germany" advocates wanted Austria excluded and Prussia supreme. Despite the moral success of *Grenzboten,* Kuranda was forced to turn it over to his enemies, who made it an instrument of Prussian propaganda. After publishing a history of Belgium after the revolution (1846), Kuranda went to Austria when the revolution of 1848 broke out. He was elected a member of the national assembly and founded the *Ostdeutsche Post,* the most important liberal journal of Austria for more than two decades.

Kuranda founded the *Volkswirtschaftliche Zeitung für ganz Österreich,* one of the earliest economic periodicals in Germany, in 1859. In the following year a conflict with the Viennese anti-Semite Sebastian Brunner led to a trial in which Brunner was defeated. Kuranda, a religious liberal, was for many years a director of the Jewish community of Vienna and finally its president. He was also vice-president of the Israelitische Allianz zu Wien and promoted research on the science of Judaism. As a member of the Austrian Reichsrat, Kuranda displayed his political acumen in 1862 by urging the Austrian government to deal with the Italian question before it was too late. Austria did not, and four years later lost its holdings. Kuranda was also opposed to the Austrian occupation of Bosnia (1876), which was one of the remote causes of the first World War. In 1881 Kuranda received the freedom of the city of Vienna.

KURLAND, *see* COURLAND; LATVIA.



Israel Baer Kursheedt

KURSHEEDT, ISRAEL BAER, broker and communal worker, b. Germany, 1766; d. New York city, 1852. After studying under Rabbi Nathan Adler in the Yeshiva at Frankfort, Kursheedt became an army contractor for the Prussian forces. In 1796, however, he came to the United States. He stayed for a short period in Boston, then came to New York. Except for the time between 1812 and 1824, when he lived in Richmond, Va., he remained in New York until his death, and was an active member of its Jewish community.

Before leaving New York for Richmond, Kursheedt was president of the Shearith Israel synagogue. He had married Sarah Abigail, the daughter of Rabbi Gershom Mendes Seixas of the Sephardic community. After his return to New York in 1824, however, Kursheedt became affiliated with the new Congregation B'nai Jeshurun, which was organized in 1825. He served as one of its trustees, and was considered the most learned Jewish layman in the community, as well as an authority on religious matters.

Kursheedt established the Hebrath Terumath Hakodesh, a society for the relief of the poor in Palestine, in 1834. He was also president of the Hebrew Mutual Benefit Society of New York. During the excitement aroused in the United States in 1840 by the Damascus Affair, Kursheedt was chairman of a Committee of Israelites of the City of New York, formed at a protest meeting at which he presided. He and Theodore J. Seixas, secretary of the committee, addressed a letter to President Martin Van Buren, asking that the United States consul at Alexandria, Egypt, use his offices to obtain a fair and impartial trial for the Jews of Damascus who were being persecuted. The reply from John Forsyth, Secretary of State, stated that these steps had already been taken.

ASHER KURSHEEDT (b. New York city, 1808; d. New

York city, 1893) was the son of Israel Baer Kursheedt. He founded the Kursheedt Manufacturing Company of New York, which employed hundreds of persons in the manufacture of laces and embroideries. From 1845 to 1860 Kursheedt was treasurer of Congregation Shearith Israel, and in 1880 served as its president. In 1859 he called a meeting at his home to discuss steps for protest against the Mortara abduction case developments in Italy, and was one of the Board of Delegates of American Israelites, which was organized at this meeting.

GERSHOM KURSHEEDT (b. Richmond, Va., 1815; d. London, 1862) was another son of Israel Baer Kursheedt. He settled in New Orleans about 1835 and began to publish a daily newspaper. His activity in the community of New Orleans made him one of the executors of the Judah Touro Estate. In cooperation with Sir Moses Montefiore, he built the Touro almshouses in Jerusalem, and engaged in other philanthropic work throughout Europe. Kursheedt was the owner of an unusually fine library of manuscripts and books.

MANUEL AUGUSTUS KURSHEEDT (b. New York city, 1840; d. Bronxville, N. Y., 1923) was the son of Asher Kursheedt. He was a lawyer, and followed the family tradition by participating in Jewish communal work. The amelioration of conditions faced by immigrants interested him greatly and he became managing secretary of the Hebrew Emigrant Aid Society. He was a director of the United Hebrew Charities and of the Educational Alliance, and secretary of the Hebrew Technical Institute. Kursheedt was vice-president of the Aguilar Free Library, and was for a time head of the Young Men's Hebrew Association.

EDWIN I. KURSHEEDT, another member of the Kursheedt family, was a colonel in the Confederate Army. He is known to have conducted the services at Temple Sinai, New Orleans, in 1886, for a time, while the pulpit was vacant. LIBBY BENEDICT.

Lit.: Publications of the American Jewish Historical Society, Nos. 3, 4, 10, 11, 13, 19 and 31; Ezekiel, H. T., and Lichtenstein, G., *The History of the Jews of Richmond* (1917); Goldstein, Israel, *A Century of Judaism in New York* (1930); *American Jewish Year Book,* 1904-5, p. 132; Heller, Max, *History of Temple Sinai* (1922).

KURTZ, AARON SAMUEL (Aharon Shmuel), Yiddish poet, b. Osve, Vitebsk, Russia. He received a traditional Jewish education under the guidance of his grandfather, a learned Hasid, and also learned to read Russian, German and English at an early age. At thirteen, upon the death of his mother, he began his wanderings as an apprentice hairdresser for various theatres and circuses in the big cities of Russia. Five years later he returned home, where his father first acquainted him with Yiddish literature. In 1911 he emigrated to the United States.

His first poem appeared in *Die Yiddishe Velt* (Philadelphia, 1916). Here he published about one hundred poems under the pseudonym of *Asreal.* Together with others, he published a magazine, *Der Zweig* (1919), and issued *Kurtz's Notitzen* (Kurtz's Notes; 1922), containing articles on the Insichist movement, on Peretz Markish and others. He contributed to H. Gudelman's magazine, *Poezie,* to *Die Neie Velt,* to Zetzer's *Dos Vort,* and to the *Bicher-Velt* (1922). He was a



Selma Kurz

founder of and contributor to the magazines *1925* and *1926,* and wrote frequently for *Undzer Buch.* After joining the ranks of the Yiddish proletarian poets, Kurtz contributed to the *Freiheit,* the *Hammer,* and the *Signal.* He also contributed many articles on Yiddish literature in general and on proletarian literature in particular.

Kurtz's poems are rhetorically fervid, replete with vivid and forceful images. Their ever-recurrent theme is the big city (i.e. New York) where workers and slums are described in dramatic contrast to the skyscrapers and the wealth of the metropolis. Kurtz was in 1942 one of the foremost Yiddish proletarian poets in the United States.

His published volumes are: *Khaos* (Chaos; Philadelphia, 1920); *Figaro* (New York, 1924); *Plakatn* (Placards; New York, 1927); *Die Goldene Shtott* (The Golden City; New York, 1935); *Non Passaran* (New York, 1938).

Lit.: Minkoff, N. B., in *1925,* vol. 1; idem, in *New Yorker Vochnblatt* (1935); Glatshtein, Y., "Offener Briev tzu Sh. Kurtz," *1925,* vol. 1, and Kurtz's Reply in *1925,* vol. 2; Gold, H., in *Undzer Buch,* vol. 1; Cooperman, H., in *Bodn* (1936), No. 4; Khanukov, L., in *Freiheit,* March 20, 1938; Pomerantz, A., in *Proletpen* (Kiev, 1935) 237-38.

KURZ, SELMA, singer, b. Bielitz, Austria, 1875; d. Vienna, 1933. After successful appearances in Frankfort, she was brought to the Vienna Opera by Gustav Mahler, where she achieved her greatest triumphs as a coloratura soprano. She remained a leading singer of the Vienna Opera until 1926. In 1930 she was appointed honorary member of the Vienna Opera, an honor which had previously been conferred on only six singers—one woman, and not a single Jew. In 1904 she made her debut at Covent Garden, London. Shortly before her retirement, she visited the United States and made several concert appearances.

KUSHNIROV, AARON, Yiddish poet and dramatist, b. Boyarka, near Kiev, Russia, 1898. Upon the death of his father he quit the Heder and began to earn his own living at the age of thirteen. He served in the first World War as a member of the 3rd Siberian rifle regiment, and later volunteered in the Red Army. His first book of verse, *Vent* (Walls), was published in 1921, the year of his demobilization. His writing was imbued with a sincere faith in the revolution and its ultimate solution of all evils. Notwithstanding his optimistic views of the future, he found it difficult to cast off the sorrows which he had imbibed during the Ukrainian pogroms. His despair is expressed in a poem, "Askore" (In Memoriam), which appeared in the second issue of *Shtrom* (Moscow, 1923).

In 1925 Kushnirov severed all relations with *Shtrom,* a magazine which had until then represented the best of revolutionary writing in Yiddish. He contended that the magazine centered about literary personalities who, though revolutionary, were not proletarian. He organized the Jewish section of MAPP (Moscow Association of Proletarian Writers) with *Oktiabr* as its official organ. Here Kushnirov published *Die Kinder fun Ein Folk* (Children of One People; 1925), a vivid portrayal of the homeless youth who had become orphaned during the civil war and whom he conceived of as one great struggling proletarian body which would eventually free the troubled world. This imaginistic work marked a turning point in Soviet Yiddish prose writing, representing a transition from artificial schematization to artistic, spontaneous writing.

His second book of poetry, *Broiz* (Rage; Moscow, 1928), expressed the joys, the discipline and especially the activism of the revolution. It was typical of the several poetic cycles which he wrote at that period.

His famous dramatic poem, *Hirsh Lekert* (1928), portrays the life of a martyred worker who, in 1902, had dared to kill Von Wall, the tyrannical military governor of Vilna. The latter had aroused Hirsh Lekert's bitter hatred by flogging a group of revolutionists who had been arrested during a May First parade. This drama was played in the theatres of Moscow and Kharkov, as well as in other countries, and met with great success. His second dramatic poem, *Der Urteil Kumt* (Judgment Is in Sight), although highly meritorious, is less well-known. These two works, together with a third drama, *Folk,* were published in one volume, *Dramen* (Dramas; Moscow, 1935). *Folk* is a free rendering of Lope de Vega's *Fuente Ovejuno.*

Kushnirov's sole artistic intent seems to be the creation of a fundamental synthesis of art and revolution without detracting from either of these. His descriptions are profoundly concrete; his style is rigid, and his images spring from authentically revolutionary convictions and experiences. N. B. MINKOFF.

Lit.: Gordon, S., in *Shtrom,* vol. 2 (1923); Markish, P., in *Bicher Velt* (1922); Dobrushin, I., in *Nai-Erd* (1925); Litvakov, M., in *Umru,* vol. 2 (1926); Osherovitch, M., in *Oktiabr* (April, 1928); Orshansky, *Emes,* April 22, 1928.

KUSSMAN, LEON, Yiddish writer, b. Alexanderhoff, near Mitau, Latvia (then Russia), 1884. He received his early education in the Heder, studied in a Russian public school, pursued a Gymnasium course privately, and then studied philosophy at the University of Bern (1905). In 1907 he entered the University of Geneva. His initial literary effort was a poem, "Lied Ois Rumenien" in the *Yiddisher Zukunft* (October, 1904), dealing with the Kishinev pogroms.

Kussman emigrated to London, where in 1911 he became a professional journalist. There in 1913 Maurice Moscovitch presented Kussman's drama, *Der Veg tzu Freiheit* (The Road to Freedom), at the Pavilion Theatre. This play describes the turbulent days of the first Russian revolution.

Kussman has lived in the United States since 1913, where he pursued a productive literary career as journalist, editor, poet, short story writer and dramatist. His published works are: *Beim Presser* (At the Presser's; a comedy in one act, 1922); *Der Geler Moier* (The Yellow Brick House; a drama, 1926); *Dos Gesang Fun der Erd* (Song of the Earth; a play in nine scenes, 1930); *Narnbund* (Pact of Fools; a fantastic trilogy, 1931); *Umru un Andere Lieder* (Unrest and Other Poems; 1933); *Litvishe Geshtaltn* (Lithuanian Figures; a book of short stories, 1936); *In Shpigl Fun Hudson* (In the Mirror of the Hudson; a poem, 1938); *Mein Shtam* (My Origin; a book of verse, 1940).

While his short stories are realistic, Kussman's poetry belongs to the school of impressionism and his dramas, with the exception of *Der Geler Moier,* which is realistic, tend toward symbolism. He might best be characterized as an impressionist who is essentially realistic, although he inclines toward symbolism.

Lit.: Botoshansky, Y., in *Die Presse* (Buenos Aires), Feb. 21 and 28, 1934; March 7, 21 and 28, 1934; May 30, 1934; Gotlieb, N. I., in *Keneder Odler,* Dec. 9, 1936; Judson, S., in *Morgen Zhurnal,* Sept. 23, 1940; Mukdoini, A., *ibid.,* Nov. 20, 1940.

KUTHIM, *see* SAMARITANS.

KUTHIM ("Samaritans"), one of the minor tractates of the Talmud, a compendium of regulations concerning the relation between Samaritans, Jews and Gentiles. It contains two chapters: 1. Prohibition of certain sales to Samaritans, since they desecrate holy things, and are prone toward causing damage; prohibition of intermarriage, but permission to lend them money and to give them a share in charity; their trustworthiness for religious-juridical dealings. 2. Buying meats from Samaritans; equality of Jew and Samaritan as to indemnities for damage; reciprocal regulations concerning priests; the bread and wine of Samaritans; proselytes. The tractate concludes with the statement that when the Samaritans renounce Mount Gerizim and acknowledge Jerusalem and the resurrection of the dead, they will be accepted as Jews.

Lit.: Higger, M., *Seven Minor Treatises* (1930); Montgomery, *The Samaritans,* 196-203.

KUTNO, town in central Poland near Warsaw; in 1939 it had about 7,000 Jews in 15,000 inhabitants. The Jewish community can be traced back at least as far as 1513. Though the community was small, it became famous because of the fame of Rabbi Joshua Trunk, known as Reb Jeshiyale Kutner, of the 19th cent., who wrote many rabbinical works. Kutno took an active part in Jewish cultural life during the Haskalah period, and was the locale for many sketches of Jewish life. Kutno was overrun by the Germans in the invasion of 1939; a great battle took place at the city, and the Jewish community suffered greatly.

KUTOWER, ABRAHAM GERSON, Polish rabbi and Cabalist, b. Kuty, Poland, early in the 18th cent.; d. Jerusalem, about 1760. He was a brother-in-law of Israel Baal Shemtob, founder of Hasidism. As rabbi of Brody, Galicia, he became an adherent of Isaac Luria's practical Cabala. After his arrival in Palestine in 1747, residing first in Hebron and then in Jerusalem, he became the leader of the Hasidic group which had migrated thither with Judah Hehasid.

In the meanwhile, Kutower had become reconciled with his brother-in-law, whom he at first considered an unworthy and ignorant person. Convinced of the tremendous significance of the Baal Shemtob, he adopted his brother-in-law's Hasidic principles and mode of life and became one of his most ardent followers. Although they corresponded frequently, two of the Baal Shemtob's letters to him have been preserved. One of them, containing a Messianic vision, is called by Dubnow the "manifest of Hasidism."

KUZARI, *see* JUDAH HALEVI.

KVUTZATH ARYEH, *see* COLONIES.

KWARTIN, SAVEL (ZEBULON), cantor, b. Novo-Archangelsk, Russia, 1874. From the age of four and a half to fourteen he studied at various Hebrew schools in his native city. Though his desire and talent for singing showed themselves in his childhood, and though at the age of twelve he ran away from home in the effort to study with a cantor, he was thwarted. Only at his marriage in Elisavetgrad (Kirovo) in 1896 did the quality of his voice rouse authorities to an insistence that he make singing his career.

Kwartin studied in Kharkov, Kiev, Odessa, and then Vienna. He had the opportunity to enter the opera, but remained interested primarily in Jewish music. His first post was in Elisavetgrad, where he was cantor from 1898 to 1903. In 1903 he returned to Vienna, and served as cantor of the Kaiserin Elizabeth Temple until 1908. The next year Kwartin was cantor of the Temple in St. Petersburg, and in 1910 he was brought to the Dohány Street Temple in Budapest, where he remained until 1920. A concert tour of the United States, originally planned for 1914 and prevented by the outbreak of war, was made in 1920. Kwartin remained in the United States, as cantor for Temple Emanu-El in Brooklyn, where he held the post until 1926.

Kwartin possessed a mellow lyric baritone voice of extensive range and remarkable flexibility. His coloratura was wonderfully smooth; and his voice round and even in both his lower and higher registers. His singing was in the old East European style, influenced somewhat by modern Hazanuth during his sojourn in Vienna and Budapest.

In 1926 Kwartin, who had become interested in Zionism in 1910, and who had sung a great deal on behalf of Palestine activities, made his first trip to Palestine. He returned there in 1930, living first in Tel-Aviv, then in Haifa, until 1937, when he came back to the United States. Kwartin made his first phonograph records in 1905, and subsequently became internationally known as a phonograph artist. *Smiroth Zebulon,* a collection of his improvisations, was published in 1928; a second volume in 1938.

Kwartin's daughter, Nina Kwartin-Schulman (b. Elisavetgrad, 1899), is a coloratura soprano who sang in opera and concert in Europe and the United States. Clara Kwartin-Friedman (b. Ekaterinoslav, 1901), another daughter, is also a coloratura soprano who was a member of the Berlin Staats-Oper.



Savel Kwartin

KWITKO, LEIB, Yiddish poet, b. Oleskov, Podolia (now Odessa), Russia. Orphaned at an early age, he earned his living in different cities and towns of the Ukraine as driver, painter, stevedore, grocery clerk, and shoemaker. His first literary effort appeared (1918) in the periodical *Eigns* of Kiev. From the very outset he was recognized as among the topnotch Yiddish poets, in the Soviet Union on a par with David Hoffstein and Peretz Markish. His poetry has appeared in the Yiddish periodicals of Europe and America.

Kwitko's first book was published in 1919 under the title of *Trit* (Steps). Its folkish romanticism reflects the passions and pathos of revolutionary strivings. Calling himself "the son of the masses," he became a spokesman of the people, expressing the dynamic and impelling energies of the revolution. In his poem, "Roiter Shturem" (1919), he affirms his active attitude toward the revolution. Later that same year, having emigrated to Germany, he published *Grien Groz* (Green Grass), which depicts, in a mood of morbid despondency, his gruesome experiences during the pogroms. His long poem, *Yoine Leies,* published soon thereafter, describes the civil war and the reconstruction period in Soviet Russia, and attempts to point out to the Jewish masses the creative elements of and attainments after the revolution. Revolutionary exhilaration and the joy over the freedom of the masses are expressed in his book *Gerangl* (Struggle; Kharkov, 1929). Here his optimism has replaced the tenebrosity of his former works; in place of obscurity there is now clarity.

Kwitko's poems for children form an important part of his writing. Here, too, the sombre shadow has been lifted and there is beauty in his lucidity (*Ring in Ring,*

1929). His beautiful children's verse has been translated into the many languages of the Soviet Union.

Kwitko's prose works are: *By Rio-Grande Fel* (1928), which depicts the struggle of the German proletariat in a large city; and *Lyam un Petrik* (1930), which records the experiences of his unhappy youth. He translated from other literatures (especially the Ukrainian) into Yiddish, and many of his own works have been rendered into various languages of the Soviet Union.

In 1939 he was awarded the Order of the Red Worker's Flag.

His poetry has a universal appeal, combining the elemental, the irrational, the grotesque, the morbid and the gruesome with the impetuosity of one who would revolt against these very qualities. N. B. MINKOFF.

Lit.: Baal-Machshoves, in *Kamf un Lebn,* vols. 1 and 2; Minkoff, N. B., in *In Sich,* vol. 3 (1920); Niger, S., in *Dos Neie Lebn,* vol. 1 (1922); idem, in *Zukunft,* vol. 4 (1922); Almi, A., in *Freie Arbeter Shtimme,* Dec. 26, 1923; Oislender, N., in *Veg Ein Veg Ois,* 1924, pp. 122-34; Litvakov, M., in *Umru,* vol. 2 (1926); Wiener, M., in *Die Roite Velt,* 1929, Nos. 2 and 3.

KYRA, ESTHER (also Kiera, Kira, Chiera and Chierara), 16th cent. Turkish Jewess, b. about 1530; d. about 1600. She was probably of Spanish descent. As the widow of Elijah Handali, a merchant of Constantinople, she seemed to have been a purveyor of jewelry and ornaments to the harem. The first mention of her is in a document of the year 1548, when she rendered some special service to Baffa, the favorite wife of Murad III, who retained a great influence over the affairs of the Porte as Sultana-Mother when her son Mohammed III ruled.

Kyra was a confidante of Baffa's, and through her was able to obtain favors and commissions deemed valuable by European powers and Turkish factions alike. The period of her greatest influence just happened to follow the end of Joseph Nasi's career, but there can be little further comparison between the two. Kyra was essentially an intermediary, whose support could be procured by methods not always beyond reproach. Catherine de' Medici used Kyra as an intermediary in 1584, when she sought Turkish consent to a scheme in Wallachia; in 1587 Kyra was able to obtain commercial privileges for the Venetian Republic. Within the Turkish government and military organization she seems also to have distributed honors and posts. Kyra accumulated a considerable fortune and a goodly number of enemies, both inside and outside the country. The Spahi, a faction of the army, resented some appointments for which she was responsible, and demanded that she be surrendered to them. Khalil, the grand vizier, made some effort to save her, but she and her sons—with the exception of one—were murdered and their severed limbs were hung on the houses of those whom she had favored. Her wealth—amounting to 100,000 ducats—was confiscated by the government.

Although Kyra herself was evidently converted to Mohammedanism late in life, taking the name Fatima, her sons do not seem to have been converted with her. Her surviving son adopted Mohammedanism much later. There is some evidence that her name was posthumously vindicated, since a firman issued in 1618 indicates that her grandchildren were granted the same rights as she had; they seem to have been Jews. Kyra was a patroness of Hebrew literature, and was praised by historians of the period not only for her intercessions in behalf of the Jewish merchants frequently victimized by Turkish soldiers, but also for the aid which she gave to writers. Abraham Zacuto's *Sefer Hayuhasin* was published at her expense (1566).

Lit.: Galanté, Abraham, *Esther Kyra;* Graetz, H., *History of the Jews,* vol. 4 (1927) 608, 629-30; Franco, M., *Essai sur l'histoire des Israélites de l'empire Ottoman* (1897) 72-73; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 3, pp. 65-66, 280-84.

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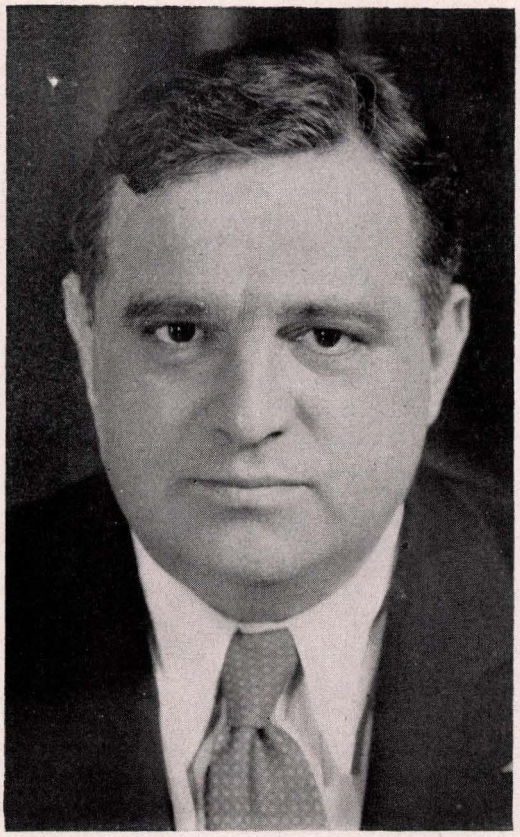
LA GUARDIA, FIORELLO HENRY (ENRICO), mayor of New York city and national director of civilian defense, b. New York city, 1882. La Guardia was of partly Jewish origin; his mother's maiden name was Irene Luzzatto Coen, and the marriage certificate which attested to her marriage with Achille La Guardia in Trieste, on June 3, 1880, described her as being of the Israelitish religion. She died in Budapest, Hungary, and was buried in the Jewish cemetery there. La Guardia's sister, who also lived in Budapest, was married to a Jew. La Guardia himself has no official bonds with the Jewish community.

La Guardia's father was a musician and became a bandmaster in the United States Army not long after La Guardia was born. La Guardia grew up in Prescott, Ariz., where his father was serving at Whipple Barracks nearby. During the Spanish-American War, La Guardia, although only sixteen years old, was an unpaid correspondent for the St. Louis *Dispatch.* His father died about that time, and not long afterward the family was taken to Budapest by the mother.

In 1901 La Guardia, a native American, joined the staff of the United States consulate in Budapest. By the time he returned to New York city, in 1906, he had served also as government interpreter in Trieste and as United States consular agent there. These early years of his public career endowed La Guardia with an unusual proficiency in modern languages, which he utilized successfully in his later campaigning. Hungarian, German, French, Italian, Croatian and Yiddish became part of his linguistic equipment. Already, too, he was able to display the resolute, pugnacious identification with forces of fair play against accepted bureaucracy that later made him the stormy petrel of metropolitan political battles. He brought about, for instance, the examination of immigrants into the United States in the European ports, instead of in the United States points of entry. This was against the wishes of the steamship companies, which had hitherto been enabled to take on and collect fees from passengers who were sure to fail the required physical examinations.

On his return to the United States, La Guardia entered the New York University Law School, graduating in 1910. Although he was a Republican, and therefore affiliated with the supposedly conservative party, much of his legal work was done on behalf of labor unions. He was appointed deputy attorney general of New



Fiorello H. La Guardia

York city in 1915, and in the following year he was elected to Congress. The entry of the United States into the first World War (1917) sent La Guardia into the aviation corps. He fought in Italy, beginning as a lieutenant and ending as a major with several decorations. Returning to Congress after the end of the War, La Guardia served until 1919, when he was elected to the presidency of the New York city Board of Aldermen for one year. In the interval before his return to Congress, La Guardia taught civics at the Columbia Grammar School, headed by George Alexander Kohut.

In 1922 he was returned to Congress; for ten years he held his representational post and continued liberal, pro-labor, anti-plutocratic campaigns. He was an early advocate of short working-days, unemployment insurance and employers' liability laws.

Failing of reelection to Congress in 1932, when the Democratic party swept away all opposition, La Guardia was elected mayor of New York city in 1933 on a Republican-Fusion ticket. As mayor, he cleared the stench of corruption out of the various civic departments to a degree that made bribery and related practices more foreign to New York official life than they had been for many years.

One of La Guardia's abilities was that of shrewd political manoeuver. He directed his aims toward good ends, but whether it was his insistence that a family on relief must be given cash and not food, so as not to destroy its self-confidence, or whether he was directing his attentions to defections from duty on the police force, La Guardia always acted as the able political executive. As a tactical measure, he sometimes endorsed, for local New York city offices, candidates who represented points of views much less progressive than his own, and did it avowedly to secure city-wide victory for his ticket.

Not long after the beginning of his mayoralty term, the office, always variegated in demands, became increasingly complicated because of the rise of Nazism in Germany. At the end of the first World War, La Guardia had been against further American interference in European affairs. But with the mounting aggressiveness of the dictatorship states, he turned more and more toward a program of collective security. His outspokenness against totalitarianism, on several occasions, roused the press in Germany and Italy to particular outbursts of hatred for him; on one occasion Secretary of State Cordell Hull had to point out to Germany that the United States government had no control over the language of local officials. As early as 1935 he administered a lesson in practical democracy by detailing a squad of Jewish policemen to protect a Nazi group. La Guardia was reelected mayor of New York city in 1937 and again in 1941, on a Republican ticket with the aid of the American Labor Party.

In 1936 La Guardia was chosen president of the National Conference of Mayors, which position he still held in 1942. He had been one of the first advocates of joint Canadian-United States defense measures, and was a member of the United States delegation which worked out these measures early in 1941. Later that year President Franklin D. Roosevelt appointed him national director of civilian defense, and in December, 1941, this post ceased to be one of theoretical preparation and became an active task of national emergency.

LIBBY BENEDICT.

Lit.: Limpus, Lowell M., and Leyson, Burr, *This Man La Guardia* (1938); Chamberlain, John, "Mayor La Guardia," *Yale Review,* Autumn, 1939, pp. 11-27; Franklin, Jay, *La Guardia* (1937); Gavit, John Palmer, "La Guardia—Portrait of a Mayor," *Survey Graphic,* Jan., 1936; Rittenberg, Louis, in *American Hebrew,* Jan. 12, 1934, p. 183.

LABAN, brother of Rebekah and father-in-law of Jacob, who married his two daughters, Leah and Rachel. He is mentioned frequently in *Gen.* 24 to 32. He is described as a crafty character, engaged in a constant battle of wits with Jacob, in which neither is uniformly victorious. Interwoven into the stories are historical reminiscences of relations between Israel and Aram (Syria); thus the point at which Jacob and Laban meet and set up a mound symbolizing their friendship becomes the future boundary of the two nations.

LABAND, PAUL, professor of jurisprudence, b. Breslau, Germany, 1838; d. Strasbourg, 1918. Having been baptized, Laband became a professor at the University of Königsberg in 1864. In 1872 he was offered a professorship at the University of Strasbourg, which had been reorganized by the German government after the annexation of Alsace-Lorraine. There Laband specialized in constitutional law. In 1885 he founded the *Archiv für öffentliches Recht.* His most important work, *Das Staatsrecht des deutschen Reiches,* in four volumes, appeared from 1887 to 1889; its fifth edition was published between 1911 and 1914. This study was of great importance to the science of the law, politics and the administration of the German Empire.

Laband became the leading teacher and interpreter of constitutional law in Germany and its outstanding jurist. He excluded all political, philosophical and historical elements from constitutional law, and limited its considerations exclusively to logical thinking. He was convinced that pure logic, without any philosophical or moral idea, can arrive at truth, and he denied that the letter of the constitution from which he proceeded was not only a concrete fact but also the expression of political ideas and claims. Laband always decided conflicts of competence in favor of the government. He denied the sovereignty of the people and the constitutional rights of the individual. According to Laband, state and government are identical.

Lit.: Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

LABATT, ABRAHAM COHEN, American pioneer, b. Charleston, S. C., 1802; d. Galveston, Texas, 1899. He spent his early years in Charleston, and in 1825 he was one of a group that established the first Reform Jewish congregation in the United States. Labatt moved to New Orleans in 1831 and became a merchant, as well as one of the founders of the first Jewish congregation in Louisiana. He visited Texas in 1831, and six years later returned there as supercargo (in charge of cargo) on the merchantman *S.S. Columbia.* Moving to California in 1849, Labatt was again instrumental in the establishment of a synagogue, aiding in the formation of the San Francisco synagogue —the first on the west coast. His activities on its behalf were acknowledged when he was asked to lay the cornerstone of the new building, in 1856. Labatt also organized the first regularly instituted Masonic lodge in California. He was an alderman in San Francisco in 1851. Later he returned to Texas and lived in Galveston until his death.

LABOR. 1. Types of Labor. The Old Testament contemplates four types of manual workers: (1) The self-employed farmer or shepherd; (2) the craftsman; (3) the hired laborer; (4) the slave. The Talmud and the codes also contemplate these four types but distinguish between the worker paid by the job and the worker paid by the day or other periods of time. Involved here are four Talmudic terms: *sachir, po'el, 'uman,* and *kablan.* The *'uman* and the *kablan* are paid by the job; both of these are skilled workers, the latter being one who hires others to assist him. The *sachir* and the *po'el* are paid not by the job but by the time worked; the *sachir* is employed for any kind of work while the *po'el* is engaged for some specific task. The *po'el* possesses some measure of skill (see Katz, Mordecai, *Protection of the Weak in the Talmud,* New York, 1925, p. 22).

Examples of self-employed farmers are: Isaac, Boaz, Saul, Elisha, and the Shunnamite friend of Elisha, persons who farmed but farmed on their own property.

Akin to cases in which owner and worker coalesce are those in which the owner is the father and the worker is the son. The sons of Jacob, like the sons of Laban, and like David, herded their father's sheep. Saul went hunting for his father's strayed animals and Gideon threshed the wheat in his father's threshing-floor. The sheep that Moses tended were those of his father-in-law. It was the same with the cattle that Jacob tended. Women, Rachel and the daughters of Jethro, also watched the parental flocks and herds.

As for crafts, the variety of these known in the Bible is extensive. Mention is made of workers in brass, iron, gold, silver, linen, and wood. There are fullers, refiners, smiths, potters, cooks, bakers, perfumers, masons, stone-cutters, brickmakers, engravers, carpenters and embroiderers. Numerous are the crafts presupposed in the building of the Tabernacle and of the Temple. Reference occurs also to fishermen and to sailors (on the Biblical occupations, see Buhl, Frants, *Die socialen Verhältnisse der Israeliten,* 1899, p. 65 et seq.; Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* article "Handwerk").

Workers for hire are mentioned in *Genesis, Exodus, Leviticus, Deuteronomy, Jeremiah* and *Malachi.*

Among the crafts and services mentioned in the Talmud, the Midrash, and kindred literature are: *'ushkafa* (worker in leather, or saddler or shoemaker), *ballan* (bathing attendant), *bannai* (builder), *bassam* (druggist, perfumer), *burseki* (tanner), *gammal* (cameleer), *gardi* (weaver), *garsi* (grits-grinder), *zahabi* (goldsmith or jeweler), *zaggag* (glass-maker), *hayyat* (tailor), *hammar* (ass-driver), *tabbah* (butcher), *tayyal* (errand-man), *tarsi* (bronze-worker), *kattaf* (porter), *kobes* (fuller), *kassaf* (silversmith), *naggar* (carpenter or turner), *nahtom* (baker), *nappah* (blacksmith), *nekoroth* (sharpeners of mill stones), *sudana* (brewer), *sandelar* (shoemaker), *sappan* (sailor), *sappar* (hair-cutter), *sarka* (hatcheller), *sattas* (mason), *'abed-mahata* (needler), *pehami* (charcoal-burner), *piyyalan* (wine-servitor), *pillara* (wine-servitor), *tzabba* (dyer), *tzayyad* (hunter, fowler, fisher), *tzoref* (smelter), *kaddar* (potter), *ratz'an* (leather-worker), *ro'eh* (shepherd), *shakola* (carrier), *shammash* (table-waiter), *shattala* (gardener). One calling is indicated only by means of verbs, *raddede radded* (he has been hammering metal; *B.M.* 83b). In some cases, the same word bears a number of meanings, some of which lie within the domain of manual occupations and some in what would today be called the domain of the professions. Thus *'uman* is defined as artist, artisan, professional cook, and also as architect. *Gara* is defined as scraper, barber, blood-letter and also as low-class surgeon. *Tzayyar* can mean artist, designer, painter, sculptor and also embroiderer. Various other words, such as *garsi* (grits-grinder), *zaggag* (glass-maker), and *sudana* (brewer), designate workers and traders in those lines.

It is believed that the Bible records the grouping of certain craftsmen into guilds, such as guilds of potters or perfumers. A guild arrangement is obviously meant also in the Talmud when it reports that, in the great basilica synagogue of Alexandria, separate sections were reserved respectively for workers in gold, workers in silver, workers in bronze, textile workers, and blacksmiths, and that each group aided its own poor and unemployed. According to one interpretation, there existed in Jerusalem a synagogue of coppersmiths. (Rashi regards the synagogue of the *tarsiyyim* in Jerusalem, *Meg.* 26a, as that of bronze workers.) One of the ancient teachers maintained that, even in heaven, people will retain their occupational groupings. A statement appears also concerning an association of butchers who planned and enforced among themselves the staggering of employment, assigning to each a day

on which to work and punishing with sabotage any infringement upon the working day of a confrère. (*Tos. B.M.* 11:25. The bakers' agreements related to sales prices. The passage reports similar agreements among still other trades.) There was a similar association of bakers. There is, however, no intimation that the guilds performed also the function of collective bargaining like the trade unions of today. The Talmud voices the admonition that one craftsman should not encroach upon the occupation of another (*Mak.* 24a; *Sanh.* 81a), and further the exhortation that one should forbear to change one's occupation or to adopt an occupation different from one's ancestors (*Arach.* 16b).

Among the employments of women, the Bible alludes to gleaning, sheep-tending, water-drawing, baking, spinning, weaving and grinding. (A list of women's household employments appears in *Prov.* 31:13-27.) Ezekiel (*Ezek.* 13:18) reproves certain women for making cushions, pads, and veils used in idolatrous worship. In the Talmud, the tasks assigned to women are chiefly those of the household (*Keth.* 5:5). They include grinding, baking, washing, cooking, nursing of infants, bed-making, weaving, and the feeding of animals or of certain animals (*Keth.* 61b. The passage in *Keth.* 61b differs somewhat from *Shulhan Aruch, Eben Haezer* 80:6). The Talmud, nonetheless, refers to women who went about with mills and did grinding for hire. The Talmud contemplates agricultural work by women as well as by children (Maimonides, *Hilchoth Sechiruth* 12:14; *Shulhan Aruch, Hoshen Mishpat* 337:16; *B.M.* 7:6; *B.M.* 93a).

2. The Dignity of Labor. A question which frequently arises in discussions of this subject is that of the dignity of labor. On this point it would be well to note that, in the Bible, God Himself is represented as a manual worker (*Isa.* 40:28) and as the originator and teacher of agriculture and the techniques of farming (*Isa.* 28:26-29; cf. *Jubilees* 3:15, 35). Outside of the Bible, not only agriculture but also all trades are vested with a Divine origin (*Midrash Gen.* 24:7; *Tanhuma, Vayelech* 2, near the end. In *Tanna debe Eliyahu* 14:1 and in *Yalkut Shimeoni, Nitzabim,* near the end, Elijah *redivivus* is represented as convincing a trapper that the skills of making and using nets are divinely implanted). The Midrash elaborates to the effect that while in human affairs the tenant of a farm performs the work and shares the produce with the landlord, in Divine relations God the landlord performs all the work Himself (*Midrash Ex.* 41:1). Persons who deem themselves too highborn to work are rebuked with the reminder, "Thy maker worked ere ever thou wast born" (*Midrash Neelam,* quoted by Bialik, H. N., and Rabnitsky, J. H., *Sefer Ha-aggadah,* vol. 5, p. 40, quotation 326).

Then it is to be observed how frequently, in the Bible, manual workers attain to leadership and celebrity. Isaac the farmer and shepherd and Jacob the shepherd become men of power and consequence. Saul the plowman and David the shepherd rise to the kingship. Elisha the plowman becomes the successor of the great Elijah. The prophet Amos was part-time shepherd and part-time pruner of sycamore trees. Moses was serving as shepherd when he heard the Divine call. Gideon the wheat-thresher became the forerunner of Saul, the outstanding military leader of his generation. Boaz, who toiled on his own estate, figures as a man of social prominence, which can be said also of the Shunnamite friend of Elisha. In *Chronicles,* potters and linen workers belong to the aristocracy, while in *Nehemiah,* goldsmiths and perfumers are among the wealthy citizens who donate funds for the repair of the city gates.

In the Talmud, the analogy to these are those workingmen who rise to the rank of scholar. The great Hillel at one time toiled for a meager daily wage. Akiba was a shepherd, and Jose ben Halafta was a worker in hides. Hanina and Oshaya were shoemakers. Papa was a brewer. Various of the Talmudic teachers were designated by their callings, such as Johanan, the sandalmaker; Isaac the blacksmith; Judah, the baker; Judah, the tailor; Nehemiah, the potter; and Joshua, the grits-grinder. This Joshua was contemporary with Joshua ben Hananiah, who was by trade a needler or, according to another account, a charcoal-burner. Hiyya was engaged in planting flax, making nets and catching game, the meat of which he allotted to orphans and from the hides of which he prepared books for youngsters who would otherwise have remained untaught. Another noted teacher, Abaye, had to decline to impart instruction of evenings because he had to devote them to watering his fields. Still another, Huna, when requested to serve as judge, replied that he could do so only on condition that his field-watering could be put in charge of a substitute. There were some scholars who functioned as table waiters. A table waiter could, in any event, be counted in the quorum for table devotions. The Talmudic commentator summarizes by affirming, "No stigma attaches to working for a livelihood" (Samuel ben Meir, 1085-1174, on *tul* (or *shekol*) *'agra* in *B.B.* 110a).

"Great is work for it honors him who performs it" is a saying ascribed in the Talmud to Judah ben Ilai and to Simeon, the former attesting his conviction by carrying on his shoulder, through the streets, a pitcher to use as a seat at the schoolhouse, and the latter, for a similar purpose, carrying a basket. Another Talmudic passage curiously infers the greatness of work from the fact that, for stealing an ox, the Bible imposes a severer penalty than for stealing a sheep; an ox works while a sheep does not. Simeon ben Eleazar contends that Adam, the ancestor of the entire human race, was divinely permitted to eat only after he had performed work. It is further maintained that the command in *Deut.* 30:19, "choose life," refers to persons' occupations, and, moreover, that God concealed from man the date of his death so that man might not be deterred from building and from planting. In like spirit, it is taught that a person merits the Divine blessing only if he performs some labor. Indeed, in order to obtain that blessing, one must work with both of one's hands. It was only after Israel had carried on some work that God caused His spirit to rest upon them. Blessing both here and hereafter is the reward of one who eats what his own hands have produced (*Ber.* 8a).

Work carries a merit greater than the merit of ancestry (*Midrash Gen.* 74:10; *Tanhuma, Vayetze* 13, near the beginning). It ranks higher than piety. Its excellence is comparable to that of cultivating the Torah, work, no less than the Torah, being the token of the covenant between Israel and God. There was a saying current among the Jamnia (Jabneh) rabbis:

"I am a human being, my fellow-man is a human being.
My work is in the city, his work is in the field.
I arise early to do my work, he riseth early to do his work.
He boasteth not about his work, I boast not about my work.
Be it not said that I do much and that he doth little.
We have learned that the doer of much and the doer of little are alike, provided only the heart be directed heavenward" (*Ber.* 17a).

One Midrashic passage links together "the yoke of the Torah, the yoke of matrimony, and the yoke of work," lauding all three (*Midrash Lam.* 3:24). Another extols certain saints who devoted a third of their day to study, a third to prayer, and a third to work. Still another trilogy is "Bible, Mishnah, and work." A similar linking appears in a list of four things which need arduous endeavor, "Torah, good deeds, prayer, and one's calling." A well-known saying warns that study divorced from work is futile and corrupting (*Aboth* 2:2; *Midrash Rabbah* to *Eccl.* 9:9).

3. The Disparagement of Idleness. Relevant here is also that which is said in the Bible, the Talmud, and the Midrash in disparagement of idleness. The Biblical passages are: *Prov.* 6:6-11; 10:4-5, 26; 12:11, 24; 13:4; 19:24; 20:4, 13; 21:5, 25; 22:13; 24:30-34; 26:13-16; 28:19; *Eccl.* 10:18; and, in a way, *Eccl.* 5:11, with its observation that the sleep of the laborer is sweet. However, a slightly divergent view appears in *Ps.* 127:2, in which extreme preoccupation with one's work is somewhat deprecated; and in *Prov.* 10:22, which conveys the sentiment that the bounties of life emanate not so much from human exertion as from Divine favor.

According to the Midrash, God said to Israel: "Though you find the land filled with good, say not, 'I will sit down and do no planting.' Just as you, upon entering the land, found that others had planted, so must you plant for the sake of your children" (*Tanhuma, Kedoshim* 8). According to another account, Israel, in the wilderness, was like young fledglings, divinely provided with food, drink, and shelter. But upon their entering the promised land, Moses commanded: "Every one of you take a hoe upon his shoulder and go and till the soil" (*Midrash Lev.* 25:5). One of the ancient authorities advised that a landowner personally cultivate his own field (*Aboth de Rabbi Nathan* 11). Abundance is assured only if one works the field himself. In truth an unoccupied person deteriorates to such an extent that one may, without paying the master, utilize the services of a slave who would otherwise be indolent. Idleness, in a word, leads to lewdness and to dullness (*Keth.* 5:7). A father who fails to teach his son a trade virtually teaches him robbery (*Kid.* 29a, 30b). It is readily intelligible why Abraham should have abandoned a land wherein people were given to eating, drinking, and dancing, and should have elected as his place of abode a land wherein people occupied themselves with hoeing and weeding (*Midrash Gen.* 39:10). Man is blessed if he does work, but he is not blessed if he fails to work.

Work is contrasted with dependency on the one hand and with domination on the other. One should, if necessary to preserve one's independence, engage in some employment no matter how strange. "Flay a carcass on the street and say not, 'I am a great man.' " One should "love to work but hate to domineer." Encomiums on work also take the form of reflections on its special advantages. A person with a trade is said to resemble a fenced vineyard and a walled ditch, while the untrained person is like an unfenced vineyard and an unwalled ditch, trampled by animals and exposed to the prying of those who pass by. A person without a calling is likened also to a woman without a husband. "Although famine last for seven years, it enters not the door of the craftsman." One of the sages boasted that from his work as a brewer he became wealthy. The opinions regarding agriculture are divergent, some maintaining that craftsmen ultimately resort to agriculture for a livelihood, while others hold that, of all callings, agriculture is the least profitable. There is yet another view that any calling may bring wealth and any calling may bring poverty, with much depending upon prayer and upon one's personal merits. Certain trades, such as that of straight stitching, are commended as being easy and cleanly. However, the Talmud hastens to explain that "easy" means "amply compensated" and "cleanly" means "unsmirched by anything immoral." Ages before this, the Bible had waxed enthusiastic over the callings of husbandry and pasturing (*Isa.* 32:20; *Jer.* 31:24).

4. Concern for Laboring People. Finally, there is the concern for the laboring people themselves. The Biblical fulminations against those who oppress the laborer are notable (*Gen.* 31:7, 41; *Jer.* 22:13; *Mal.* 3:5; *Job* 24:5-6, 11; of similar purport is the Apocryphal passage, *Sirach* 34:22); likewise those of the Talmud and the Midrash. "Why does the worker," asks the Talmud, "climb a ladder, perch upon a tree, and imperil his life? Is it not to earn his wage?" (*B.M.* 112a). The Midrash alludes to one who purchases a bundle of hay and carries it home slung over his shoulder in such manner as to induce his hungry beast to follow and then, in the stall, hangs it too high for the yearning animal to reach (*Midrash Ex.* 31:7). Such a villain is he who fails to pay the wage for which the worker has toiled, suffered, and hoped. Discussing *Lev.* 13:19, the Talmud distinguishes between *'oshek,* oppression, and *gazel,* robbery (*B.M.* 111a). Oppression, according to one view, consists in putting off the workingman who asks for his pay. According to another view, it consists in claiming that the wage has been paid already. A third view holds that it consists in denying that the worker had ever been hired. "Robbery" is variously interpreted either as refusal to pay the wage admittedly due or as contending that the payment has already occurred. There is also the interpretation that "oppression" and "robbery" are the same, but that different words are used in order to convey the fact that tampering with the worker's wage violates not one command but two. Again it is asserted that such a dereliction involves the violation of a positive command and of five negative commands. Obliquity in the matter of wage-paying is not only oppression and robbery. It is also the taking of life—the taking of the worker's life, according to one authority, or, in view

of the penalty, according to another authority, the taking of the defrauder's life. Elsewhere the warning is issued that, for unrighteousness in this matter, God's punishment is confiscation of one's property by the non-Jewish state.

Not to be overlooked is the consideration that one wrongs the worker if one keeps him insufficiently occupied. The Egyptians were as cruel to the Hebrews in assigning men to do women's work as in assigning women to do men's work. Certain load-carriers whom one has hired, even though one does not put them to any task, must be compensated for the illness which they risk by remaining inactive.

5. Typical Treatment of Labor. Also fraught with significance as bearing upon labor relations are certain Talmudic anecdotes. There was Rab Huna, 400 casks of whose wine had become soured (*Ber.* 5b). This was judged to be Divine punishment because Huna's tenant farmer had failed to receive his expected share of discarded twigs. The story continues that, when the wrong was righted, the vinegar turned back into wine or, according to others, the price of vinegar became equal to that of wine. There was the sage who had hired some carriers to transport a cask. Somehow the carriers dropped and broke the cask and ruined its contents. The owner thereupon deprived the workers of their coats, holding those garments as pledges for the payment of the damage. And yet, at the urging of his colleague, the judge before whom the case came up for trial, the scholarly owner not only returned the coats but, in addition, paid the hungry workers their wage, lest the men receive nothing for their day of toil (*B.M.* 83a; a similar story of a potter who forgave his unlucky salesman is presented in *Yer. B.M.* vi, at the end). Had the employer retained the coats and declined to pay for the work, he would have been within his legal rights. But he preferred to "walk in the way of good men, and keep the paths of righteousness" (*Prov.* 2:20).

Then there was Johanan ben Mattia, who directed his son to hire some laborers to perform a certain task. The young man, at the hiring, agreed to some stipulations about the workers' food. When he reported this to his father, the father remarked: "My son, even shouldst thou feast them like Solomon in all his glory, thou wouldst not have fulfilled thine entire duty; for they are sons of Abraham, Isaac, and Jacob" (*B.M.* 7:1).

Exquisite is the story of the employer who had to postpone paying his employee, of the employer's subsequent amends, and of the worker's gracious response (*Sab.* 127b). Also of bearing in this connection was the popular demand once made of King Agrippa that he create work relief for those rendered jobless by the completion of the new Temple. Josephus reports that, to this end, the king directed the repaving of the streets of Jerusalem, although declining, on grounds of expense, to engage in the more extensive task of rebuilding the Temple cloisters as the people had urged (*Antiquities,* book 20, chap. 9, section 7). These appraisals of work and of workers and the humane phases of Jewish labor legislation presently to be considered underlie the claim that Judaism invests labor with dignity.

Nevertheless, attention should be drawn to certain qualifications. For example, work is listed among the eight things beneficial in moderation but harmful in excess (*Git.* 70a). Another authority goes beyond this and avers that work is a punishment for sin (*Kid.* 4:14). Man's sin is the reason why he can not, like bird and beast, be sustained without toil. The Bible itself represents Adam's agricultural troubles as one of the Divine penalties for his misstep.

In spite of the maxim based on *Eccl.* 3:11 that God has made everyone pleased with his own calling, much is said about occupational hardships and drawbacks. "There is no calling that will ever pass away. Yet happy is he whose forebears pursued an unexalted calling. The world needs both tanners and perfumers. Happy is he who works as a perfumer; alas for him who works as a tanner." The passage, "Flay a carcass in the street, and say not, 'I am a great man,' " loses its point if carcass-flaying be not regarded as inordinately repulsive; while the admonition about choosing a trade that is "easy and cleanly" necessarily implies the existence of trades which are not "easy and cleanly." Rabbi Joshua, who worked as a charcoal-burner, comments on the hardship of his lot; while centuries later, Maimonides characterizes certain callings as "ugly," even though he lauds the learned men who followed those callings rather than sink into dependency. Occupational drawbacks extend even into the hereafter. Thus Simeon ben Levi informs his devotee, the potter, that the potter's hopes of joining Simeon in heaven are vain because, in heaven, each calling will be segregated from the others (*Midrash Rabbah* to *Eccl.* 3:11).

Numerous occupations are tainted with moral obliquity. "Of evil character" are those who follow trades which entail dealing with women—smelter, hatcheller, potter, chiseler, weaver, fuller, hair-cutter, bathing attendant, tanner. So despicable are these crafts that anyone pursuing them is debarred from becoming king or high priest. Other stigmatized callings are those of shepherd, barber, ass-driver, butcher, and, in the opinion of some, those of sailor and of cameleer. It is explained that transport workers are given to helping themselves to the wood and the fruit belonging to people along the road.

One text holds that the most despicable of all callings is that of shepherd. The author marvels that the Psalmist should ever have called God a shepherd. The view gains approval that David, in *Ps.* 23:1, would never have used such language had not Jacob, in *Gen.* 48:15, set the precedent. Elsewhere the assertion occurs that luminaries are stricken with eclipse because of those who raise small cattle in Palestine. The utmost concession which can be accorded a shepherd is that when, in repentance, he abandons that calling, he need not sell his animals at once but may dispose of them gradually. The grievance against the shepherd appears to be that he inclines toward pasturing his flock in other persons' domains or that at least his animals tend to stray into other persons' premises and to cause damage.

In connection with all of this it must be noticed, however, that the most vehement disparagements are directed not at the callings which are today classified as manual but at callings which today would be listed as commercial or professional. One of the branded occupations is that of shopkeeper (*Kid.* 4:14), because shopkeepers are reputedly given to adulteration and to

overreaching. Among the callings associated with bad character because of traffic with women is that of peddler (*Kid.* 82a; *Yeb.* 63b). Indeed, most if not all of the women-serving occupations present mercantile aspects. The work of the much deprecated shepherd includes not only labor but also commerce. Particular antipathy is manifested toward the profession of medicine. "The best of physicians" is declared to be "hell-bound." The objection to the physician appears to have been his supposed irreligiousness and the suspicion that he sometimes causes death and that sometimes, although able to heal the poor, he refuses to do so. Overwhelming is the obloquy imputed to the *gara,* a word translated as "barber" but also translated as "blood-letter." The Talmud ascribes to the *gara* ten objectionable traits, including haughtiness, mercenariness, malice, gluttony, indecency, robbery and—in an opprobrious sense—guilt of bloodshed. An exception was the blood-letter Abba, noted for his benevolence as well as for his modesty and chastity. From an esthetic rather than from a moralistic point of view, the Talmud alludes to the drawback of trafficking in grease.

6. The Torah and Work. Physical labor is occasionally stamped with outright inferiority, as when Hanna bar Hanilai takes from Huna a rake which he is carrying. Huna says: "Carry it if thou art accustomed thereto. Otherwise, I decline. I will not see thee cheapened" (*Meg.* 28a). One authority maintained that a person appointed head of a community must not perform physical labor when as many as three persons might see him (*Kid.* 70a). But it is especially by comparison with the cultivation of the Torah that the several vocations, commercial, professional, as well as manual, suffer. This appears not only in the Apocryphal book of *Sirach,* or *Ecclesiasticus* (*Sirach* 38:25-33), but also in the Talmud and the Midrash. One passage urges that all except those who speak in the name of the Torah keep silent. The potter regards himself as distinctly inferior to the scholar Simeon ben Levi whom he supplies with drink, and, in the very next paragraph, the Midrash revels in the rebuff administered to a certain ditchdigger for imagining himself as good as Johanan. Among the indictments brought against Elisha ben Abuyah (Aher) is that of having persuaded some youngsters to forsake their sacred studies and to engage in such callings as that of tailor, builder, carpenter, and painter (or hunter) (*Yer. Hag.* ii, 1; in the Krotoschin edition, *Yer. Hag.* 77b, the word is not *tzayyar,* "painter," but *tzayyad,* "hunter"). Elsewhere, some students who, under stress of need, abandoned their sacred studies and betook themselves to income-earning are menaced by some ministering angels for having accepted the transitory life in lieu of the life eternal. Rabbi Nehorai decides that the only career which he would consider for his son is that of scholarship. To Nehorai, the Torah is almost the basis of social security. A person engaged in any other vocation would, in the event of illness, trouble or old age, perish of hunger. Not so the scholar. The Torah is the divinely promised safeguard of youth and of age. It assures felicity both in this world and in the hereafter.

In various ways, regret is voiced that work must invade the time which might otherwise be devoted to study (*Ber.* 35b). Primarily, the Torah was submitted to Israel in the wilderness where, sustained by manna, they could dispense with earning a livelihood. Secondarily, the Torah is for the priests who subsist on heave offerings. Not by way of encomium on work but by way of concession to dire necessity does the statement occur that a brief period of study before and a brief period of study after the day's toil receive the credit devoted to study exclusively. It is only in order to provide them with leisure for study that Israel's work will be performed for them by others when Israel heeds the Divine will. How enviable was the status of former generations with whom work came second and study came first! In the wilderness, the Israelites were, like children, exempt from work and divinely supplied with all their physical needs that they might devote all their time to acquiring holy erudition.

7. Labor Laws. While the Bible contains numerous provisions covering slave labor, the only Biblical passages which approximate laws appertaining to free labor are to be found in *Lev.* 19:13 and *Deut.* 24:15, which command that the worker's wage be paid before sundown of the day on which the work is performed; and *Ex.* 22:14, which holds the paid worker liable for loss or damage of anything put in his charge. Like much else in the Bible commonly designated "law," these passages amount to ethical exhortation rather than to legislation in the modern sense. For example, no penalty is prescribed for violation. Most Jewish "laws" are of this character—hortatory rather than statutory.

The post-Biblical ordinances regarding free labor are more numerous and extensive. These fall under the following captions:

A. Hours of Work.
B. Compensation.
C. The Worker's Liability for Loss or Damage.

A. Hours of Work. The hours of work were fixed by local custom, and could not be extended even for an increase of the wage.

B. Compensation. Regulations governing the worker's compensation involve:

1. The Amount of Pay.
2. The Time of Paying.
3. Supplementary Compensation.
4. Payments for Substitute Work.
5. Payments for Interrupted Work.
6. The Adjudication of Disputes.

1. The Amount of Pay. The employer must pay the stipulated wage even though wage rates decline between the time of stipulating and the time of paying. The worker must receive the wage stipulated by the employer's agent, although the agent had offered more than the employer had authorized; if necessary, the agent himself must make good the difference. Wages must be paid in cash, not in kind. Wage rates can be fixed by the community. The worker is compensated for the time which he spends going to work, although not for his time returning from work. The law cancelling debts every seven years does not apply to the unpaid wage of a laborer.

2. The Time of Paying. The laborer must receive his wage within twenty-four hours of the termination of his work. One who works during the day must be

paid before the following dawn, and one who works during the night must be paid before the following sunset (*B.M.* 9:10-11). Similarly, one who is paid by the week, the month, or the year must receive his wage before sundown of the day or before sunrise following the night after his term of work ends. For an artisan, the time limit is sundown of the day on which the completed article is delivered.

3. *Supplementary Compensation.* Only on special stipulation is the employer exempt from supplying the worker with lunch, if such is the local custom (*B.M.* 7:1). Again, under certain conditions, the laborer may retain any lost object which he finds in the course of his work. Certain classes of laborers, such as harvesters, threshers, vintagers and olive-pickers, are permitted to eat of the produce with which they are occupied (*B.M.* 7:2). This privilege belongs not only to those who work with their hands, but also to those who carry and to those who watch, while the treader may partake of his resultant grape-juice. Although a worker pluck only one cluster, he has a right to eat that cluster. The worker may eat bread dipped in sauce in order to stimulate his appetite. He may eat produce in excess of his wage. Although his wage be only one-sixth of a dinar, he may eat a dinar's worth of cucumbers or of dates. He may select for his eating the best part of the crop.

4. *Payments for Substitute Work.* That the worker receive the wage promised him is the employer's responsibility, even if the employer delegates the worker to toil for someone else; let the hiring employer collect from the actual employer (*B.M.* 76a; 111a; 118a). If the stipulated task is completed sooner than expected, the employer must assign the worker, at the same pay, to an equal or an easier task, not to a harder one. Should equal or easier work be unavailable, the worker must be compensated for his unoccupied time at the lower rate earned by workers who are engaged but not used. However, the full wage must be paid for the unoccupied time if the worker is one of those whose health is jeopardized by lack of exertion.

5. *Payments for Interrupted Work.* Interferences may be due to:

a. The wishes of the worker or of the employer.
b. Causes beyond the control of either.

(a). A contract-breaking employer has to pay the workers the full expected wage, and in addition, whatever he saves if he secures substitute workers at a lower price (*B.M.* 6:2). On the other hand, barring certain emergencies, the worker is free to stop work at any time without forfeiting any of the wage earned up to the moment of withdrawal. In case of the worker's illness or bereavement, even emergencies do not impair that freedom. The worker is at liberty to withdraw from the unfinished job, although he has already received his pay in full and lacks the means of restoring the unearned portion.

(b). Full pay is accorded the worker in cases wherein his work is inhibited by factors beyond his control, as in the instance of a messenger unable to find the intended recipient of the message, of a carrier who goes to the designated place but fails to find the goods ready, or of a carrier who, conveying dainties to a sick person, finds that person either deceased or recovered. The same obtains when a flood or the cessation of a stream prevents the work or when high water renders the work unnecessary. A worker conscripted, in the midst of his work, by the government receives pay for the work already performed (*Tos. B.M.* 7:8). A laborer appearing at the place of employment only to discover that the necessary materials and arrangements have not been provided receives the wage of a laborer who is engaged but not used (*B.M.* 76b).

6. *The Adjudication of Disputes.* When a dispute arises as to whether or not the wage has been paid, the laborer may substantiate his contention by means of an oath (*B.M.* 112b). In most other cases, that privilege is reserved for the defendant; the plaintiff has that right only when the plaintiff is an employee with a claim against the employer. The admonition occurs explicitly that, for the unskilled worker, the oath should be rendered as simple and as free from complexities as possible. While a creditor is forbidden to enter the house of a debtor in order to exact payment, that law does not apply to the worker who comes to the employer seeking his wage.

C. The Worker's Liability for Loss or Damage. A paid person is responsible for the theft or the loss of any object placed in his charge (*B.M.* 7:8). A craftsman must pay for the loss or damage of any material entrusted to him. A dyer pays for improperly dyed wool, and a wheat-grinder for improperly ground wheat. A carrier is liable for what he drops if he undertakes too heavy a load, and two carriers are liable half and half. A bungling chef pays not only for the damage to the food but also for the humiliation inflicted upon his employer in the presence of guests. A shepherd is liable for any loss or injury which he might have prevented. He is liable if attacked by not more than one wolf. He is, by all means, liable for the consequences if he wantonly challenges a robber to combat. He is liable if he fails, in time of peril, to call for help or to have on hand the necessary weapons. If loss or damage befalls the flock during the shepherd's absence, he is liable for such loss or damage as he might, if present, have averted. He is liable if one sheep pushes another sheep off a bridge, or if an animal dies or deteriorates because of careless exposure to heat or to cold.

Much heavier is the liability of paid public and professional workers, such as slaughterers, teachers, moneychangers, and public tree planters. In some cases, the penalty for a blunder is peremptory dismissal.

At the same time, there is manifest a concern to mitigate these responsibilities. For example, carriers can, by swearing that the accident was unavoidable, be relieved of paying the damages (*B.M.* 6:8). The same applies to certain craftsmen if loss or damage occurs to materials placed in their charge. A shepherd does not stand liable if harm overtakes an animal which runs into a swamp or up a dangerous elevation or if, in the shepherd's absence, some harm took place which he could not have prevented had he been on hand. He is not liable if the flock is attacked by two wolves, by a lion, a bear, a leopard, a panther or under any circumstances in which his conscientious efforts to protect the sheep have proved unavailing.

These specimens represent only a fraction of the Jewish laws on employer and employee relationships.

The multiplicity of these provisions, gathered from many pages of the Talmud, can be gauged from the fact that their codification required forty-five paragraphs in the code of Maimonides (*Hilchoth Sechiruth*) and seventy-seven paragraphs in the code of Joseph Caro (*Shulhan Aruch, Hoshen Mishpat*). Nor is this legislation concerned exclusively with the interests of the worker. The interests of the employer also receive attention:

1. Hours. The employer is entitled to hours of work in excess of what local custom allows, provided that he thus stipulates at the time of hiring. It is, in all events, expected that, if hours are not extended for the increased pay, the worker shall at least render a higher quality of service (*B.M.* 83a). The worker is forbidden to "loaf on the job" or to impair his efficiency by working both night and day or by subjecting himself to privations and asceticisms. To merit Divine approval, he must serve with all his strength. Nor may he interrupt his work out of respect for passing scholars or in order to recite certain prayers.

2. Wages. While the wage may not be lowered should the general wage level fall between hiring and paying, it is nonetheless expected that, in consideration of his advantages, the worker shall perform work of superior merit. Should wage rates rise, the worker may expect higher pay only in the form of food (*B.M.* 77a). While payments in kind are otherwise prohibited, they are nonetheless permitted if the employer assigns the laborer to work for someone else or if the laborer deliberately prefers at least part payment in kind.

3. Time of Paying. The employer is not expected to pay by sundown or by sunrise, if he is without funds or if it is his usage to pay his help on market days. A craftsman need not be paid before the completed article has been delivered to the patron. In no event is the employer obligated to pay the wage before the worker puts in a demand (*B.M.* 9:12).

4. Supplementary Compensation. Meals need not be provided if local custom does not require such; it is sufficient that the worker eat of the produce (*B.M.* 7:1). Jose ben Judah held that the worker's privilege of helping himself to the produce while he is at work applied only to workers who work both with their hands and with their feet. Also excluded from the privilege of eating are dairy workers, pluckers of onions, garlic or gourds, and watchers of gardens, parks, or growing vegetables. If one is a watcher of four or five heaps, one must distribute one's eating over all four or five of them and not limit oneself to the choicest. According to one authority, it is not true that the worker may eat in excess of his wage. He may not sit and eat. When working at figs, he may not eat grapes and vice versa. While working at one vine, he may not eat of another. He may not, preliminary to eating, singe any grain or pound it. Grapes must be eaten, not sucked. The employer may give the worker wine to reduce his inclination to eat grapes, but, except with the employer's special consent, the worker may not whet his appetite by eating bread or salt in conjunction with the grapes. The worker is cautioned that, if he eats gluttonously, he impairs his chances for future employment. The worker may not eat any produce which has reached the stage of tithing. Nor may he assign his eating privilege to other members of the family, even though he be a Nazirite working at grapes. (A Nazirite is forbidden to eat grapes.) The worker may condition away not only his own eating privilege but also that of all members of his family excepting children too young to understand and to keep the agreement (*B.M.* 7:6).

5. Interruptions. Either the employer or the worker might disappoint the other, with impunity, before the work starts (*B.M.* 76b). Yet, if the worker is not one of those paid by the day, week, or month but one of those engaged to fulfill a given contract, that worker, if he withdraws after the work starts but before its completion, forfeits to the employer any advantage that might arise from changes in the rates of pay (*B.M.* 6:2). Moreover, the freedom even of the other type of worker to withdraw from work already begun can be suspended in certain emergencies, such as that of transporting perishable goods or conveying materials immediately needed for a funeral or for a wedding. The employer can, in such contingencies, hire substitutes and deduct from the earned wage of the defaulting workers any higher wage which would have to be met. If, in order to prevent defection, the employer offers to raise the wage of the dissatisfied workers themselves, he is under no obligation to pay the increase. The worker draws no pay if the work is obstructed by rains or by floods which the employer's inspection was unable to foresee or by the overflow of a river whose characteristics the worker knows and with which the worker could have reckoned. There is no pay for work prevented by rain which falls during the night, or for afternoon work prevented by rain which falls at noon. Under no conditions does the worker receive pay for work with which circumstances have interfered, if the worker finds some alternative job. Provided that the worker understands in advance that the work may not occupy an entire day, he receives no compensation for the unused portion of the day. The worker can also be required to devote the unused part of the day to some task heavier than that for which he was originally hired, provided that there has been no stipulation to the contrary.

6. Adjudication. Not always does the worker enjoy the privilege of sustaining his contention by an oath. That privilege lapses when the subject of dispute is only part of the wage, or when the worker advances his claim later than the following sundown or sunrise, or when the worker is unable to bring at least two persons who witnessed the hiring.

In brief, this legislation is not altogether biased in the interests of the worker. It considers also the interests of the employer. Its objective is obviously the maintaining of a nice balance between the interests of both.

See also: ARTISANS; HANDICRAFTS. For the modern period, *see* LABOR MOVEMENT. ABRAHAM CRONBACH.

Lit.: Maimonides, *Hilchoth Abadim,* chaps. 1-9; *Hilchoth Rotzeah* 2:12 et seq.; Saalschütz, *Das mosaische Recht,* § 101; Mielziner, M., *Die Verhältnisse bei den alten Hebräern nach biblischen und talmudischen Quellen* (1859); Mayer, Samuel, *Rechte der Israeliten, Athener und Römer,* vol. 2, § 130 et seq.; Winter, J., *Die Stellung der Sklaven bei den Juden* (1886); Farbstein, D., *Das Recht der unfreien und der freien Arbeiter nach jüdisch-talmudischem Recht* (1896); Rubin, S., *Das talmudische Recht,* part 1; *Personenrecht,* Book 1; *Die Sklaverei. Ein Beitrag zur Lehre von den Menschenrechten im Judentum* (1920); Gulak,

Asher, *Yesode Hamishpat Haibri,* vol. 1, §§ 8, 9, 30; Kahn, Zadok, *Die Sklaverei nach Bibel und Talmud* (1888); Kalischer, "Die Wertschätzung der Arbeit in Bibel und Talmud," in the Hermann Cohen Jubilee Number of *Judaica,* 579 et seq.

LABOR MOVEMENT AND THE JEWS. The relation of the Jew to the labor movement of modern times can be conveniently grouped under the following aspects: Jews who have been labor leaders; the labor movement in Palestine; Jewish labor organizations outside of Palestine; statistics of Jewish occupational distribution; vocational training and guidance among Jews; sympathy for labor voiced by Jewish religious bodies; and socially minded Jewish employers of labor.

Well known among Jewish persons who have been labor leaders in the United States are Samuel Gompers, Sidney Hillman, David Dubinsky, Joseph Schlossberg, David Lasser, Rose Schneiderman, David Levitsky and Herbert Benjamin. In Palestine a conspicuous name is that of the martyred Joseph Trumpeldor. Other Palestinian leaders of labor are David Ben Gurion, Berl Katznelson, David Remez, Joseph Sprinzak and S. Kaplansky.

In Palestine fully 90 per cent of the Jewish workers belong to unions. The dominant labor organization of Palestine is the Histadruth Haobedim (General Federation of Jewish Labor). With its 108,000 members (1941) it comprises not only the Jewish labor unions of Palestine but also a political labor party and several ramifications of the Palestinian cooperative movements. Brain workers as well as manual workers are included in the Histadruth membership. The American affiliate of the Histadruth is the League for Labor Palestine (New York city). The chief labor periodical of Palestine is the *Ahduth Haabodah,* published in Tel-Aviv.

Notable among Jewish labor organizations outside of Palestine are the Amalgamated Clothing Workers of America (New York city) and the International Ladies' Garment Workers' Union (New York city). These organizations, predominantly Jewish at the outset, have, in recent years, admitted a growing number of non-Jewish members and officers. The Cap and Millinery Workers Union is 85 per cent Jewish, and the Furriers Union is 70 per cent Jewish. In New York city, the United Hebrew Trades comprises ninety different bodies. The predominantly Jewish ones number fifteen. In the United States about 300,000 Jews hold union affiliation. In Poland, the well known Jewish labor group is the Bund. The ideology of the Bund is socialistic. Mention should be made also of the Poale Zion Zeire Zion (New York city), which combines collectivistic ideals with those of Jewish nationalism. The Workmen's Circle (New York city) is an organization of Jewish workers with an extensive program of mutual aid, with a radical ideology and with a zeal for fostering the Yiddish language and Yiddish culture.

Jewish occupational statistics are issued from time to time by various Jewish organizations and writers, chiefly for the purpose of combatting the anti-Semitic charge that the Jew tends to evade hard work and seeks, by means of his wits, to fatten on the labor of others. It is in place to mention here the Council of Jewish Federations and Welfare Funds (New York city), the American Jewish Committee (New York city), and the Conference on Jewish Relations (New York city). In 1938, the American Jewish Committee and the Conference on Jewish Relations published jointly a report on the occupations of Jews in New York city. It was found that, in the manufacturing industries of New York city, 34.9 per cent of the workers were Jewish; in the construction industries, 14.5 per cent; in transportation, 13 per cent; in domestic and personal service, 21 per cent (311). There was recently organized a Jewish Occupational Council (New York city).

Jewish projects for vocational training and guidance are actuated both by the desire to dissipate the anti-Semitic charges already mentioned and also by the need of enabling Jewish workers to find employment in the face of anti-Jewish discrimination. Almost every Jewish community of appreciable size provides some type of vocational guidance and some place of vocational training. The world's outstanding Jewish vocational enterprise is the international ORT (the American ORT, New York city). In 1936 the ORT reported 101 trade schools, 103 agricultural colonies and twenty-eight colony trade schools. ORT schools exist in Poland, Roumania, Latvia, Lithuania, Russia, and, for German refugees, in France. Instruction is provided in tailoring, wood-carving, locksmithing, radio technique, shoemaking, laundry work, dressmaking, millinery, knitting, and cognate skills.

The Jewish religious bodies which have been most outspoken in their sympathy for working people are the Central Conference of American Rabbis and the Rabbinical Assembly of America. These organizations have repeatedly asserted the right of labor to bargain collectively. They have zealously supported every movement—legislative or otherwise—to increase wages, to reduce the hours of toil, and to render working conditions humane. They have also striven for the protection of the worker against accident and unemployment and for his security in sickness and old age. The Central Conference of American Rabbis has, from time to time, brought assistance, both financial and moral, to workers on strike. American rabbis have, in a score of instances, functioned as industrial arbitrators. Nor is rabbinic sympathy for the worker limited to the United States. A dispatch from Vilna dated October 9, 1934, told how, with the blessing of the rabbi, a strike of Jewish tailors had been proclaimed in the synagogue. In 1935 a group of 241 American Reform rabbis signed a manifesto expressing devotion to the aspirations and the programs of Jewish labor in Palestine.

Among Jewish industrial firms notable for their social vision and their magnanimity in dealing with their employees, mention may be made of the Henry A. Dix Co. of Millville, N. Y., the Bamberger Department Store, of Newark, N. J., and Deutsch Brothers, of New York city. Solomon Schechter (*Studies in Judaism*) tells the story of Abraham Galanti, a Jewish employer of the 16th cent. who, in his dealings with his workers, anticipated the socially minded employer of modern times. ABRAHAM CRONBACH.

Lit.: Kaufman, Yehezkel, "The Occupational Structure of the Jews," *Contemporary Jewish Record,* March-April, 1939; statistics of occupations of Jews issued by the Council of Jewish Federations and Welfare Funds, the American Jewish Committee, and the Conference on Jewish Re-

lations; publications of the Joint Distribution Committee and the American ORT; Dix, Mark H., *An American Business Adventure* (1928); Duker, A. G., "Notes on a Bibliography of the History of the Labor Movement in Europe," *Jewish Social Service Quarterly,* March, 1935; Marmor, C. K., *History of the Workmen's Circle;* Cohen, Jacob X., *Towards Fair Play for Jewish Workers* (1938); see also the literature cited under the articles of the individuals and institutions mentioned in the text.

LABOSCHIN, SIEGFRIED, painter and etcher, b. Gnesen, Posen, 1868. After studying at the Academy of Berlin from 1886 to 1889, and in Munich from 1893 to 1898, he toured through Europe. Later he settled in Breslau, where he became art critic of the *Breslauer Zeitung* in 1907. Beginning as a landscape painter, Laboschin eventually depicted city scenes, still life and portraits in oil, water-color, tempera, pastels, etching, and lithography. His paintings include *Jews in Prayer, Schachris Prayer, New Market of Breslau* and *Voice Trainer.* Two portraits of von Hindenburg painted by Laboschin are in the Museum of Gleiwitz and in the city hall of Beuthen respectively. He published *Das malerische Alt Breslau* (ten etchings, 1897) and *In und Um Breslau* (ten lithographs, 1926).

LACHISH, an important fortified city in the southern Shefelah, or low hill-country of Judah. It is first mentioned about 1450 B.C.E., in the time of the Pharaoh Thutmose III, and appears in the Tell el-Amarna letters, as well as in *Joshua,* as the seat of a petty king. It is best known for its stubborn resistance to Sennacherib, who finally captured it and made it his base of operations against Hezekiah. According to the church father Eusebius, it was situated in the seventh mile from Eleutheropolis toward the south. This statement does not suit the mound of Tell el-Hesi, identified with Lachish by Petrie, and partly excavated by the latter and Bliss. Tell el-Hesi is eleven miles in a straight line from Eleutheropolis, and is much too small to represent so important a place as Lachish. It is probable that the latter is represented by the great mound of Tell ed-Duweir, six miles by road to the south of Beit Jibrin (Eleutheropolis).

In 1934 to 1935 archeologists discovered the so-called "Lachish Letters," eighteen inscribed potsherds probably from the time just preceding the destruction of the First Temple (587 B.C.E.).

Lit.: Albright, W. F., in *American Schools of Oriental Research Bulletin,* No. 70 (1938) 11-17; No. 73 (1939) 16-21; No. 80 (1940) 10-13.

LACHMAN, ARTHUR, chemist, b. San Francisco, 1873. He was educated at the University of California (B.S., 1893) and the University of Munich (Ph.D., 1895). He was an assistant in chemistry at the University of Michigan in 1896 and instructor in 1897. From 1897 to 1902 he was a professor at the University of Oregon.

Lachman left the academic field for a number of years for work in applied chemistry. He was a consulting chemical engineer from 1902 to 1906 and a manufacturer from 1906 to 1918. During this period he received several patents for innovations in the technology of the petroleum industry. In 1920 he was appointed research associate at the University of California, a post which he still held in 1942. He wrote numerous papers on chemical theory and its practical application and *The Spirit of Organic Chemistry* (1899).

LACHMAN, SAMSON, lawyer and communal worker, b. New York city, 1855; d. New York city, 1931. He was graduated from the College of the City of New York in 1874 and from the Columbia University Law School two years later. Admitted to the bar in 1876, Lachman became part of the law firm of Lachman, Morgenthau and Goldsmith. From 1888 to 1894 he was justice of the District Court of New York, and in 1915 he was a commissioner to prepare data for the New York State Constitutional Convention held that year. Lachman was one of the founders of The Judaeans in 1897; he served on the board of directors until his death and was president of the organization from 1918 until his death. He was also for a time treasurer of the Jewish Agricultural Experiment Station in Palestine, and a director of the New York County Lawyers Association.

LACHMANN, HEDWIG, German poet and translator, b. Stolp, Pomerania, Germany, 1865; d. Krumbach, Württemberg, Germany, 1918. Her lyrics, published in book form as *Im Bilde* (1902), were a melodious expression of delicate emotions. She also translated the novels of Balzac and the poems of Rossetti, Swinburne and Oscar Wilde into German. In 1903 she married Gustav Landauer, the socialist (1870-1919). Although Hedwig Lachmann had no love of public combat, she courageously shared her husband's radical ideas and adopted them as her own. With Landauer, she translated Rabindranath Tagore's works into German.

LACHMANN, ISAAC, cantor, b. Dubno, Russia, 1838; d. Hürben, Bavaria, Germany, 1900. Not only did he sing in the choirs of the most famous cantors (Hazanim) of Russia and officiate as cantor in a number of communities, but he also composed music and wrote essays on ancient and modern synagogal services. Part of his music compositions, that of the week day services, appeared in 1898 in a volume entitled *Abodath Yisrael, der israelitische Vorbeterdienst; Traditionelle Synagogengesänge des Süddeutschen Ritus.*

LACHMANN, THERESE, adventuress, b. Moscow, 1826; d. Neudeck, Upper Silesia, Germany, 1884. Despite legends which made her a daughter of the Russian Grand Duke Constantin or of an Indian Rajah, it is said that her parents were a poor Jewish tailor and his Jewish wife. Therese Lachmann was married, at the age of eighteen, to an equally poor tailor named Villoing, who came to Moscow from France and was converted to the Russian Orthodox Church. Three years later she abandoned her husband and baby and went to Constantinople. From there she made her way to Vienna, through southern Germany and to Paris. In Paris she lived in miserable circumstances, often starving, until she met Henri Herz, a renowned pianist and composer, and a Jew. Herz fell in love with Therese.

Herz's friends accepted Therese as his wife, although there was no legal marriage. As Madame Herz, Therese met Richard Wagner, Hans von Bülow and many well-known French musicians, artists and poets. Théophile Gautier was her intimate friend until his

death. All the money Herz earned from his concerts and his compositions was spent on Therese, and when Herz came on hard times she left him. Herz went to America, and all relations between the two ceased. Therese's position, however, was better than before. Influential members of Paris society were her friends, and she was the favorite of visiting British noblemen. In all her adventures, Therese remained cool-headed and calculating. She believed that by a concentration of will and energy, she could get whatever she wanted, and she wanted wealth, influence and prestige. After the poverty and privations of her early years, she sought to secure herself against further vicissitudes, and she selected her lovers accordingly. She was the mistress of Lord Stanley, secretary of the British Foreign Office, and of the Duke of Grammont, later French foreign minister. In 1851 her husband Villoing died. Therese married the Marquess de Païva y Aranjo, a Portuguese nobleman who possessed nothing but his title and debts. After having taken his famous name and title, Therese put him out and paid him a salary. She built a palace (later the home of the Traveller's Club) on the Champs Élysées, at a cost of 10,000,000 francs ($2,000,000). Prominent sculptors and artists of the day were employed in its decoration, and Therese showed her flair for discovering young talents who later became well-known.

The palace was paid for by Count Guido Henckel von Donnersmarck (1830-1916), Silesian mine-owner and the holder of large estates in Germany, Russia and Austria. The count, a famous aristocrat, a shrewd business man, a realist and cynic, was nevertheless fascinated by Therese, who never lost her Yiddish accent in speaking either French or German. After the outbreak of the Franco-Prussian War in 1870, the count and Therese left France. The count was appointed the first vice-emperor in the occupied provinces of France, but did not separate from Therese, who persuaded him to mitigate his measures as much as possible in favor of the French, a course which finally resulted in the count's dismissal. In 1871 the pope annulled Therese's marriage to the Marquess de Païva. Therese married the count and became a convert to Protestantism. The marquess, deprived of his salary, shot himself (1872).

The Donnersmarcks returned to Paris, where the count bought the jewels of Empress Eugénie, including the diadem which Napoleon III had presented to her on her betrothal, for his wife. Among the Countess Therese's frequent guests were the German Ambassador Prince Hohenlohe, the young Baron Bülow, later chancellor of the empire, Gambetta, Taine, Renan, and the brothers Goncourt. The French anti-Semite Drumont accused her of directing a net of German spies over France and of bribing French statesmen, but at the same time he praised her artistic taste and intuition. Therese became intimate with Bismarck, who was a relative of her husband's, and she tried to arrange a meeting between Bismarck and Gambetta for a French-German rapprochement, but failed. After Gambetta's death the Donnersmarcks left Paris and lived in Neudeck, on one of their estates. Therese had a palace built there which was a replica of the burned palace of the Tuileries. Her third marriage was happy; the count was devoted to her. He never undertook any activity without first consulting her. At her funeral, the count put his hands on her coffin, and facing his aristocratic relatives, he said: "I am most proud of the fact that this lady condescended to marry me, and that she was for thirteen years my loving wife."

HUGO BIEBER.

Lit.: La Senne, Émile, *Madame La Païva* (1910); Nevill, R. N., *Echoes Old and New* (1919); Loliée, Fréderic, *La Païva* (1920); Dolph, Charles A., *The Real Lady of the Camelias* (1929); Bülow, Bernhard Prince of, *Memoirs* (1931).

LACHOWER, FISHEL, critic, historian of Hebrew literature and editor, b. Chorzele, Poland, 1883. In 1907 he came to Warsaw, where he, with the collaboration of David Frischmann, published three issues of the literary collection *Sifruth.* Simultaneously he edited works by young Hebrew writers which were published by the Sifruth Publishing Company. Later he became the manager of Ahisefer, which published the collection *Nethiboth* (Paths; Warsaw, 1913). From 1919 to 1925 he managed the Warsaw branch of the Stybel Publishing Company, which later became the Central Stybel Publishing Company. During the first World War he was the editor of *Hatzefirah,* then a weekly, and of the literary magazine *Arachim* (Values; 1918). He was one of the editors of the *Hatekufah* (vols. 5 to 23). In 1926 he visited the United States, and in 1927 he settled in Palestine, where he has assumed a leading position as editor and author.

Lachower's *Toledoth Hasifruth Haibrith Hahadashah* (History of Modern Hebrew Literature; 4 parts, Tel-Aviv, 1928-32) presents a sumptuous piece of literary endeavor. Since 1929 he has been associated with the editing of the Hebrew magazine *Moznayim.* He edited the newly condensed Hebrew version of Graetz's *History of the Jews* (Tel-Aviv, 1939) and a Hebrew version of *Selected Writings* by Max Nordau (Jerusalem, 1930). In 1928 he edited *Keneseth Sofere Eretz Yisrael,* collections of his essays, entitled *Mehkarim Venisyonoth* (Warsaw, 1925), and *Rishonim Veaharonim* (2 vols.) was published in Tel-Aviv in 1934 to 1935. The same year he edited *Sefer Hashanah Shel Sofere Eretz Yisrael.* He also arranged and prepared for publication the works of Micah Joseph Berdyczewski, David Frischmann and the letters of Hayim Nahman Bialik. He edited for publication and provided with notes and an introduction the Hebrew version by Issar Joseph Einhorn of Thomas Carlyle's *Heroes and Hero Worship.*

Lachower is regarded as a good literary critic and historian of modern Hebrew literature. He illuminates his material objectively and endeavors to be scientific in mode of treatment.

LACRETELLE, JACQUES DE, French non-Jewish author, b. Cormatin, France, 1888. He published several novels and essays, and was made a member of the Académie Française. His greatest success was the novel *Silbermann,* which appeared in 1922 and was translated into English a year later. In the novel Lacretelle describes anti-Semitism in French schools and its devastating effect upon both persecuting and persecuted youth.

The author, whose characteristics are projection of "intellectual sensitiveness" and psychological independence, did not intend to make the unhappy Silbermann

"typically Jewish," but rather an individual who, in any circumstances, would be constantly in conflict with men around him. Silbermann is abandoned even by his coreligionists. But although he characterizes Silbermann as a recalcitrant companion, Lacretelle does not intend to exculpate anti-Semitism. He excels in presenting the various kinds of persecution—those issuing from indifference as well as those resulting from anti-Semitic agitation. Broken by his colleague's attitude, Silbermann leaves school and resolves to emigrate to America. The novel was awarded the Prix Femina and led to a general discussion of anti-Semitism in French schools, and in Jewish as well as Catholic newspapers and periodicals.

Le retour de Silbermann (1930) describes the period following that of the first novel. Because America has no room for "a romantic Jew," Silbermann returns to France and dies in Paris, a failure due to his unhappy nature. In this second novel Lacretelle represents, in contrast to Silbermann, the musician Jascha Heifetz, romanticized but recognizable.

LADENBURG, a Jewish family of financiers and scholars, most of whose later representatives were baptized. The founder of the family was Moses Loeb, who lived in Ladenburg, Baden, in the middle of the 18th cent. One of his sons, Meir Loeb, was a *Schutzjude* (a Jew living under protection of the authorities) of Mayence. His descendants remained Jews.

Karl Ladenburg, his grandson, founded the Museum of the Jewish Community of Mayence in 1849, and was active in Jewish charitable work in Mayence and Frankfort. Loeb Loeb, another son of Moses Loeb, went to Mannheim. His son, Wolf Hayum Ladenburg, was a jeweler, and established the important banking house of W. H. Ladenburg in Mannheim. From 1825 to 1845 he was a member of the Jewish Court of Baden. His son, Seligmann Ladenburg (1817-73), was his successor in directing the bank. After having organized many important industrial firms, Seligmann Ladenburg became (1865) the first president of the Badische Anilin-Werke in Ludwigshafen, one of Germany's largest chemical works.

Leopold Ladenburg (1809-89), the eldest son of Wolf Hayum Ladenburg, was a lawyer in Mannheim. In 1833 he published a pamphlet advocating equality of rights for the Jews, and he also participated significantly in the revolutionary movement of 1848. Later he was a leader of the National Liberal Party of Baden. In 1868 he became a member of the Jewish Court of Baden. The W. H. Ladenburg Bank in Mannheim ceased to be an independent institution in 1903. Its last director, Eduard Ladenburg, retired to private life after having financed and organized many railroads and other industries. In 1852, Emil Ladenburg, who went from Mannheim to Frankfort in 1812, founded the banking house of E. Ladenburg in Frankfort and in 1854 became a director of the Frankfort Bank. In 1872 he was a director of the Frankfort Stock Exchange. His successor, Ernst Ladenburg (b. Mannheim, 1854), was a member of the Chamber of Commerce of Frankfort, a city councillor, a director of the Disconto-Gesellschaft, the Union of German oil-factories and the United German Manufacturers of artificial silk. This bank also ceased to be independent in 1903. Its last directors were August Ladenburg and Max Ladenburg, the latter a member of the regional directorate of the Reichsbank. In the 1850's the Ladenburgs founded a branch of the bank in London, under the name W. Ladenburg. Later they participated in the New York bank, Ladenburg, Thalmann and Co.

Albert Ladenburg (b. Mannheim, 1842; d. Breslau, 1912) was a professor of chemistry. In addition to making important discoveries in the amalgamations of alkaloids, he was editor of the *Handwörterbuch der Chemie,* which was published between 1882 and 1893, and of *Lectures on the History of Chemistry Since Lavoisier* (1900), which appeared in English and German. Ladenburg's lecture, *On the Influence of the Natural Sciences on Our Conception of the Universe,* provoked spirited discussion in 1903 among theologians of all religions, who protested against Ladenburg's remarks on Biblical cosmology. His wife, Margarete Ladenburg, née Pringsheim, translated the works of Pasteur, Wuertz and Berthelot into German. His son, Rudolph Ladenburg (b. Kiel, 1882), was appointed professor at the University of Kiel in 1914, and a member of the Kaiser Wilhelms Institut für physikalische Chemie und Elektrochemie in Berlin-Dahlem in 1924. In 1931 he joined the faculty of Princeton University as research professor. He specializes in analyzing the emission and dispersion of gas, and is author of *Grundlagen der Quantentheorie* (1923).

Hugo Bieber.

Lit.: Korach, E., *Das deutsche Privatbankgeschäft* (1910); Wenzel, G., *Deutscher Wirtschaftsführer* (1929); Emden, Paul H., *Money Powers of Europe* (1937).

LADIER, DOB BAER BEN SHNEOR ZALMAN, *see* Baer (ben Shneor Zalman) of Liubawicz.

LADINO, a popular name for Judeo-Spanish, the language current among the Jews who were expelled from Spain in 1492 and settled in the countries bordering the Mediterranean. It is derived from the word *latinus,* which was used by the Jews of the countries of the Romance languages—the Iberian peninsula, France and Italy—for the vernacular.

For a discussion of the Judeo-Spanish dialect and its literature, *see* Judeo-Spanish; Literature, Judeo-Spanish.

LAEMMLE, CARL, motion picture executive, b. Laupheim, Germany, 1867; d. Hollywood, Cal., 1939. When he came to the United States at the age of seventeen, he did odd jobs, working as a clerk in New York and Chicago, as a bookkeeper in a jewelry store, and even as a farmhand in South Dakota. In 1894 he was working as a clerk in a clothing store at Oshkosh, Wis. In four years' time he became manager of the establishment and, in 1906, he resigned because his employers refused to accept him as a partner.

He left for Chicago with $3,000, intending to establish a chain of five and ten cent stores. However, happening to enter a cinema theatre he was so impressed that he decided to risk his capital in moving pictures. From that time he was one of the most enterprising and talented of the small group of Jewish pioneers that was so important in the organization and

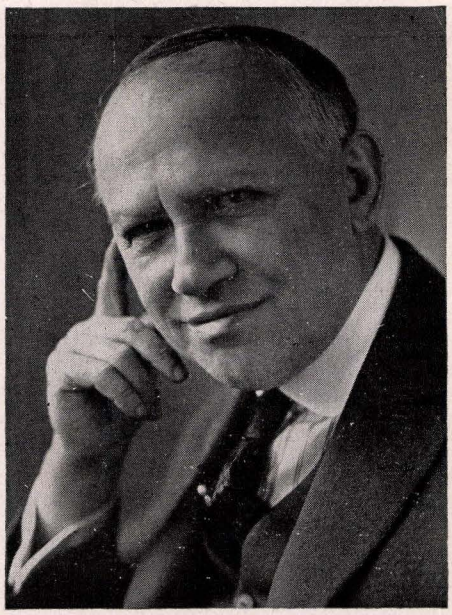
expansion of what later became the world's fourth largest industry.

His first theatre was a success, and he soon bought several more in Chicago. That same year (1906) he founded the Laemmle Film Service, which supplied over 300 theatres in the city. From 1909 to 1912 he headed the Independent Motion Picture Company in its fight against the trust. He finally beat his opponents in a court fight, and from then on he ranked as a major power in the industry and a leader of the independent producers.

In 1912 he founded and became president of the Universal Film Manufacturing Company in Southern California, a position which he held until 1936, when he retired in favor of his son, Carl Laemmle Jr. Under his leadership Universal became one of the largest studios in Hollywood. His first production was the first full-length feature picture *Traffic in Souls,* which cost $5,000 to produce; but despite the gloomy predictions of his partners it netted a profit of $500,000. Thereafter Universal led the Hollywood style of extravagant expenditures, reaching the "super colossal" climax of $1,000,000 for *The Hunchback of Notre Dame.* When Laemmle sold his interests in 1936, he received $5,500,000.

He was one of the most picturesque characters in the industry, second only to Samuel Goldwyn as a subject for humorous and colorful anecdotes. Like Goldwyn, he always insisted that the motion picture was a form of fine art rather than a vulgar amusement, and he helped raise cinematic standards with fine productions such as *All Quiet On The Western Front.*

Laemmle was interested in Jewish affairs, and contributed generously to Jewish as well as non-Jewish causes.



Carl Laemmle

LAFER, HORACIO, Brazilian industrialist and deputy, b. Brazil, about 1893. His parents came from Lithuania. On his mother's side, he was related to the Clabin family, one of the first Jewish families to settle in Brazil in modern times. As a representative of the family, he organized, and was the head of, a number of industrial and commercial institutions.

In 1929, Lafer was Brazil's first delegate to the League of Nations and participated in its conferences, among others the conference on the treatment of strangers. He was a member of the national assembly in 1933, convened for the purpose of drawing up a new constitution for Brazil. In the following year, he was elected a deputy from São Paulo to the chamber of deputies of the federal congress—the first Jew to be a Brazilian deputy. In 1935, he introduced a resolution in the chamber calling for the recognition of the Soviet Union.

For many years, Lafer was active in the National League which sought to perpetuate the liberal traditions of Brazil. He was head of the Hebrew high school "Hatechia," and succeeded in having a law forbidding instruction in a foreign language to children under ten modified with respect to the Jewish schools in the state of São Paulo. He secured also the publication of articles by Brazilians to counteract the flood of anti-Semitic writings inspired by the Nazis.

LAG BEOMER, the thirty-third day of the period of forty-nine days between Passover and Shabuoth known as the "counting of the Omer" (*sefirah*). Lag Beomer always falls on the eighteenth day of the month Iyar and is celebrated as a sort of half-holiday. The liturgy of the synagogue is not affected by it except that the "supplication" (Tahanun) is not said.

The origin of the special significance of Lag Beomer is not apparent from the sources, nor are all rabbinic authorities agreed that this day should be observed in any fashion. It is not mentioned either in Talmudic or Gaonic literature, and although legend connects it with the cessation of the plague which is supposed to have killed many of the pupils of Akiba, no reference



Horacio Lafer



Lag Beomer observance at the grave of Simeon ben Yohai. Palestinian Jews are shown gathering for the ceremony. Photograph (Blu-White Service) by courtesy of "World-Over"

to this occurs in the passages in Talmudic literature which deal with that event (*Yeb.* 62b).

The first mention of any special significance to this day is found in the early 13th cent. in a remark by Ibn Yarhi (*Hamanhig* 91b), who, in discussing the custom of not marrying during the Sefirah, states that the restriction against marriage is lifted from the thirty-third day of the Omer and onward. As support for this practice he quotes Zerahiah Halevi Gerondi, who declares that he found in an (unidentified) old Spanish manuscript the statement that the pupils of Akiba died between Passover and *peros 'atzereth* (fifteen days before Shabuoth) and not during the whole period between Passover and Shabuoth, as is given in the current Talmud text. Hence, the mourning for them, which is generally given as the reason for the prohibition of marriage and cutting of the hair during the Sefirah period, logically ceases on this day.

This story of the pupils of Akiba became the usual explanation of the rabbinic authorities, although there were differences of opinion and practice between those who exempted this day alone from among the other days of the period, and those who held that on this day all the restrictions of the season were lifted and were not renewed.



Hair cutting on Lag Beomer (33rd of the Omer days). From "Sefer Minhagim," Amsterdam (15th cent.)

Modern writers have offered several interpretations of the origin of the observance of this day. M. Landsberger explains it in the light of his theory that the whole Sefirah season was but thirty-two days long. Joseph Derenbourg suggests that it may be considered a day of relaxation of mourning in the middle of the Sefirah season similar to the *mi-carême* during the Lenten season of the Church.

The observance of Lag Beomer differs in many communities. The most obvious is the lifting of the restrictions obtaining during the other days of the Sefirah period, i.e., the avoidance of marriage and the practice of not cutting the hair. In some communities a person observing the anniversary of a death (Yahrzeit) on this day was not allowed to fast as is customary. However, there is a more positive aspect to the observances: there are bon-fires, illuminations and excursions into the fields with special games for the children, the most prominent of which is playing with bows and arrows. It has also taken on the aspect of a scholars' holiday because of its legendary connection with the cessation of the plague which caused the death of the pupils of Akiba.

In Meron in Palestine, where the tomb of Simeon ben Yohai is believed to be, Lag Beomer is marked with very special festivities. Pilgrimages are made to the tomb of the alleged author of the *Zohar,* whose Yahrzeit is said to occur on this day, and elaborate illuminations are provided at the tomb. These festivities last for several days, and had their parallel in the visits which the people of Jerusalem made to the tomb of Simon the Just and to the graves of the members of the Sanhedrin and Kalba Sabua, and the pilgrimages by the inhabitants of Safed to the graves of Judah ben Ilai, Krospedai and Joseph Sargis.

LOU H. SILBERMAN, JR.

Lit.: *Shulhan Aruch, Orah Hayim* 493; *Beth Joseph, Orah Hayim* 493; Luncz, A. M., *Jerusalem,* vol. 1, pp. 48-49; Goldfarb, *Luah Ahiasaf,* 5664, pp. 331-403; Landsberger, M., in *Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 7, pp. 81-96; Derenbourg, J., in *Revue des études*

juives, vol. 29, p. 149; Buxtorf, *Synagoga Judaica; Hamanhig* (Berlin, 1885); *Shulhan Aruch shel R. Isaac Luria* (1881); Ibn Shuaib, Joshua, *Sefer Derishoth al Hatorah,* p. 41a; *Zohar, Deuteronomy,* end of *Idra Zutra.*

LAGARDE, PAUL DE, German orientalist and anti-Jewish publicist, b. Berlin, 1827; d. Göttingen, Germany, 1891. He was the son of Wilhelm Bötticher, a college instructor, but in 1854 he took the name of his grandmother's sister, Ernestine Lagarde. At the University of Berlin Lagarde was a disciple of Friedrich Rückert, well-known poet and the master of several oriental languages and literatures, but a man devoid of scientific discipline. Lagarde was also influenced by Karl Lachmann, a skilled philologist who relied too much on his skill and went too far in arbitrary textual adaptation. Lachmann also believed that a different opinion in matters of science revealed the moral degeneration of the opponent. These peculiarities of Lagarde's teachers were even surpassed in Lagarde's own attitude. He was continually engaged in controversies, at first only with Christian orientalists, later with representatives of the science of Judaism. Lagarde's scientific equipment, especially in regard to Semitic noun formation, is incontestable. But most of his other achievements in philology became obsolete with the reinstatement of methodical conservatism in that science.

Lagarde wanted more than success in philology. He tried to reform German politics and German religion. Lagarde's political comments pre-stated many points in the National Socialist program; he advocated a mental revolution leading to a radical negation of liberalism, democracy and humanitarian civilization; the establishment of a Führer; special schools for the education of the Führer's bodyguard, and a German church. Lagarde hated the Jews and Judaism, but he was not a racial anti-Semite. He was anti-Jewish but he was not opposed to original Semitism as he conceived it. According to Lagarde, the evolution from Semites into Hebrews, Hebrews into Israelites and Israelites into Jews signified a "progressive impoverishment of mind and heart." The Old Testament is praised by Lagarde "insofar as Old Israel is speaking," it is deprecated by him "insofar as post-exilic Judaism is speaking." But Lagarde decided also that the New Testament was superfluous to Christian divinity, because "there was Christian divinity before the New Testament was written," and he scorned the personality of Jesus of Nazareth as "humdrum." He considered the Christian religion "essentially a performance of the Roman Empire and of the nations it embraced," and said that all the founders of a religion derived their characteristics from their nationality.

Lagarde stressed the belief that the Jewish religion disciplined the mind as well as the body of the Jews. "The qualities acquired by Talmudic studies will remain, even when ungrateful modern Jews will have long forgotten the Talmud." From this statement Lagarde arrived at the conclusion that the Jews remain a peculiar nation so long as they do not abandon their religion. They are "Asiatic heathens in the midst of a Christian world." The Jewish question, to Lagarde, was not a racial question but a spiritual one. Germanism, he thought, was not inherent in the blood but in the soul. On the other hand, he was aware that a true German religion did not yet exist, and said that "the Jews would be fools if they exchanged their warm faith for cold Protestantism." The mere existence of non-baptized Jews was to him an accusation against Christianity, since it betrayed Christianity's inability to absorb dissenters, while German culture, represented by poetry, arts and science, was capable of it. Lagarde therefore attempted to form a German religion which would possess the same attractive power as German culture. But, defining religion as "joy in God and in his accomplishments," or "the recognition of God and the loathing of an unholy life," or "consciousness of planned education for individuals, nations and humanity," Lagarde remained within the realm of Israelitic-Jewish ideas. Nowhere in Lagarde's religious conceptions are there traces of a positive religiousness of German or Indo-German origin. There are only religious dreams of the future.

Lagarde always extolled the Israelitic prophets and even admitted occasionally that the authors of the Talmud had more "moral seriousness" than the "sophisticated" Fathers of the Church, but his hatred for Judaism increased, despite the fact that Jewish scholars like Abraham Geiger and Sigmund Maybaum were more ready to acknowledge Lagarde's abilities than such Christians as Theodor Nöldeke, Albrecht Weber, Eberhard Schrader and H. Hübschmann.

The first major conflict between Lagarde and representatives of the science of Judaism broke out in 1880, when Lagarde and Hermann Cohen had to testify as experts at the trial of the anti-Semitic agitator Feller, accused of insulting the Jewish religion, and Cohen charged Lagarde with having quoted books which Lagarde never read or even saw. In 1887 Lagarde incited his disciple Techen to slander Leopold Zunz, then in his nineties. When David Kaufmann and Abraham Berliner protested, Lagarde himself replied, aggravating the insult beyond all limits. He called medieval Jewish poetry "dirt" and accused Zunz of using a doctor's title without ever having been graduated. Prior to this Lagarde had called Saadia a forger and Maimonides a thief. He accused Abraham Geiger of having borrowed a manuscript from a public library without permission, and the rabbi of Erfurt with having mutilated an old document of the city of Erfurt. The only Jewish scholars Lagarde continued to respect were Hartwig Derenbourg and Wilhelm Bacher, as well as Michael Sachs, whom he met at Franzensbad in 1857. Lagarde, who took every liberty in a controversy, denounced any Jewish reply as "Jewish arrogance." He succeeded in influencing many German students; Theodor Fritsch in Germany and Schönerer in Austria were among his earliest propagandists.

HUGO BIEBER.

Lit.: Cohen, Hermann, *Die Nächstenliebe im Talmud* (1880); Kaufmann, David, *Paul de Lagardes jüdische Gelehrsamkeit* (1887); Berliner, Abraham, *Professor Paul de Lagarde* (1887); *Historische Vierteljahrschrift* (1935); *Leipziger Semitistische Studien,* vol. 3, No. 4; vol. 7, No. 3 (1921).

LAGARTO, JACOB, 17th cent. South American rabbi. His origin is unknown, but he is assumed to have been the son of Simon Lagarto, of Amsterdam, Holland. Lagarto seems to have come to South Amer-

ica in his youth; in the middle of the 17th cent. he was serving as the Haham of the Jewish congregation in Tamarica, Brazil. He is also known to have been the author of a catalogue of aphorisms, subtitled *Ohel Yaaḳob* (Tent of Jacob). Although specific information about this collection is lacking, except the fact that it was included in the library of Isaac Aboab da Fonseca, rabbi at Pernambuco, Brazil, during the same period, J. C. Wolf and other bibliographers have assumed that the Lagarto book was a collection of Talmudic sayings.

Lit.: Publications of the American Jewish Historical Society, No. 3 (1895) 16-17, 106-7.

LAGUNA, DANIEL ISRAEL LOPEZ, poet, b. Portugal, in the middle of the 17th cent., of Marrano parentage. He spent his childhood in France and was educated in Spain. In his youth he was persecuted by the Inquisition and cast into prison. After several years, he finally escaped and made his way to Jamaica, where he openly professed Judaism. As consolation for his many tribulations, he turned to the *Psalms.* His translation of them from Hebrew into Spanish, the fruit of twenty-three years of labor, begun in prison and finished in Jamaica, is one of the most remarkable productions of Judeo-Spanish literature. The first book ever written by a Jew residing in America, it was printed in London in 1720 (twenty-three years after its completion) under the title of *Espejo fiel de vidas que contiene los Psalmos de David en verso.* This work is not a literal translation of *Psalms,* but is, in a sense, a picture of his life, his persecutions and his sufferings. Laguna was the only early American Jewish bard to refer to the Inquisition. Not only did he infuse his own ideas into the work, however, but he also successfully imitated the measure of oriental poetry. It appeared in a handsome edition, with an approbation in Spanish by the Hacham David Nieto. It received glowing encomiums in Spanish, Latin and English verse from many contemporaneous Jewish poets. After its publication, Laguna, with his wife and three sons, David, Jacob, and Isaac, returned to Jamaica, where it is probable that he died soon afterwards.

GEORGE ALEXANDER KOHUT.

Lit.: Publications of the American Jewish Historical Society, No. 3 (1895) 110-12; *ibid.,* No. 4 (1896) 162-63; Kayserling, M., "The Jews in Jamaica," *Jewish Quarterly Review,* July, 1900, pp. 708-17; *Menorah,* vol. 7 (1889) 210-12.

LAIBACH (Ljubljana), *see* YUGOSLAVIA.

LAJTA, BÉLA, architect, b. Budapest, 1875; d. Budapest, 1920. He received his architect's diploma from the Technical School of Budapest. A disciple of Hauszmann and Lechner, Lajta created a distinctive architectural style of his own. By a harmonious balancing of cubic masses and the spare application of ornaments he made the beauty of material and form speak for itself. His ornamentation was a modernistic utilization of Magyar folk motives. It was applied more lavishly on his earlier creations such as the Wechselmann Institute for the Blind and the Charity Home of the Hebrah Kaddisha of Pest. In addition to a commercial high school at Budapest and the Gymnasium of the Jewish Community of Pest, Lajta built several apartment houses remarkable for their simplicity and beauty. His design for the main Orthodox synagogue of Budapest and the one for the Kossuth mausoleum won prizes in competition. He also built several mausoleums, as well as the mortuary and gate of the old Jewish cemetery at Budapest.

LAKATOS, LÁSZLÓ, author, b. Budapest, 1882. He started early as a newspaperman and was affiliated successively with several daily newspapers at Budapest. He published several essays in the field of history and sociology, and was for a short time editor of the daily newspaper *Világ* and, at a later date, of *Magyarország.* He wrote a number of novels and short stories in a satirical vein. As dramaturgist of several Budapest theatres he acquired an intimate knowledge of the technique of playwrighting which was put to profit in such plays as *Bécsi táncosnő* (Viennese Dancer); *Négy frakk* (Four Cutaways); *Fej vagy irás* (Head or Tail); *Pesti bábjáték* (Puppet Show); *Tizennyolcévesek* (The Eighteen Year Old); Láz (Fever); *Pajtásházasság* (Companionate Marriage); *Helyet az ifjuságnak* (Make Way for Youth). These and others were played with success over a period of twenty years on Budapest stages. Some of them, such as *Der reiche Mann* (1936), were performed also in Vienna.

Lakatos exploited the slogans and issues of the day. For these he found a pleasing and humorous solution in his plays.

In 1942 Lakatos was living at Nice, France, and was serving as correspondent for the *Amerikai Magyar Népszava,* of New York city.

LAKOMPAK (Lakenbach), town in Bergenland, Austria, formerly Western Hungary, one of the "Sheba Kehilloth," the seven communities which the Counts of Esterházy took under their protection in the 17th cent. The minutes of the Hebrah Kaddisha also refer to Lakompak as one of *hamesh ḳehilloth,* the five communities. There were Jews in Lakompak in the 16th cent. as subjects of Nicolaus Olahchazar, lord of the castle of Lanser. They included a number expelled after 1528 from the neighboring city of Sopron. Upon the request of their protector Olahchazar, the city of Sopron allowed them to visit the city on business, but it suspected the Jews of doing espionage for the Turks (1559). Lakompak was a fortified town, and its Jews suffered much during the civil wars of the 17th and early 18th cent. In peace time they enjoyed comparative liberty and prosperity under the Esterházys. These protectors allowed also Jews expelled from the neighboring province of Styria and the city of Vienna to settle in Lakompak. Moreover, they used their influence with the city of Sopron and, provided with passports certifying them to be Esterházy Jews, the Jewish inhabitants of Lakompak were admitted to the markets of that city (1739). In 1734 the Jews of Lakompak contributed sixty gulden, and in 1735 fifty gulden, to the war subsidy of 500 gulden levied upon the Jews of Sopron county by the imperial court.

The Jewish Hoffaktors (court factors), suppliers of the court and the army under Charles VI of Austria, intervened on behalf of the Jews of Lakompak at

the court of Vienna whenever their rights were infringed upon.

Among the rabbis of Lakompak, Hayim Buchner (about 1660), Benjamin ben Mayer Ash (Maharam Ash), and the dynasty of Ullmanns, founded by Shalom Charif Ullmann, were most prominent.

When the right of residence was granted to the Jews of Hungary in 1840, many of the Jews of Lakompak settled in the city of Sopron, which had expelled them 300 years earlier. For some time, however, there was no Jewish communal organization in Sopron, and the Jews of Lakompak continued to bury their dead and register their newly born at their old community of Lakompak. The community of Sopron grew to be one of the most important of Hungary and, in consequence, that of Lakompak declined. The small number of Jews who were still living there in 1920 when Lakompak, along with other border towns, was ceded by Hungary to Austria, were ruthlessly expelled after the Anschluss in 1938.

Lit.: *Monumenta Hungariae Judaica* (1938), vols. 2-3; Pollak, Miksa, *A zsidók története Sopronban* (1896); *Magyar Zsidó Lexikon* (1927).

LAKOS, ALFRÉD, painter, b. Székesfehérvár, Hungary, 1870. He studied in Budapest and Munich, and contributed cartoons to German, French and Hungarian magazines. Some of his caricatures satirized anti-Semitism. He first exhibited at the National Salon of Budapest, in 1897. He specialized in Jewish genre paintings, such as *Jews in Mourning; The Talmudist; Sabbath Rest; The Bachur; Feast of Tabernacles.* Nine of his pictures were acquired by Arthur Howitt, mayor of Richmond, England (1924). His *Triumphal Procession of Mordecai* is in the possession of the Jewish Museum of Budapest. His paintings were shown by the National Salon and by the Jewish Community of Pest.

From portraying Jews absorbed in their studies Lakos passed to the depiction of objects of study, old books, and the like. He invested these Jewish studies in clair-obscur with a rare vitality and intensity.

LAMAKOR, *see* COLONIES, AGRICULTURAL.

LAMB-BONE (ZEROA), *see* SEDER.

LAMBERT, MAYER, orientalist, b. Metz, France, 1863; d. Paris, 1930. Lambert came from a long line of distinguished rabbis, active in France beginning with the 17th cent. He studied first in Metz, then at the rabbinical seminary in Paris, where he took his rabbinical degree in 1886. Later he studied at the Sorbonne. In 1887 Lambert became professor of Arabic and Syriac at the rabbinical seminary, and in 1894 he was added also to the faculty in Hebrew. At the same time he taught Hebrew at the École Normale Orientale, which was run by the Alliance Israélite Universelle, and in 1903 he became professor of Arabic and Syriac at the École des Hautes Études.

For many years Lambert was associated with Joseph Derenbourg (1811-95) in the latter's research into Hebrew and other oriental literature. In addition to contributing to the *Revue des études juives, L'univers israélite* and the *Journal asiatique,* Lambert was the author of *Éléments de grammaire hébraïque* (1890); *Commentaire sur le Livre de la création par Saadia* (1891); *Glossaire hébreu-français* (1903); and *Traité de grammaire hébraïque,* which was published posthumously in 1931.

Lit.: Weill, Julien, "Mayer Lambert," *Revue des études juives,* vol. 91 (1931) 113-34.

LAMDAN, ISAAC, Hebrew poet, b. Mlynow, Russia, 1899. Since 1920 he has resided in Palestine. His poems, essays, critical notes and other writings have appeared in the leading Hebrew periodicals. His lyrical poem *Masadah* (Tel-Aviv, 1927) is expressive of the national aspirations and hopes of the Halutzim (pioneers) in Palestine. A collection of poems entitled *Barithmah Hameshulesheth* appeared in Berlin in 1930; another collection of verse, *Misefer Hayamim,* appeared in Tel-Aviv in 1940. He has also translated into Hebrew some of the writings of Max Brod, Joseph Conrad, Paul H. De Kruif, Edwin E. Dwinger, Mohamed bey Essad, Leonhard Frank, M. A. Landau, Jack London, Joseph Roth and others. In 1934 he founded and became editor of *Gilyonoth,* a Hebrew literary monthly.

Like his contemporaries Abraham Schlonski and U. Z. Greenberg, Lamdan is concerned mostly with Jewish national hopes, aspirations, and disappointments. In his blank, but fine and frequently touching verse, Lamdan endeavors to portray the tragic aspects of Jewish pioneerdom but not without hope and inspiration. His diction, though a bit modernistic, is lucid and forceful. All his poems are measured and musical, and most of them are accented according to the Hebrew grammatical rules. But what is more important, they reveal a keen poetic insight into the soul of the Jewish youth.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 327-30.

LAMECH, 1. descendant of Canaan, son of Methushael (*Gen.* 4:18-24). He took two wives, Adah and Zillah, by whom he had three sons, Jabal, Jubal and Tubal-cain, and a daughter Naamah. Since the sons are described as being the first to institute certain civilized customs, such as cattle-raising, music and metal-craft, Lamech is apparently regarded as the founder of civilization. The poem found in *Gen.* 4:23-24 is interpreted by Bible critics as a song of triumph for the invention of the sword, which will enable its owner to exact blood revenge on his enemies. The rabbis, however, take it as a song of sorrow, and interpret it by a legend that Lamech accidentally killed his own son (Rashi to the passage).

2. descendant of Seth, son of Methuselah (*Gen.* 5:25-31). He was the father of a son, whom he named Noah (the future survivor of the Flood) because he would "comfort us" (*yenahamenu*) in our work." Bible critics, noting the similarity in names between the two Lamechs as well as of their fathers, suggest that the list of the Sethites may have been borrowed from that of the Cainites.

LAMED, *see* ALPHABET.

LAMED VAV ZADDIKIM, "the thirty-six righteous men," who, according to Jewish legend, live unrecognized and unsuspecting in the world, and to whose piety the world owes its continued existence (*Suk.* 45b). The popular term for them is *Lamed-*

vovnik or *Nistar,* "hidden saint." They are generally humble people unostentatiously plying their trade as artisans, usually tailors or shoemakers, until some untoward calamity threatening the Jewish community arouses them to their appointed duty. They then emerge from their obscurity, perform some act by which the calamity is averted, and retire into obscurity in some town where they would not be recognized.

Many stories relating the deeds of these saints have sprung up around this widespread belief, particularly among the Hasidim. According to them, only chosen individuals in each generation are endowed with the ability to know these *Lamedvovniks* and to act as intermediaries between them and the people. Upon these selected individuals devolves the obligation to provide for the needs of the saints. Thus in the generation following Israel Baal Shem Tob this task was entrusted to Loeb ben Sarah, whose father, Joseph, was himself a *Lamedvovnik* (Kahana, *Sefer Hahasiduth,* 287). Naturally, a good many of these stories current among the people are connected with such outstanding personages as Israel Baal Shem Tob, Elijah Gaon of Vilna, and others.

Lit.: Hershon, *A Talmudic Miscellany* (1880) 185; Horodezky, S. A., *Hahasiduth Vehahasidim,* vol. 2, p. 8.

LÄMEL, SIMON EDLER VON, Austrian merchant and industrialist, b. Tuschkau, near Pilsen, 1766; d. Vienna, 1845. He founded one of the most prominent wholesale houses in Prague (1787), which continued long after his death. Through his stimulation, great improvements were introduced into the wool and the sheep-breeding industries in Bohemia. During the Napoleonic wars he rendered valuable patriotic services; he lent the Austrian government large sums of money, and purchased from France, at a great saving to his country, all the artillery pieces and magazines of flour and wheat which had been captured by the French. A title and a hereditary *Toleranz* (right to reside in Vienna) were conferred upon him in 1811 in recognition of his patriotism.

Lämel often used his great influence at the court to ameliorate the sad plight of the Jews of Bohemia. In 1817 he succeeded in having their taxes reduced and was instrumental in the abolition (1813) of the *Leibzoll* (body-tax) which the Jews of Saxony previously had to pay. During the Vienna Congress (1815) he endeavored, through close association with Wilhelm von Humboldt, to secure equal rights for the Austrian Jews. His daughter Elise founded in his memory a school in Jerusalem known as the Simon, Edler von Lämel-Stiftung.

Lit.: Jüdischer Plutarch (1848), vol. 1, p. 118; Baron, Salo W., *Die Judenfrage auf dem Wiener Kongress* (1920); Wurzbach, *Biographisches Lexikon des Kaiserthums Österreich.*

LAMENTATIONS, a Biblical book of elegies on the fall of Jerusalem and the destruction of the First Temple in 586 B.C.E. In the Hebrew Bible it is classed among the Holy Writings (Kethubim) and follows the book of *Ecclesiastes* as the fourth of the five so-called Megilloth, or "sacred scrolls." In the ancient Greek, Latin and Syriac versions, however, a traditional ascription to Jeremiah caused it to be placed immediately after the writings of that prophet, and this arrangement is preserved in the English Bible.

The Hebrew title of the book is *'Echah* ("How"), derived from its opening word, but it was already known in antiquity by the alternative name of Lamentations, being thus styled not only in the translations of the Septuagint, Vulgate and Peshitta, but also in the Talmud (*Yer. Sab.,* 15:3; *B.B.* 14b).

1. Contents. The book consists of five chapters, each constituting a threnody on the collapse of the Jewish nation.

Chaps. 1 and 2 and chap. 4 are evidently the work of eye-witnesses, and contain graphic descriptions of the disaster. Judah is driven into exile, chased continually by pursuers who overtake her, as it were, in the impassable defiles of the mountains (1:3; 4:19). Zion is a forlorn widow bewailing the loss of her husband, or an unclean woman isolated in quarantine from the general community (1:1-2; cf. *Lev.* 13:46). The Holy City is consigned to the flames (1:13), her palaces and strongholds are destroyed (2:5), the Temple services are at an end (1:4; 2:6-7), her king and her princes are scattered, and her prophets deprived of their clairvoyant gifts (2:9). Famine rages everywhere (1:19; 2:12; 4:2, 4, 9-10). "Dulled is all the gold, the fine ore turns black; the sons of Zion, those gems that were mounted in beaten gold are now esteemed but as sherds, mere potter's ware" (4:1-2). All this tribulation is regarded as a punishment from God for the rebelliousness of Judah (1:18; 2:5, 8; 4:13). Her prophets have consciously misled her, and her priests have given wrong judgments, letting innocent persons pay the capital penalty (2:14; 4:13). Nevertheless, amid all the anguish with which he is encompassed, the writer of chap. 4 can not forbear to close on a note of hope: "The price of thy sin is paid, O daughter of Zion; No more exile for thee! God visiteth thy wrongdoing, O maid of Edom, discovereth thy sins!"

Different in character is chap. 3. Here there is no graphic picture of the city's doom, but a concentration upon the personal suffering of the writer,—"the man that hath seen affliction" (3:1),—speaking, no doubt, as a typical representative of his people. God is his adversary, plunging him into darkness (3:2, 6), aiming his shafts at him (3:13), or rending him in pieces like some lurking beast of prey (3:10-11). He is snared like a bird (3:52), consigned to the nethermost pit (3:53, 55), and the river of death sweeps over his head (3:54). However much he cries, his complaint goes unheard (3:8, 44, 56). Nevertheless, through all his agony there breathes a spirit of quiet resignation and confidence: "This answer give I to my heart, therefore I hope, the Lord's mercies are not at an end, nor exhausted His love. . . . 'Tis not from the heart He afflicts and brings pain on mankind, to crush beneath His feet all the earthbound" (3:21-22, 33-34). And again: "'Tis good for a man that he bear the yoke in his youth. Though he sit apart and be still, His yoke may be raised; though he lay his mouth in the dust, maybe there is hope!" (3:27-29).

Chap. 5 is an impassioned congregational prayer for divine mercy. It is here the collapse of the nation rather than the afflictions of its individual citizens which engages the writer's attention. "For this our heart is faint, for this our eyes are dimmed, for Zion's hill laid waste, the foxes walk thereon" (5:17-18). While the various aspects of the *human* tragedy are

not ignored (5:4, 9-14), it is the *national* catastrophe that is primarily stressed: "Our inheritance is turned over to strangers, our houses unto aliens" (5:2). "Slaves have rule over us, with none to save from their grasp" (5:8). In line with this nationalistic attitude, the poet even introduces words of political denunciation, condemning the alliances with Egypt and Assyria whereby opportunist statesmen thought to avert the disaster (5:6). In his view, salvation can come only from God: "Turns us to Thee-ward, O Lord, that we be restored; renew our days as of old" (5:21).

2. Poetical Form. Chaps. 1 to 4 are alphabetical acrostics, and are composed in the peculiar, haunting meter characteristic of ancient Hebrew and Canaanite threnodies. This, termed the *kinah* (lament), consists of a verse broken into two parts, or hemistichs, the first possessing three accentual beats, and the second, two:

kol 'ammah ne'enahim
mebakkeshim lehem
"All her people are wailing,
begging for bread." (1:11)

Chap. 5, on the other hand, is distinguished by the fact that it is not an acrostic and is written in the common measure of Scriptural poetry, consisting of a verse divided into two halves, each possessing three accentual beats:

'abadim mashelu banu
porek 'en miyadam
"Slaves have rule over us,
with none to save from their grasp." (5:8)

(The original meters have been preserved in all renderings given in this article).

3. Authorship and Date. It is apparent at once that the Book of Lamentations is not a unity. This is indicated not only by differences in outlook and meter in the several poems, but also by the fact that in the alphabetical arrangement of chap. 1 the letter Ayin precedes the letter Pe (as in the current order), whereas in chaps. 2 and 4 the reverse order obtains.

The date of the book can not be determined with certainty. Ancient tradition assigned it to Jeremiah, evidently on the strength of *II Chron.* 35:25, which states that the prophet uttered lamentations over King Josiah. It is clear, however, that this ascription must be wrong. Firstly, none of the poems in the book is an elegy over a specific person, let alone a king. Secondly, many of its sentiments contradict those of the prophet. Thus, 5:6, which scores the alliance with Egypt and Assyria, disagrees flatly with his known policy of "collaboration," while it is impossible to believe that the prophet would have heaped scorn upon his own messages, in the terms of 2:9, 14, or described the monarch of the Fall, the infamous Zedekiah (cf. *II Kings* 24:17-19), as "the breath of our nostrils, the anointed of the Lord" (4:20).

A safer clue to the date is afforded by the internal evidence of style, which betrays several points of affinity with the post-Exilic writings of Ezekiel and the Second Isaiah and with such comparatively late compositions as *Ps.* 119 and 143. Thus, the expression "delight of the eyes" in 2:4 recurs in *Ezek.* 24:16, 21, just as the expression "diadem of beauty," in 2:15, recurs in *Ezek.* 27:3. Similarly, the entire verse 3:6 is found again, in slightly different form, in *Ps.* 143:3, while the phrase "My portion is the Lord," in 3:24, recalls at once *Ps.* 119:57. By a careful sifting of these and other correspondences it was concluded by M. Lohr in 1894 that chaps. 2 and 4 are the oldest of the five elegies, with chaps. 1 and 5 of posterior date, and chap. 3 a far later insertion, perhaps by the editor of the collection, made about 325 B.C.E. Budde, however, dates the last-named poem in the 3rd cent. B.C.E., and Fries in the time of the Maccabees, while Rudolph, the latest editor (1939), regarding the book as a unity, places chap. 1 in the reign of Jehoiachin, chaps. 2 and 4 in the year 585, and chaps. 3 and 5 slightly later. In respect of all such datings it must be observed that they are not devoid of a large element of purely subjective speculation. The majority of modern scholars are therefore content with the observation that chaps. 2 and 4 are the earliest, and chap. 3 probably the latest element of the collection. More precise dating is eschewed, although it is remarked by many critics that the despondent mood which pervades the poems, and the absence of any reference to a restoration of fortunes, other than a pious hope, would seem to suggest that all of the compositions may date from a period before the sun of Cyrus rose on the political horizon.

That some of the poems at least may have been written under the influence of similar Babylonian compositions learned in the Exile or at a time when Babylonian culture was predominant in Judah is suggested by the fact that threnodies over fallen cities, in which the "daughters" of such cities bewailed the fate of their compatriots, are known from Babylonian cuneiform literature. One of these poems, our extant copy of which dates from as late as the reign of Seleucus I Nicator (about 290 B.C.E.), contains a number of phrases strikingly reminiscent of the Book of Lamentations. Thus, recalling the comparison of Zion with a forlorn widow (1:1) occurs the expression: "the woman of Hursagkalama weeps because her husband is in evil case; the daughter of Nippur weeps because the lord of her fecundity is perished." Similarly, the Biblical verse, "She finds no resting place" (1:3), is matched by the Babylonian "Who hath a couch to rest?", while the phrase, "There hath departed from Maid Zion all of her beauty" (1:6), recalls the Babylonian "The maiden of Erech weeps because her glory has been destroyed," and the words "mine elders perish in the city" (1:19) are matched by the Babylonian, "the daughter of Agade weeps because her elders are laid low."

The text of the book is, on the whole, well preserved, many of the passages suspected of being corrupt (1:12; 2:6; 4:9; 5:5) being readily explicable through a greater appreciation of the niceties of Hebrew syntax and the extravagance of Oriental metaphors. In a few cases, however (2:18; 2:51; 3:5), slight emendation of the standard Masoretic text is required.

The Book of Lamentations is read in the synagogue during the evening and morning services of the Fast of Ab (9th of Ab), which commemorates the destruction

of the Temple. The custom is first mentioned in *Soferim* 18:4. A special threnodic melody is employed, and this tune is also used in the recitation of the prophetic lesson (Haftarah) on the preceding three Sabbaths. THEODOR H. GASTER.

Lit.: Lohr, M., in *Zeitschrift für die Alttestamentliche Wissenschaft,* vol. 14 (1894) 1 et seq.; Breuer, R., *Die fünf Megilloth, part 3, Klagelieder* (1909); Gray, G. B., "Parallelism and Rhythm in the Book of Lamentations," *The Expositor,* 1913, pp. 117-40; Perles, F., *Commentary on Lamentations,* in the Hebrew critical edition of the Bible, edit. A. Kahana (1929); Rudolph, W., *Die Klagelieder* (1939). The Babylonian cuneiform text to which reference is made above was edited by T. G. Pinches in *Proceedings of the Society of Biblical Archaeology,* vol. 23 (1901) 197-99.

LAMENTATIONS, LITURGICAL, Hebrew dirges (*ḳinoth*) recited in the synagogue on the Fast of Ab (Ninth of Ab). Concerned originally with the destruction of the First and Second Temples, they came, during the Middle Ages, to include a large number of additional compositions recounting the horrors of contemporary persecution.

The composition of special dirges for the Fast of Ab does back to Gaonic times. Originally, they took the form of Selihoth, that is, poetic petitions for divine forgiveness, which the Ashkenazim inserted *during,* and the Sephardic and Polish Jews immediately *after,* the repetition of the Eighteen Benedictions, or Standing Prayer (Amidah). It is in this form that they are mentioned by the ancient liturgical authority, Rab Amram (p. 43b). Later, however, it became customary to use for this purpose the compositions of the poet Eleazar Kalir, and since many of those considered suitable were not, in fact, written in the distinctive form of Selihoth, a certain elasticity developed in the formal character of the dirges and their position in the service. Finally, when the moving *Zionides* of Judah Halevi (1086-1140) were likewise adopted by the synagogue, the dirge emerged as a *genre* in its own right. It then became possible for liturgical poets and poetasters to contribute to the repertoire of the synagogue compositions dealing directly with contemporary hardships. In this way, the liturgical lamentations came to constitute a poetic record of Israel's sufferings not only in the ages of Nebuchadrezzar and Titus, but also of medieval Europe. To this day, however, the Sephardic and Polish rites preserve a reminiscence of their origin in the fact that they are recited after the repetition of the Eighteen Benedictions.

There is great diversity between the Sephardic and Ashkenazic rites in the number and choice of poems, only a few, mainly by Solomon ibn Gabirol (1021-69?) and Judah Halevi, being common to both.

The Sephardic rite recognizes a total of sixty-five, reserving thirteen for the Evening Service and fifty-two for the Morning Service. Prominent among them are productions of the great Spanish school of poets, represented by Ibn Gabirol, Judah Halevi, and Moses ibn Ezra (b. 1070). There are, however, several lesser stars in the galaxy, among whom mention may be made especially of Isaac ibn Zabara (*Tziyyon hathe-'edof zeman;* Zion, wilt thou exceed the time?) and Judah ben David Yahya of Castille (*Yehudah ve-yisra'el de'u;* Judah and Israel, mark ye well). Both these poets lived in the early 15th cent. Several of the compositions, such as the famous *'Abinu hagemul hazeh* (This guerdon, O our Father), are directly inspired by the fact that the expulsion from Spain in 1492 fell on the Fast of Ab.

The Sephardic dirges are written, for the most part, in a fluent and classical Hebrew, free from the verbal acrobatics and oversubtle conceits of their Ashkenazic counterparts. Typical of their style are the following lines from the short elegy, *Dok vahug ra'ashu:*

Firmament and welkin shake,
Darkness dwells thereon;
Heaven's lights a paleness take,
Sun and moon are dun;
She who once the peoples led
On this day was widowèd!

On the other hand, a tendency toward artificiality and decadence manifests itself in the later elements of the corpus, the latest of all the poets, Moses Zacuto (1623-97), permitting himself such extravagances as these:

God Who art hidden
Now be Thou bidden
Come from thy hiding place,
Glory on high;
Revive and restore
The time-honored Lore;
Vouchsafe of Thy grace
To Thy people who cry!
The splendor divine
Cause now to shine;
To Zion return,
Which ever was Thine!
(*Hodi Nehepach*)

The Ashkenazic repertoire contains sixty-one items, of which four are reserved for the Evening Service and fifty-seven for the Morning Service. The collection is indebted especially to the work of Eleazar Kalir (9th cent.), many of whose *Keroboth,* or liturgical voluntaries, have been incorporated. The majority of these, however, are marred by the poet's unfortunate proclivity toward recondite Midrashic allusions and deliberate linguistic obscurity. Superior, if not in virtuosity, at least in feeling, are the later compositions of German liturgists recounting the terrors of contemporary oppression in Europe. Among such poems may be mentioned the *Yibchayun mar malache shalom* (Angels of peace, weep bitterly) of Joel ben Isaac of Bonn, reflecting the persecutions attendant on the Second Crusade of 1096, and the *Veethonen veekonen* (Now will I both mourn and moan) of Judah ben Moses Hacohen, commemorating, in a somewhat modern tone, the attack on the Jews of Frankfort in 1241 Of the same order also is the pathetic *Tziyyon halo tishali lishelom 'alubayich* (Zion, wilt thou not ask How fare thine anguished sons?) in which the great Eleazer of Worms, author of the *Rokeah,* pours out his heart after the murder of his wife and child at Erfurt in 1214, while the famous *Shaali serufah* (Ask, is it well, O thou consumed of fire, With those who mourn for thee), written by Meir of Rothenburg (1215-93) after the burning of the Talmud in Paris, is well-known in the masterly rendering of Nina Salaman. Of a different type, but no less noteworthy as *tours de force,* are two dirges in which the Exodus from Egypt is contrasted with the Exile from Jerusalem. The one

is the *Emunim Shararu* (Then did the faithful raise a song) by David ben Samuel Halevi of Mayence (13th cent.), while the other is the *Asirim beshir yatzau* (The captives went forth with song) of Jehiel ben Jacob (of uncertain date). The following extract from the latter may serve to illustrate the general characteristics of the Ashkenazic dirges, in which poetry so often yields to dexterity, imagination to verbal cunning:

With song went forth the captive band,
Their foeman crushed and smitten low,
When Israel to Horeb came;
Dirges in a foreign land
Was all their servile souls could know,
When Zion's Hill was wreath'd in flame!

The Yemenite rite draws chiefly upon the *Zionides* of Judah Halevi, while other rites, such as those of Constantinople and Smyrna, are distinguished mainly by recent additions to the Sephardic nucleus.

Not all the dirges are today recited in the synagogue. In most cases, a certain curtailment is effected. Moreover, several of the poems which appear in the Ashkenazic ritual are recited by others during the services of the Day of Atonement. Among these, mention may be made especially of the Elegy on the Ten Martyrs (*Arze Halebanon*) of Meir ben Jehiel.

There is no good English version of the liturgical lamentations. Those of the Ashkenazic rite were translated by A. Alexander, but this version is not wholly reliable, and does scant justice to the poetry of the original. A few poems were translated in 1901 by Nina Salaman, but, unfortunately, this version is incomplete. THEODOR H. GASTER.

Lit.: Sephardic rite: *Seder Hamesh Taaniyyoth* (1872 et seq.). Ashkenazic rite: *Seder Haḳinoth Lethishah Beab,* edit. S. Baer, with Hebrew-German version (1863). Yemenite rite: *Kinoth Lethishah Beab* (1891); Rite of Constantinople and Smyrna: *Seder Arba Taaniyyoth* (1774 and 1779); French rite of Carpentras, Cavaillon, L'Isle and Avignon: Crémieux, Moses, *Sefer Hoil Mosheh Beer* (1831). Idelsohn, A. Z., *Jewish Liturgy* (1932), Appendix vi, pp. 346-52; Elbogen, Ismar, *Der jüdische Gottesdienst,* 2nd ed. (1924) 229-31; Davis, Nina (Salaman), *Songs of Exile* (1901).

LAMENTATIONS RABBAH, *see* MIDRASH LAMENTATIONS.

LAMM, MARTIN, literary critic, b. Stockholm, Sweden, 1880. He was appointed instructor in the history of Swedish literature at the University of Upsala in 1908. In 1919 he succeeded Karl Johan Warburg as professor of Swedish literature at the University of Stockholm. He was elected in 1929 to the Swedish Academy, the eighteen members of which, by their award of the Nobel Prize for literature, exercise a great influence on contemporary writing.

Lamm is chiefly known as a critic of the Swedish writer, Johan August Strindberg (1849-1912). His books about Strindberg include: *Strindberg och makterna* (Strindberg and the Powers-that-be; 1936); *Strindbergs dramer* (2 vols., 1924-26); *August Strindberg* (1940). His other works include studies of: *Olof von Dalin* (1908), the Swedish writer who was influenced by his English contemporaries, Swift, Pope, and Addison; the poet *Johan Gabriel Oxenstierna en Gustaviansḳ natursvärmeres lif och dikt* (Johan Gabriel Oxenstierna, the Life and Creative Writing of an Enthusiast of Nature in the Gustavian Period; 1911); the Swedish mystic, *Emanuel Swedenborg* (1915; German trans., 1922); and the writer of farces and comedies, *August Blanche som Stockholmsskildrare* (August Blanche as Depicter of Life in Stockholm; 1931). Lamm was also the author of *Upplysningstidens romantiḳ* (2 vols., 1918-20), a study of romanticism in the period of Enlightenment.



A four-branched lamp excavated at Nob, the city of priests mentioned in the Bible. From the collection of Frank Henry and Barbara M. Bowen

LAMP. The earliest lamp used by the ancient Israelites, as revealed by excavations, was the primitive saucer lamp of the Canaanites. This was hardly more than a clay dish from two to four inches across, with one end of the rim bent into a fold to contain the wick; the fuel was oil. Apparently the Israelites used this form of lamp for a thousand years, despite the fact that it was by no means the most practical. The earliest lamp of an improved type, which is so molded as to prevent the oil from being spilled when it was carried around, was found at Beth-shemesh, in a tomb dated between 550 and 500 B.C.E.; it is probable that this is a lamp which a Jew who came from Babylonia to Palestine brought back with him. By the 3rd cent. C.E. Greek lamps on an improved model, with a cov-

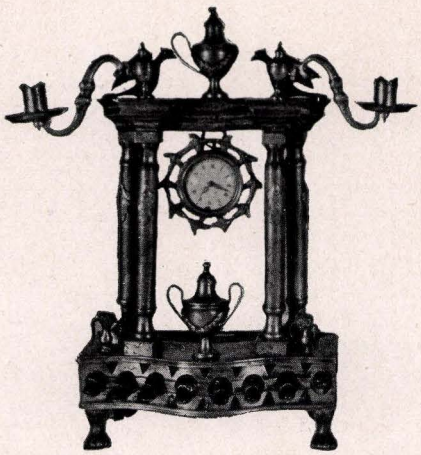


A bronze Menorah in the Hamburg Museum for Art and Industry

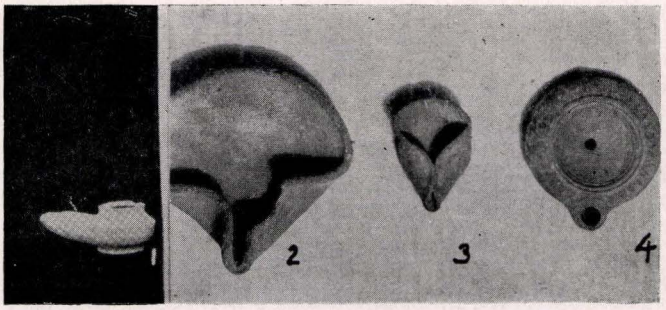


A richly ornamented Hanukah lamp in the museum of the Hebrew Union College, Cincinnati





Two Hanukah Menorahs of unusual form: (left) made in the form of a peacock; (right) 18th cent. design with a clock



Lamps excavated in Palestine: 1. the earliest known imported lamp (about 525 B. C. E.), found at Beth-Shemesh; 2. type used at the time of the Hebrew conquest; 3. Maccabean type; 4. Roman type, imported. Reproduced by courtesy of "The Biblical Archaeologist"

ering over the oil chamber and a handle for carrying, had been imported in sufficient numbers into Palestine to supersede the old dish form. There was a brief revival of the latter in the time of the Maccabean revolt of the 2nd cent. B.C.E., apparently in a wave of patriotic conservatism; but the beauty and utility of the Greek lamp soon overcame prejudices. These lamps are frequently decorated with bas-reliefs of palm branches, birds and the like and even heathen images.

Lamps with branches appear occasionally in the excavations. The Temple had a seven-branched lamp (the Menorah), the exact form of which in the time of the Second Temple is depicted on the Arch of Titus and on many tombstones. During the Roman period even lamps for the Jewish home had many wicks, the usual method being to have a lamp in the form of a hollow brick, but artistically shaped, with a large hole for pouring in oil, and several holes at one end in which wicks were to be placed. Some have as many as eight of these holes and may be Hanukah lamps.

During the Middle Ages the custom of having a perpetual light in the synagogue was definitely established. These were usually hanging lamps in the form of a semi-spherical container. Glass now appears as the material of which the lamp was made. The Hanukah lamp begins to assume the form characteristic of modern times, a wall behind the lights.

In modern times there has been a considerable variety in the lamps used for sacred purposes. New materials, such as copper, brass and silver, have been used, as well as glass, while a number of artistic forms have been created. The Sabbath lamp for the home has generally several lights, sometimes arranged in the form of a pentagon. In many instances candles have replaced oil, thus permitting an entirely different form of lamp, with sockets for candles and a shape consisting mainly of a central trunk from which branches radiate. Sabbath lamps for the home are made of bronze, copper, brass or tin, and may contain from six to ten places for wicks and a saucer beneath to catch the drippings of oil. In a few cases, particularly among the Jews in the United States, the seven-branched candlesticks and the perpetual light, which form a feature of the synagogue platform, are lighted by gas or by electricity, although in the case of the former there is a simulation of the waxen candles.

See also: HANUKAH; LIGHTS; MENORAH; PERPETUAL LIGHT; YAHRZEIT.

OSCAR MODLINGER.

LAMP, PERPETUAL, *see* PERPETUAL LIGHT.

LAMPON, court clerk, a ringleader of the anti-Jewish riots in Alexandria during the reign of the Roman emperor Caligula (37-41). Together with Isidorus, head of a gymnasium frequented by the Greeks of Alexandria, he led a Hellenic movement that included opposition to the Jews. For a while, Lampon and Isidorus enjoyed the support of the Roman governor of Egypt, Flaccus, who had been a friend of the murdered emperor, Tiberius, and was, therefore, suspected as an enemy by the successor of Tiberius, Caligula. Flaccus, who knew of Caligula's fondness for the Greeks of Alexandria, feared to antagonize them.

Lampon and his fellow, Isidorus, played upon the religious and racial hatreds of the Alexandrian mob until, in 38 C.E., the Alexandrians burst into the synagogues with busts of Caligula to be worshipped, drove the Jews from the better quarters to the harbor, looted their shops and homes, and tortured and killed many, some by burning them alive, others by crucifixion. Flaccus and Isidorus now fell out and the latter had to flee from Alexandria. They met again in Rome at the trial of Flaccus where Isidorus and Lampon were among his accusers; Flaccus was condemned to exile and finally put to death. When the delegation of Alexandrian Jews with Philo at the head appeared to plead their cause before Caligula (who would not listen), Isidorus was also present.

Upon the assassination of Caligula (41 C.E.), his successor, Claudius, was helped to the throne by the advice of the Jewish king of Judea, Agrippa. Claudius forgot neither Agrippa nor the Jews. He granted them religious freedom throughout the Roman empire and, among other acts, put Lampon and Isidorus on trial for their part in the riots of 38 C.E. According to two papyrus fragments found at the end of the 19th cent., Lampon and Isidorus were at first submissive. When Claudius reproached them with the murder of his friends, Isidorus answered that it was at the command of Caligula. Toward the end of the trial, when sentence of death seemed certain, Lampon and Isidorus shouted that Claudius was the illegitimate son of the Jewish princess, Salome. According to another papyrus fragment (Oxyrhynchus, part 1, no. 33), which calls them martyrs, Lampon and Isidorus were executed.

See also: ALEXANDRIA; APION; PHILO.

CHARLES REZNIKOFF.

Lit.: Grenfell and Hunt, *The Oxyrhynchus Papyri* (1898); Philo, *In Flaccum* (relating how Flaccus allowed the Alexandrian mob to persecute the Jews); Wilcken, U., "Zum alexandrinischen Antisemitismus," *Abhandlungen der Sächsischen Gesellschaft, philosophisch-historische Klasse* (1909, p. 801 et seq., an account of the trial of Lampon).

LAMPORT, NATHAN, merchant and philanthropist, b. Poland, 1854; d. Dobbs Ferry, N. Y., 1928. He came to the United States in 1874 and settled in Bur-

lington, Vt., where he established a cotton goods business and was soon a prosperous citizen. He founded Burlington's first Jewish community. In 1894 he moved to New York city and organized the Lamport Realty Company, of which he was president and treasurer until the time of his death. He was even more successful than he had been in Vermont, and contributed lavishly to Jewish charities and educational institutions. He donated $200,000 to the half-million-dollar building fund of the Yeshiva College of America, where an auditorium is named after him. During his last years he was president of this institution.

Lit.: American Hebrew, Aug. 17, 1928, p. 420; Dec. 28, 1928, p. 286.

LAMPORT, SAMUEL CHARLES, merchant and philanthropist, b. Marienpol, Poland, 1880; d. New Rochelle, N. Y., 1941. He was brought to the United States as an infant, and was educated at the College of the City of New York (B.S., 1902) and at Brown University (1905). In 1905 he entered his father's textile business and became a leading figure in the industry.

He participated in several major activities of the American Jewish community, and contributed generously to many philanthropic and educational causes. In 1924 he was a delegate for the College of the City of New York and Brown University at the dedication of the Hebrew University in Jerusalem, Palestine. In 1927 he went to Poland at the request of Count Skrzynski, that country's minister of foreign affairs, to help in the study of problems that confronted Polish Jews. He was a trustee of the Jewish Publication Society of America, national treasurer of the United Palestine Appeal, and a director of the Beth Israel Hospital, the Jewish Education Association, and the American Jewish Committee. He left $150,000 in his will to the Sadie and Arthur Lamport Foundation, a corporation which he had founded to carry on charitable activities.

Serving the general community, Lamport was a censor of foreign newspapers under George Creel of the Office of Public Information during the first World War. He personally bought $1,000,000 worth of Liberty Bonds, and was responsible for the sale of $19,000,000 worth. He represented the United States government at the Conférence Économique Internationale at Geneva, Switzerland, and in 1929 he went to Moscow as the representative of the Cotton Textile Institute of America to discuss the problems of trade between the United States and the Soviet Union.

He was closely associated with New Deal industrial policies. In 1933 he paid for a series of newspaper advertisements supporting the administration proposals from the businessman's point of view. Later he became a personal friend of President Franklin D. Roosevelt, and was an unofficial consultant on administration textile policies. Lamport played a noteworthy part in the opening of the Dominican Republic to refugees from Europe. In 1939 he held several conferences with the Dominican President, General Rafael L. Trujillo, which aided in winning him over to the idea. In 1940 he was one of the founders of the Dominican Republic Settlement Association, and he established a free loan fund for the refugee settlers.

ADAM MARGOSHES.

LAMPRONTI, ISAAC BEN SAMUEL, rabbi and physician, b. Ferrara, Italy, 1679; d. Ferrara, 1756. He came from a wealthy family, his great-grandfather having emigrated to Italy, where his descendants prospered. When he was six years of age, the boy lost his father. The orphan received an excellent education, beginning his advanced studies at the age of eight with the distinguished rabbis Sabbatai Elhanan Recanati and Sabbatai Elhanan Sanguinetti in his native town. In his fourteenth year he was sent to the school of Manoah Provençal at Lugo; later he went to the University of Padua to study medicine and philosophy and to continue his Jewish education with Isaac Hayim Cantarini.

After graduating in medicine he was employed as a teacher in several Italian cities, and upon his return to Ferrara the Yeshiva there conferred upon him the degree of Haber. He continued his Jewish studies in Mantua under Judah Brial (whom he often mentions in his work), Abraham Segrè, and Joseph Cases, who was also a physician. When Mantua was menaced by war in 1701, Lampronti returned to Ferrara as teacher and physician. His reputation in medicine grew, and he soon built up a large and lucrative practice among Jews as well as non-Jews. In 1704 he was selected as preacher of the Sephardic and in 1717 also of the Italian synagogue. The year 1709 found him teaching Hebrew grammar, arithmetic and Italian in the Italian Talmud Torah. He was a popular preacher in a country where preaching was a great art.

In 1729 the Spanish Talmud Torah closed, and in the course of time its pupils were absorbed by its Italian rival; thus the entire Jewry of Ferrara came under his influence. In 1718 he became a member of the faculty of the Accademia Rabbinica (rabbinical college) of his birthplace, and in 1743 its acting chief. In 1737 to 1738 he was chosen rabbi of the Sephardic Community, succeeding his former teacher Recanati.

Throughout his rabbinic career he practised as a physician. He was beloved and was affectionately called "Father Isaac." He was generous in his philanthropies, among them being his gift of the marble ark in the synagogue at Ferrara. He joined the Italian rabbis in energetic opposition to Nehemiah Hayyun, the Cabalist, and follower of Sabbatai Zevi. No tombstone marks his last resting place, for in 1755 the pope (Ferrara was in the Papal States), at the demand of the Inquisition, had prohibited Jews from erecting monuments to their dead and had ordered that all memorial tablets in the Jewish cemetery be destroyed. On April 19, 1872, more than a century after his death, his native city placed a memorial plaque, to the purchase of which Jews and non-Jews contributed, in the house in which he had lived. The inscription in Italian reads: "In this house lived Isaac Lampronti, born in 1679, died in 1756. He was a most celebrated physician and theologian. His native city is proud of him. Some citizens who appreciate knowledge put up this tablet, 1872."

Lampronti's chief claim to fame is his Talmudic encyclopedia, *Pahad Yitzhaḳ* (The Fear of Isaac; cf. *Gen.* 31:42). All his life he had worked on it, although his main efforts were exerted in the last seven or eight years of his career. Its alphabetical arrangement of material, the full Halachic and often Haggadic treatment of the subject, beginning with Tannaitic sources



The present synagogue at Lancaster, built in 1896

followed by commentaries, Gemara and responsa, give the reader not only the impression of vast scholarship, but make the reference work a valuable account of the development of the themes investigated. Much of the material which he used, especially the contemporary responsa, is published nowhere else. The work suffers from lack of complete systematization and from a somewhat unscientific treatment. It contains much irrelevant yet interesting material, and it is of tremendous value. Its printing began with his seventieth year. He lived only to see the letters Aleph and Beth (vol. 1; Venice, 1750) and Gimel and Daleth (vol. 2, part 1; Venice, 1753), instead of the six volumes which he had originally planned to print. The others appeared as follows: vol. 2, part 2, He to Zayin, and part of Heth (Venice, 1796); vol. 3, end of Heth and Teth (Venice, 1798); vol. 4, Yod to Lamed (Reggio, 1815); vol. 5, Mem (Leghorn, 1840). The manuscript was sold to the National Library in Paris because there was no longer any interest in the work or money for further publication. The Mekitze Nirdamim continued the printing in a format smaller than the original, completing the set with eight additional volumes: Nun, 1864; Samech, 1866; Ayin, 1868; Pe, 1871; Tzade and part of Kof, 1874; end of Kof, and Resh, 1885; Shin, 1886; Tav, 1887-88. This society printed a new edition of Aleph and Beth (1864-74).

Lampronti also wrote: a collection of Haggadic sayings; responsa (both these works are nearly entirely incorporated into the *Pahad Yitzhak*); a poem on the occasion of the dedication of the ark (Venice, 1710); twelve volumes of sermons according to Ghirondi, only one volume of which seems to have survived, a copy being in the library of the British Museum. This contains a Hebrew translation of some of his homilies made by his pupils in 1714 to 1715. Thus he taught them Italian and Hebrew.

His older son, Samuel Hai, is mentioned in the article "Pidyon" in the *Pahad Yitzhak;* his younger son, Solomon, was a physician and Talmudic scholar.

FELIX A. LEVY.

Lit.: Carmoly, E., *Histoire des Médecins juifs,* vol. 1, p. 238; Levi, B. J., *Della vita e dell' opera di Isaaco Lampronti* (1871); idem, *Sefer Toledoth Harab Hagadol Yitzhak Lampronti* (1871); Cohen, Boaz, "A List of Authors of Responsa Printed in the Pahad Yitzhak," *Festschrift für Aron Freimann* (1935) 141-43.

LANCASTER, city in the state of Pennsylvania, with about 1,800 Jews out of a total population of 61,345 (1940). Lancaster is one of the oldest Jewish settlements in the state and in the country. As early as 1720 Jews are supposed to have settled in Lancaster County in Schaefferstown (then a part of Lancaster County, now in Lebanon County), a settlement now completely extinct. In 1730 Isaac Miranda came to Lancaster, and later died there. About 1740 Joseph Simons came to Lancaster; as a trader and owner of lands in Lancaster County and throughout the state, he is mentioned as one of the prominent figures in Lancaster County history. A plot of ground was deeded to Joseph Simons and Isaac Nunus Ricus (Henriques) in 1747 for a Jewish cemetery. This is still in use, and is maintained by Congregation Shaarai Shomayim as the congregational burial ground. The deed for the cemetery is preserved in the Lancaster County Courthouse. In the cemetery are buried Joseph Solomon, Joseph Simons, the grandfather of Rebecca Gratz, and other early Jewish settlers.

Joseph Simons was undoubtedly the one who gathered together the first Jewish congregation in Lancaster and assembled the congregation for worship in his home. The very old Ark used there was later presented to the American Jewish Historical Society. The Jewish community in Lancaster from 1740 on and for more than a century was not very large, consisting perhaps of not more than a dozen families. From 1804 to 1855 there was no interment in the cemetery; this indicates that during that time there were but few Jews living in Lancaster.

Between 1850 and 1860 a number of new families came to live in Lancaster. Several of the families who settled in Lancaster during that time have descendants still living in the city and active in the affairs of the Jewish community. The present Congregation Shaarai Shomayim, which had been in existence for a number of years, was finally chartered on November 18, 1856. Its first temple was built in 1867, and the present temple at Duke and James Streets was built in 1896. Since 1884 the congregation has had the following rabbis: Moses Ungerleider, Clifton H. Levy, Isadore Rosenthal, Morris Youngerman, Nathaniel Cantor, Raphael Goldenstein, Daniel L. Davis (serving in 1942).

In 1895 Congregation Degel Israel was organized and is today (1942) the only Orthodox congregation in Lancaster. It maintains a Talmud Torah and has its own cemetery. Among the other organizations of Lancaster's Jewish community are the Harmonie Club, established in 1875 and one of the oldest social clubs in the state; the B'nai B'rith Lodge, founded in 1874; the Temple Sisterhood, founded in 1894; the Ladies Aid Society, organized in 1876; the Council of Jewish Women, founded in 1919; the Temple Brotherhood, founded in 1929; and the local chapter of Hadassah, established in 1936. The Jewish community, in the fall of 1927, created an Organized Jewish Charities, which maintains a Charity Chest for contributions to Jewish philanthropies.

DANIEL L. DAVIS.

Lit.: Necarsulmer, in *Publications of the American Jewish Historical Society,* No. 8 (1900) 148; Ellis and Evans, *History of Lancaster County,* 18, 47, 250, 369, 370, 471; Davis, in *Lancaster New Era,* bi-centennial edition, June 22, 1929, p. 5.

LÁNCZY, GYULA, historian, b. Budapest, 1850; d. Budapest, 1911. He studied law at the University of Budapest and entered public service. At the same time he published essays on national education and national history. He was elected a deputy to the Hungarian parliament of 1881 to 1884, and during this period contributed articles to various Magyar newspapers on contemporary politics. In 1887 he was appointed professor of history at the University of Kolozsvár, and in 1891 at the University of Budapest, where he taught the history of the Middle Ages. He was a member of the Hungarian Academy of Arts and Sciences and embraced Christianity.

Lánczy's published books include: *A felső oktatás reformja s az új magyar közműveltség* (Reform of the High School and the New Standard of Public Education in Hungary; 1879); *Adalékok a magyar alkotmány reformkorszakához* (Addenda to the Reform Age of the Hungarian Constitution; sponsored by the Hungarian Historical Society; 1880); *Széchenyi Pál kalocsai érsek és a magyar nemzeti politika* (Paul Széchenyi, Archbishop of Kalocsa, and Hungarian National Policy); *Eszmetöredékek a Rákóczi-féle felkelés történetpolitikai jelentőségéről* (Fragments on the Historical Significance of the Rákóczi Rebellion; 1882); *A politikai reformeszmék fejlődési története Magyarországon* (Progress of the Ideas of Political Reform in Hungary; 1883); *Történelmi kor- és jellemrajzok* (Monographs and Historical Portraits; 1890); *Magyarország az Árpádok korában* (Hungary During the Period of the Árpáds; 1898).

LÁNCZY, LEÓ, banker, b. Budapest, 1852; d. Budapest, 1921. He was a brother of Gyula Lánczy. After graduating from commercial school, he became a bank clerk and quickly rose to a leading position. In 1881 he became director general of the Hungarian Commercial Bank of Pest. By extending liberal credits to commerce, industry and real estate, Lánczy was instrumental in freeing Magyar economy from its dependence on Vienna banks and gave impetus to prosperity in all branches of national economy. He also secured hypothecary credits beyond the border of Hungary, and made the Hungarian money market recognized in the financial world as distinct from the Austrian. Lánczy aided municipal administrations by the issuance of bonds. A railway system connecting Budapest with its suburbs and neighboring towns, and an institute advising the government on questions of commercial and customs policy, owed their existence to his initiative.

Lánczy, who adopted Christianity, received many honors during his lifetime. In 1893 he was president of the Budapest Chamber of Commerce and Industry; in 1893 and 1896 he was elected a deputy to the Lower Chamber; in 1905 he was named to the Upper Chamber; in 1910 he became a member of the Hungarian delegation to deliberate on matters of government common with Austria, and in 1912 he was made privy councillor with the title of Excellency.

He expounded his views on problems of economy in the columns of the *Pester Lloyd.*

LANDA, GERTRUDE, writer, b. London, 1881; d. London, 1941. She was the sister of Samuel Gordon, the novelist. Her own first published work appeared in 1901, *Jewish Fairy Tales,* in two volumes, and *The Case and the Cure,* a novel. After her marriage in 1904 to Myer Jack Landa, most of her writing was done in collaboration with him. Among the novels on which they collaborated were: *Jacob Across Jabbok* (1933); *Kitty Villareal* (1934); *Chykel-Michael* (1935); *The Joy Life* (1937). They also wrote many plays together. Mrs. Landa was especially interested in the amateur theatre, and was of great service in the development of amateur theatricals in British Jewish groups. For some years she wrote under the pseudonym of Aunt Naomi for *Young Israel,* an English Jewish publication.

LANDA, MYER JACK, writer, b. Leeds, England, 1874. Landa's first full-length published work was *The Alien Problem and its Remedy* (1911). *The Jew in Drama* (1926) is a comprehensive history of the relationship of the Jew to various aspects of theatre, beginning with the Biblical influence in the matter of dramatic subjects, through the Jew as portrayed on the stage from earliest records on, to the role of the Jew in modern plays, as characters, actors and producers. In *Palestine As It Is* (1932), to which Herbert Samuel wrote an introduction, Landa described his findings in the country through a tour which he had made of it; his attitude throughout was that Palestine must be considered the nucleus of Jewish life. Landa also collaborated with his wife, Gertrude Landa, in the writing of many novels and plays, and with her, too, was active in the development of amateur theatricals.

LANDAU, ADOLPH, journalist, b. Rosienny, near Kovno, Russia, 1841; d. Leningrad (St. Petersburg), 1902. He studied first in the Vilna rabbinical academy, then went to St. Petersburg to study law (1862). After living for two years in Kovno, he returned to St. Petersburg and began his career in journalism. Landau contributed to many periodicals, particularly to *Rasvyet.* In 1871 he published the *Yevreyskaya Biblioteka,* one of the earliest Russian-Jewish periodicals; in 1892 he started to issue *Voskhod,* a monthly with weekly supplements. Landau also translated various books of Jewish interest into Russian, hoping thereby to interest assimilated Russian Jews in Jewish matters. Among his translations were *Der jüdische Stamm,* by Adolf Jellinek, and *Abhandlung über den Talmud,* by Emanuel Deutsch. He also published *Geschichte der jüdischen Literatur,* by Gustav Karpeles, and the sixth volume of Graetz' *History of the Jews.*

LANDAU, ALFRED, philologist and Yiddish grammarian, b. Brody, Galicia, 1850; d. Vienna, 1935. Landau came to Vienna at the age of fifteen, and although he took a degree in jurisprudence at the Vienna University in 1887 and practised law for the twelve years following, his interest from his youth on had been centered on the difference between Yiddish and German and on philology in general. After he withdrew from the practice of law, he devoted all his time to his philological studies. He chose as his life task the preparation of a Yiddish dictionary, which was to contain not only translations into German but etymological references for words and phrases. Landau planned to use as the basis for the Yiddish vocabulary the words which were in use in his native town during



Edmund Georg H. Landau



Ezekiel Landau

the middle of the 19th cent. Unfortunately, however, circumstances forced his repeated deflection from this undertaking, and the total of his work was made up of minor studies. Among these were: *Bibliographie des Jüdisch-Deutschen* (1897); *Die Sprache der Memoiren Glückels von Hameln* (1901); *Jüdische Privatbriefe aus dem Jahre 1619* (1911). On the occasion of his seventy-fifth birthday, the Yiddish Scientific Institute published the first volume of his collected works.

Lit.: *Landau-Festschrift* (1926).

LANDAU, EDMUND GEORG HERMANN, mathematician, b. Berlin, 1877; d. Berlin, 1938. He was instructor of mathematics at the University of Berlin (1901-9) and professor at the University of Göttingen (1909-34). His chief field of activity was theory of numbers and theory of functions. His writings include: *Handbuch der Lehre von der Verteilung der Primzahlen* (1909); *Darstellung und Begründung einiger neuerer Ergebnisse der Funktionentheorie* (1916); *Vorlesungen über Zahlentheorie* (1927). A trustee of the Hebrew University, Landau took an active interest in the establishment of the Mathematical Institute there. In 1934 Landau became professor at the Hebrew University, Jerusalem.

LANDAU, EUGEN, financier and philanthropist, b. Breslau, Germany, 1852; d. Berlin, 1935. He was the son of Jacob Landau, banker and privy councillor, and studied law and economics at the Universities of Berlin and Bern before entering his father's business. In 1879, Landau founded a Silesian railway company, and subsequently he participated in the organization of important industrial concerns, such as the mining company Königs- und Laurahütte, the Schultheiss-Patzenhofer Brauerei, Germany's largest brewery, and AEG, the electrical corporation directed by Emil and Walther Rathenau. As consul of Spain in Berlin, Landau was able to work toward improving international relations.

Landau was deeply interested in Jewish affairs and Jewish philanthropies. He was one of the directors of the Baruch Auerbach'sche Waisenhaus (an orphan asylum), and subsidized various other Jewish institutions in Berlin. He was vice-president of the Keren Hayesod and of the German Pro-Palästina Committee. As major of the Landwehr, Landau attained the highest military rank ever held by a non-baptized Jew in the German army.

LANDAU, EZEKIEL, rabbi and Halachist, b. Opatów, Poland, 1713; d. Prague, 1793. Landau was the only son of Judah ben Zebi Hirsch Segal Landau. His father was quite wealthy and active in communal affairs, holding the respective offices of community president at Opatów and deputy of the "Council of Four Lands."

Landau was educated according to the methods of the day, and received his early education under the tutelage of the scholarly Yitzhak Isaac of Vladimir. As a mere youth, Landau showed a precocious knowledge and understanding of Talmudic literature and earned the commendation and respect of eminent rabbis. At the age of fourteen, he was ready to go to Brody, an outstanding center of Jewish learning, where he met and associated with leading Talmudists. He avidly pursued his Talmudic studies at Brody, and entered into the company of Cabalists. He drank deeply of their lore and literature, and was highly commended for his knowledge by the outstanding Cabalists, such as Hayim Zaizer. He married when he was eighteen years old and went to live for a short time with his father-in-law, Yakelko of Dubno, with whom he subsequently returned to Brody.

In 1734, when he was only twenty years old, his scholarship was widely recognized, and he was called to head the rabbinical court at Brody. He held this position with distinction for eleven years, and in 1745 he was called to the rabbinate of Jampol. At Jampol, Landau continued his activities, and he was called upon to render his opinion in the Emden-Eybeschütz controversy which had divided the Jewish world. Eybeschütz, a noted scholar, was accused of writing amu-

lets in which the outlawed Sabbatai Zevi was called the Messiah. Landau remarked that although the amulets which he examined were definitely of a heretical nature, he did not believe that a noted scholar like Eybeschütz had written them. Landau also stated that it was time that a peaceful compromise was effected between Emden and Eybeschütz and the matter forgotten. The peaceful tone and tactfulness of this decision drew the attention of the community of Prague, and its leaders invited him to become the rabbi of their city, where he served until the end of his days, a period of thirty-eight years.

Prague offered Landau an unlimited opportunity to utilize his exceptional abilities in a wide field of activity. His patience and genial personality won over even those who were at first unfriendly to him, and he enjoyed a wide circle of friends and scholars. These favorable circumstances permitted him to work effectively for the common welfare of his people. Under his guidance the Yeshiva in Prague grew and produced such famous scholars as Rabbi Abraham ben Jehiel Michael Danzig, the author of the code, *Hayye Adam,* and many others. He became known as the famous "Prager Rov," and scholars from different cities and countries corresponded with him and sought his advice and opinion on Talmudic and religious problems.

Landau was not only successfully engaged in elevating the moral and religious life of his community, but was deeply concerned with the public relations of the Jewish community. He was particularly concerned about maintaining cordial and friendly relations between Jew and non-Jew, and enacted statutes designed to remove the sources of ill-feeling and jealousy between the Jews and their Christian neighbors, because of ostentatious use of wealth or misconduct. He emphatically remarked that it was prohibited to take any interest or usury from non-Jews as well as from Jews. Moreover, it reflected upon the character of the Jewish people when they indulged in this practice.

Landau was highly respected and influential in government circles because of his ardent patriotism and devotion to his country. He urged his people to give their full support to the regime and even to enlist in the army. In 1757, during the Seven Years' War, Prague was besieged by the Prussians. Landau refused to leave the city, but remained to render his services in the crisis. He urged his people to give their full support to the regime and to enlist in the army. Landau's patriotism and services were appreciated by the authorities. They consulted him on matters pertaining to the Jewish community, and his requests and petitions were always acted upon favorably. Upon the death of Maria Theresa, Landau delivered a eulogy which was translated into German.

The eminent position of Landau as chief rabbi of Prague, his scholarship and his widespread fame placed him in a foremost position of authority and leadership, and he was often solicited to issue pronouncements on matters affecting the welfare of Jewry at large. He was essentially a child of his day, and in spite of his progressive inclination he regarded any radical innovations or departures in Judaism suspiciously. Landau's knowledge and appreciation of the Cabala and mysticism did not becloud his clear thinking nor did it forestall his denunciation of Hasidism. He denounced the Hasidim because of their apparent indifference to study and scholarship, accusing them of ignorance and harshly referring to them as *poshe'im* ("sinners"). The Hasidim found him to be a powerful opponent and sent intermediaries to beg him to cease his attacks. The Meassefim, who were at the other extreme, representing a progressive trend, fared no better at his hands. Although Landau was not opposed to secular knowledge and had even given his approbation to a commentary on the *Ethics of the Fathers, Yen Lebanon,* written by Hartwig Wessely, a leading exponent of this idea, he nevertheless was outspoken against the movement. He felt that the activities of these Meassefim were undermining traditional Jewish life and would eventually weaken the whole of Judaism. For this same reason he condemned Moses Mendelssohn's translation of the Bible, and was on the verge of issuing a ban against it.

The decisions of Landau reflect a liberal attitude. He always sought to achieve a peaceful compromise to the greater advantage of all concerned. He did not hesitate to reverse himself, if he felt that changing conditions or circumstances warranted such action. He sometimes even departed from precedents set by earlier authorities if his findings did not agree with their conclusions. He fearlessly expressed his opinions even if his contemporaries opposed him and attacked his decisions. In the famous case of the "Divorce of Cleves" which shook the entire German community, Landau decided in favor of the rabbis of Cleve and fearlessly censured the action of the Frankfort rabbinate for their apparently unfair action. His major work, *Noda Biyehudah,* was a collection of responsa, which contained his decisions since his early youth. This was considered a valuable and authoritative guide to Halachic problems and went through many editions.

The following are Landau's works: 1. *Noda Biyehudah* (Known in Judah), three editions with different additions (Prague, 1776 and 1811; Lemberg, 1857 and 1859; Vilna, 1899 to 1904); 2. *Ahabath Tziyyon* (Love of Zion), a book of sermons; 3. *Tziyyun Lenefesh Hayyah* (Memorial to a Living Soul), notes to the Talmud; 4. *Derush Letziyyon* (Sermon for Zion), sermons and novellae (notes); 5. *Derush Lehesped,* eulogy on Maria Theresa, German translation; 6. *Dagul Merebabah* (Preeminent above Ten Thousand), glosses and notes to the *Shulhan Aruch;* 7. *Mareh Yehezkel* (Vision of Ezekiel), notes to the Talmud, published in 1890.

BENJAMIN BERNFELD.

Lit.: Chones, *Toledoth Haposekim,* 145; Graetz, H., *Geschichte der Juden,* vol. 10, pp. 370, 375, 396, 499, 506; vol. 11, pp. 542-44; Hebrew trans. of Graetz' *Geschichte* by Rabinowitz, vol. 8, chap. 19; Kamelhar, *Mofeth Hador* (1903); introduction to Ezekiel Landau's *Noda Biyehudah* (1810-11); Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936).

LANDAU, HENRY, British officer and member of the Intelligence Service, b. Boer South Africa, 1892. He was the son of a Jewish father whose family came from Germany, and of a Huguenot mother. Landau was educated at Dulwich College and in Dresden, Germany, and graduated from the University of Cambridge in 1913. At the outbreak of the first

World War, he volunteered in the British army, and in 1916 he entered the secret service. Under Colonel Oppenheim, British military attaché at The Hague, Landau excelled in counter-espionage and in organizing allied espionage inside Germany. The German secret service acknowledged him to be a match for the shrewdest German spy. In 1919 Landau was attached to the staff of Lord Kilmarnock, British ambassador at Berlin. The German secret service, in 1923, tried in vain to make Landau change sides. In 1929 Landau went to Russia. Later on he was sent to the Middle East. Landau published reports concerning his activity in *All's Fair* (1934) and *Secrets of the White Lady* (1935). He dealt with German sabotage in America in *The Enemy Within* (1937).

Lit.: Rowan, Richard Wilmer, *The Story of the Secret Service* (1937).

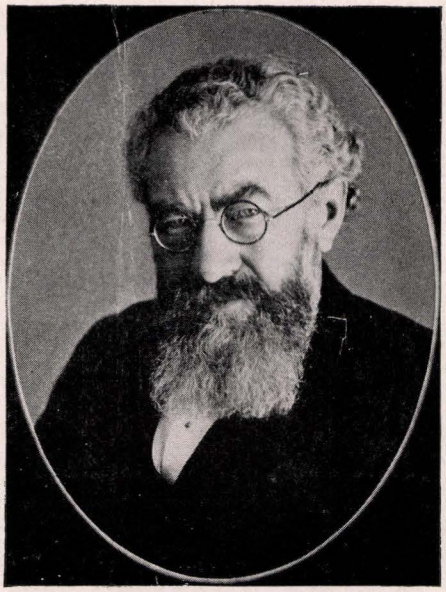
LANDAU, HORACE, financier, b. Brody, Galicia, 1824; d. Florence, Italy, 1903. Landau was the Constantinople representative of the Viennese Rothschild banking house. Later he was sent to Turin, where he became the confidant of Baron James Rothschild, of Paris. While in Turin, Landau met Count Camillo Cavour, who had been minister of finance of Sardinia since 1857 and who was to become Sardinia's leading statesman. Landau undertook the complicated task of adjusting Cavour's claims with the interests of the Rothschilds, who were somewhat opposed to Cavour's plans for the political union of all Italian countries under Victor Emanuel II, and for war against Austria.

Although Cavour was originally antagonistic to the Rothschilds, Landau was equal to his task as conciliator. He relieved Sardinia of the distress resulting from the general economic crisis of 1857 and provided Cavour with credits that enabled him to carry on the war against Austria in 1859. Landau was also on friendly terms with Cavour's successors Minghetti and Ricasoli, and he deserved well of the new Italian kingdom, especially for easing the financial panic of 1866 and supporting the stabilization of Italy's currency. In 1867 Landau was knighted. He retired from business and collected manuscripts, incunabula, rare books, engravings and pictures. The catalogue of his collection was published in two volumes in 1885 and 1890.

Lit.: Corti, *The Reign of the House of Rothschild* (1928).

LANDAU, JACOB, journalist and publisher, b. Vienna, 1892. He studied at the University of Vienna. In his youth he founded the Austrian Wanderbund Blau-Weiss and edited its organ, *Blau-Weiss.* He entered upon a career in journalism, and shortly thereafter—in collaboration with Jacques Buchenholz, Elias Chanania, Sylvain Birnbaum, Sylvain Russ, and Frede Finkelstein, all of Antwerp, Belgium—founded the Jewish Telegraphic Agency (JTA) at The Hague (February 6, 1917). It was then known as Joodsche Correspondentie Bureau, the first international Jewish news service based on telegraphic and cabled dispatches from its own correspondents. He attended the Paris Peace Conference for the influential newspaper *Der Telegraaf* of Amsterdam.

Following the successful launching of the JTA, Landau founded JTA offices in London and other important cities throughout the world. Prior to the second



Juda Leo Landau

World War bureaus were maintained in Berlin, Warsaw, Prague and Paris, in addition to New York and Jerusalem. Landau was a co-founder and director of the *Palestine Bulletin* (later *Palestine Post*), the only English-language daily in the Holy Land. He founded America's only English-language Jewish daily, the *Jewish Daily Bulletin* (1924). This was published in miniature form until 1934 and then in standard tabloid size until its suspension in 1936.

In 1940, Landau founded (together with a group of noted Americans including Herbert Bayard Swope, William Allen White, Jacob Blaustein and George Backer) the Overseas News Agency, a news service (with headquarters in New York) which specializes in covering the minority peoples of all races, religions and nationalities, and which serves many of the leading newspapers in the United States, Canada, Latin America and England. At one time or another in his career, Landau interviewed or had personal contacts with many government leaders, including Churchill, Hull, Mussolini, King Boris, Masaryk, Benes, Reynaud, Sarraut, Briand, Moscicki and others. He is an accomplished linguist, speaking English, German, French, Dutch, Yiddish and Spanish.

LANDAU, JUDA LEO, rabbi and author, b. Zalosce, Galicia, 1866. Among his ancestors were Hacham Zebi and Ezekiel Landau. He was ordained as rabbi at the Vienna rabbinical seminary. In Galicia, as a youth, he influenced the formation of a Jewish nationalist society. When he went to London in 1900 for the Fourth Zionist Congress, Moses Gaster persuaded him to remain in England, where he became rabbi of the North Manchester Hebrew Congregation. In 1903 he went to South Africa as rabbi of the Johannesburg Hebrew Congregation. There he became chief rabbi of the Federated Synagogues of the Witwatersrand, and professor of Hebrew at the University of the Witwatersrand. Landau was president of the South African Jewish Ministers' Association, and of the South African Jewish Historical Society, and hon-

orary president of the South African Zionist Federation and of the South African Board of Jewish Education.

Landau has won recognition as scholar, poet and playwright. His historical dramas, written in Hebrew, include: *Bar Kochba* (Lemberg, 1884); *Aharith Yerushalayim* (Lemberg, 1885); *Herod* (Lemberg, 1887), subsequently translated into Yiddish and staged at Lemberg with Bertha Kalich in a leading role; *Yesh Tikvah* (Cracow, 1893); *Dam Tahath Dam* (Cracow, 1897); *Don Yitzhak Abarbanel* (New York, 1919); *Lefanim o Leahor* (Jerusalem, 1921), a picture of contemporary Judaism; *Baal Shem* (Vienna, 1925). Landau published his first poems in 1879, and in 1895 a volume of lyrics entitled *Neginoth,* some of which have been set to music; he wrote also a novel, *Liboth Nishbarim* (Cracow, 1903). His other works include: a Hebrew translation of Adolf Schwarz' *Die hermeneutische Analogie in der talmudischen Literatur* (1897); *Nachman Krochmal—ein Hegelianer* (1903); *Lectures on Modern Hebrew Literature* (Johannesburg, 1925); *Vidduim* (Vienna, 1929); *Conflicting Worlds* (English trans., D. Mierowsky, New York, 1933); *Judaism in Life and Literature* (London, 1936); *Short Lectures on Modern Hebrew Literature* (London, 1938). A volume of Jewish studies, *Vezoth Liyehudah,* in Hebrew and English, was published in Landau's honor (Tel-Aviv, 1936).

LANDAU, LEO RAFAEL, banker and philosopher, b. Brody, Galicia, Austria, 1797; d. Budapest, 1882. His well-to-do and enlightened parents gave him a liberal education. He went to Vienna, where he entered the services of a banking house. In 1837 his firm sent him to Pest, Hungary, where he subsequently founded a bank of his own. The Jewish community of Pest was then in a state of ferment; "Aufklärung" and Magyarization were the slogans of the day. Landau, an Austrian Jew by birth and background, took part in the activities of the society for Magyarization of the Jews. It was conceived as part of the assimilation program that Jewish youth should embrace agriculture and the trades, and upon Landau's suggestion a society to encourage these vocations was founded which was still in existence in 1942.

At successive periods Landau met such Magyar national leaders as Louis Kossuth and Ferenc Deák, and he contributed to the newspaper edited by Kossuth.

Landau was author of a number of books in German dealing with problems of ethics and religion. He published (in Pest, Vienna, Leipzig and Berlin): *Moral und Politik* (1848); *Die Judenfrage* (1848; reprinted 1867); *Die Grenzen der menschlichen Erkenntnis und der religiösen Ideen* (1868); *Die Prinzipien des Rechts und die Todesstrafe* (1871); *Versuch einer neuen Theorie über die Ableitung der Naturkräfte aus einer einzigen Quelle* (1871); *Das Dasein Gottes und der Materialismus* (1873); *Der Gottesbegriff und das geistige Prinzip, oder die Religion und die Philosophie der Zukunft* (1875); *System der gesammten Ethik* (1877-79).

LANDAU, LEOPOLD, physician, b. Warsaw, Poland, 1848; d. Berlin, 1920. From 1874 to 1876 he taught gynecology in Breslau, where he served also as assistant at the gynecological hospital of the university. About this time he published his dissertation, *Zur Physiologie der Bauchspeichelabsonderung.* In 1876 he lectured on gynecology at the University of Berlin. He was appointed full professor in 1893. In 1892, together with his brother Theodore (b. 1861), he founded a women's clinic which achieved an excellent reputation and sponsored numerous scientific works, among them results of Landau's own researches. His significant published works deal with myoma and with radical vaginal operations.

Landau also played an important part in the Jewish communal life of Berlin, and as delegate to the conference of the greater Jewish communities of Germany. For more than twenty years he promoted Palestine colonization, and was one of the sponsors of the national library at Jerusalem. He was co-founder of the *Akademie für die Wissenschaft des Judentums* and of *Kurse für ausländische Studierende,* both of Berlin. He was a descendant of Ezekiel Landau.

LANDAU, SAUL RAFAEL, lawyer and publicist, b. Cracow, Poland, 1869. He received his education in Cracow and Vienna, and was for two years instructor in the history of the Jews in Poland at the Israelitisch-Theologische Lehranstalt in Vienna. In 1897, after having been in close contact with Theodor Herzl's Zionist activities, he was appointed editor-in-chief of the Zionist central organ *Die Welt.* However, after the First Zionist Congress, vital disagreement ensued between the two men, which finally led to Landau's resignation as editor of *Die Welt,* and subsequently to his withdrawal from the Zionist Organization. In 1898 he founded and became editor of *Der jüdische Arbeiter,* a monthly which presented the Zionist philosophy in the spirit of socialism, and from 1907 to 1917 of the Vienna Jewish weekly *Neue Nationalzeitung.* He was a prominent leader of the Jewish community in Cracow. His works include: *Sionizm* (Polish; 1897); *Unter jüdischen Proletariern* (1898); *Der Polenklub und seine Hausjuden* (1907). After the Nazi seizure of Austria in 1938, Landau migrated to London.

LANDAU, WILHELM, FREIHERR VON, orientalist, b. Breslau, Germany, 1848; d. Berlin 1908. After finishing his studies of philosophy in Berlin as a pupil of the famous Hugo Winckler, Landau worked first in the mercantile business, returned, however, to his studies very soon and specialized in the history of the Phoenicians. He traveled all over the world and founded, together with Hugo Winckler, the Vorderasiatische Gesellschaft in Berlin. The results of his studies are contained in the following works: *Reisen in Asien, Australien und Amerika* (1889); *Beiträge zur Altertumskunde des Orients* (1893-1909); *Die Phönizier* (1901); *Über die im Eshmun-Tempel bei Sidon gefundenen phönizischen Altertümer* (1901); *Die Bedeutung der Phönizier im Völkerleben* (1905); *Die phönizischen Inschriften* (1907).

LANDAU, ZISHO, Yiddish poet, b. Plotzk, Poland, 1888; d. New York city, 1937. He received a traditional Jewish education in the Heder and by private tutoring; his secular learning and Polish were acquired by studying privately, and for a short time he was also taught Hebrew and literature by S. Penson, who instilled in him a great love for Heine. As a student he worked in his father's dry-goods store, and

when business began to fail he left for Vilna, where he worked for his uncle.

In 1906, together with his uncle's family, he emigrated to New York, where he lived until his death. That year his first poem, "Mein Lied" (My Song), appeared in the *Forward* under the pseudonym of Yehudoh. His original verse, as also his translations from Heine, Tetmayer, Nadson and others, were published under the same name. His lyricism was simple, almost popular in tone.

But he soon turned to new forms and more universal motives. He became the leading figure of the impressionist group of American Yiddish poets known as the "Yunge," and published his verse in their journals, *Shriftn* and *Velt Ein Velt Ois.* With K. Teper and M. Leib as co-editors, he issued the magazine *Literatur un Lebn* (1915-16), which contained attacks upon the Yiddish classical writers, their stress on social themes, their rationalism, their folk style, and their lack of esthetic universality. His articles were an attempt to fathom his own literary and artistic principles, although his lack of discipline and his self-confessed contradictions thwarted any attempt at genuine analysis. His dictum was art for art's sake, beauty of expression, and individualism in art.

Landau published his poetry and short essays in the *Tog, Forward, Nei Yiddish* and *Zukunft;* and in *Inzl,* which he edited. His poetry contained superb examples of musical lyricism and sensuous word-pictures.

Among Landau's published works are *Der Bloier Nachtigal* (The Blue Nightingale; a play in three scenes, 1923); *Antologie—Die Yiddishe Dichtung in Amerike biz Yur 1919* (1919); *Es iz Gornisht Nit Geshen* (Nothing Has Happened; comedies in verse, New York, 1937); *Lieder Fun Zisho Landau* (New York, 1938). The last two volumes were published posthumously. Shortly after his death a book containing his biography and various essays of appreciation was published as a tribute to the poet (*Zisho Landau,* New York, 1938).

Lit.: Shteinberg, N., *Yung Amerike* (1917) 39-60; Niger, S., in *Neie Lebn,* June, 1923; Sigal, I. I., in *Keneder Odler,* Jan. 24, 1937; Botoshansky, Y., in *Presse* (Argentina), Feb. 10, 1937; Almi, A., in *Literarishe Bletter,* Feb. 12, 1937; Kisin, I., in *Zukunft,* Feb., 1937; Mukdoni, A., in *Morgn Journal,* May 4, 1938; Tabachnik, A., *Der Man Fun Lied-Vegn Zisho Landau* (1941); Niger, S., in *Tog,* Nov. 8, 1941.

LANDAUER, GUSTAV, German anarcho-socialist, b. Karlsruhe, Germany, 1870; d. Munich, Germany, 1919. Landauer studied philosophy, but was expelled from university after being sentenced to prison in 1893 for inciting a working-class audience against the authorities and urging them to disobey the police. In 1896 Landauer was arrested while addressing a meeting and charged with anarchistic agitation. Acquitted of the main charge, Landauer received a prison sentence, however, on other counts.

Landauer struggled no less energetically against the social-democratic party. Following the Russian anarchist Peter Kropotkin, he professed what he called true socialism, rejecting any centralized power, administration or authority. Amid all his political struggles, Landauer found time for writing. His novel, *Der Todesprediger,* appeared in 1893, and *Macht und Mächte,* a collection of short stories, in 1903. He was interested also in philosophical studies. When Fritz Mauthner was prevented by eye-trouble from finishing his critical work on language, Landauer gave a great deal of his own time to helping Mauthner collect notes and prepare his book. That was not the only occasion in Landauer's life when selfless aid to others was given despite distress which he was himself enduring. Mauthner's influence was responsible for Landauer's philosophical study *Skepsis und Mystik* (1903).

Landauer divorced his first wife (1903) and married Hedwig Lachmann, the poet. This marriage turned out happily. It soothed Landauer's tempestuous temperament, but the first World War, which broke out in 1914, forced him into radical opposition to the government of the German empire and to its supporting parties. After the outbreak of the revolution (1918), Kurt Eisner, the revolutionary leader of Bavaria, summoned Landauer to Munich to serve as minister of public instruction. He continued in this post after Eisner's assassination and the formation of the first Bavarian Soviet republic. When the second Bavarian Soviet republic was formed, Landauer retired to private life, but he did not leave Munich. He was murdered in the street after the second Soviet republic was crushed and regular troops were in control of Munich.

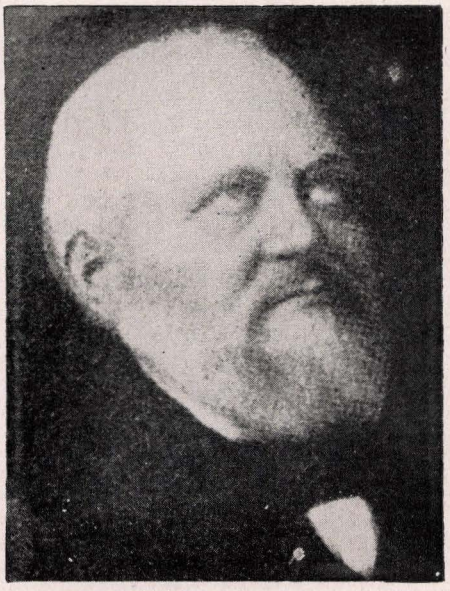
While in office, Landauer had sought to be an "enlightened despot," who believed in coercing his subjects into happiness. His public statements and administrative measures antagonized the population, and he was held responsible for crimes which did not concern him. His name became a slogan for the rising anti-Semitic agitation in Bavaria.

For many years, Landauer was alienated from Judaism, abhorring it as he did all positive religions. During the first World War his meeting with Martin Buber and Richard Beer-Hofmann rearoused Landauer's interest in Jewish affairs, but he continued to consider them only from a purely humanitarian point of view. He was ready to acknowledge Jewish traits in his own mind, but injustice against Jews was no different to him from any other injustice. Toward the end of his life Landauer again emphasized his opposition to all religions. After Landauer's death, Martin Buber edited his *Vorträge über Shakespeare* (1920), and also wrote *Gustav Landauer, ein Lebensgang in Briefen* (1929). HUGO BIEBER.

Lit.: Bab, Julius, *Gustav Landauer;* B. L., "Gustav Landauer," *Forum* (Berlin), vol. 6, pp. 283-89; Loewenberg, Richard Detlev, "Gustav Landauer zum Gedächtnis," *Der Morgen,* Dec., 1928, pp. 462-72.

LANDAUER, SAMUEL, orientalist, b. Hürben, Bavaria, Germany, 1846; d. Augsburg, Germany, 1937. Landauer attended the High School in Mayence, and studied philosophy and orientalistics at the Universities of Munich, Leipzig, Leyden, and finally of Strasbourg, where he became a pupil of Theodor Nöldeke. He graduated in 1872 and became a lecturer at the University of Strasbourg in 1875. There he taught as a professor for Eastern languages until 1918. Besides, he was appointed Oberhofbibliothekar of the University and State Library (1905). After the armistice (1918), he was expelled from Strasbourg by the French authorities together with most of the German professors.

From then until his death he lived in Augsburg, and



Heinrich Landesmann

dedicated his time to his studies. Landauer had extraordinary knowledge of the Semitic languages, Persian included. This fact enabled him already at the start of his career to participate in the edition of the works of the Persian poet Firdusi. When the Academy of Science in Berlin edited the Greek commentaries of Aristotle, he was commissioned to edit the writings of the philosopher Thenisitius which are preserved only in Hebrew. He published for the first time the original text of Saadia's *Emunoth Vedeoth*. By order of the Akademie für die Wissenschaften des Judentums in Berlin, he prepared, during his retirement in Augsburg, an edition of the Targum of the Earlier Prophets.

Landauer's main works are: *Kitab al-Amanat von Saadja* (1881); *Die Masorah zum Onkelos* (1887); *Studien zu Merx Chrestomatia Targumica; Das Targum der Prophetae Posteriores; Kataloge der orientalischen Handschriften der Universitäts- und Landesbibliothek in Strassburg und der grossherzoglich-badischen Bibliothek in Karlsruhe* (1910-15).

LANDESCO, ALEXANDER A., banker and communal worker, b. Neamtz, Russia, 1880. He came to the United States in 1900. He studied at the University of Zurich and at the University of Wisconsin Law School, receiving his LL.B. degree from the latter institution in 1905. In that year he became headworker of the Jewish Settlement in Cincinnati, Ohio, and in 1906 to 1907 he was secretary to the mayor of the city. His participation in civic affairs led him to become secretary of the Cincinnati Flood Relief Commission in 1907, and treasurer of the Americanization Executive Committee, from 1914 to 1919. He served with the Joint Distribution Committee as regional director for Roumania, from 1919 to 1920, and as European director of reconstruction, from 1920 to 1922.

Landesco organized the Mohawk State Bank in Cincinnati in 1908, and served as secretary-treasurer until 1919. Since 1924 he has been manager of the New York office of the banking firm of Lazard Frères. Since 1930 he has been a governor of the Joint Reconstruction Foundation.

LANDESMANN, HEINRICH (pseudonym, Hieronymus Lorm), poet, novelist and philosopher, b. Nikolsburg, Moravia, 1821; d. Brünn, Moravia, 1902. At the age of sixteen he became deaf, and then contracted an eye disease. When he was twenty, he was entirely blind. For sixty years he had to depend on a specially invented Morse alphabet tapped out in his palm for information about the outer world. So he learned and studied literature and philosophy, and was well-informed on current events. He even became a well-known writer, eclipsing many of his contemporaries in the precise projection of material existence.

Landesmann lived for a time in Vienna, but was forced to leave Austria as the result of a satire which he had written against the government. He lived in Dresden for many years and later in Baden, near Vienna. Eventually he settled in Brünn, where his son was practising medicine. Landesmann was author of several volumes of lyrical poems which mark the transition from the classical to the modern lyric in German literature. Most of the poems voice the philosophy which he developed in *Der Naturgenuss* (1876) and *Der grundlose Optimismus* (1897). Engaged in continual controversy with Hegel, Eduard von Hartmann and especially with Nietzsche, Landesmann combined a pessimistic view on reality with optimism in ethics and esthetics. He sought to show that human understanding was influenced by fallacy and illusion, but that even ultimate disillusionment can not deny the value of beauty and of good deeds. He also wrote many novels dealing with social problems. *Der ehrliche Name* (1880) depicts the Jews of Vienna on many social and economic levels. Landesmann was married to Henriette Frankl, who cared for him with untiring self-sacrifice. He was a brother-in-law of Berthold Auerbach.

Lit.: Meyer, R. M., and Bieber, H., *Die deutsche Literatur des 19. und 20. Jahrhunderts* (1923); Klaar, Alfred, *Biographisches Jahrbuch*, vol. 9.

LANDESRABBINERSCHULE, *see* Országos Rabbiképző Intézet.

LANDMAN, ISAAC, rabbi, educator and editor, b. Sudilkov, Russia, 1880. He was brought to the United States at the age of ten when his mother came to join his father, Louis Hyamson Landman (1858-1922), who had left Russia three years earlier. The elder Landman, first destined for the rabbinate, changed his plans and migrated to the United States, where out of Cincinnati, Ohio, he engaged in peddling tinware in the foothills of Kentucky. Subsequently, in his late thirties, he studied medicine and became an eye specialist. In 1920 he went to Palestine to open a free trachoma clinic, and it was while resting from these labors that he died at Cairo, Egypt.

Isaac Landman took his B.A. degree at the University of Cincinnati in 1906 and his rabbinical degree at the Hebrew Union College the same year. Upon ordination he was made assistant rabbi, under Joseph Krauskopf, of Temple Keneseth Israel in Philadelphia, remaining in that post until 1916. That year—when the army was mobilized on the Mexican border, by special order of Secretary of War Newton D. Baker—he became the first Jewish chaplain in the American army on American soil, serving in Mexico with General John

J. Pershing's forces. During American participation in the first World War, Landman placed his experience at the service of the Jewish Welfare Board, organizing its first training school. He did this while occupying the pulpit of Temple Israel at Far Rockaway, N. Y., where he served from 1917 until 1928 as a vigorous spiritual force in the community.

Landman had become editor of *The American Hebrew* in 1918, and between 1928 and 1931 he devoted all his time to the development of that journal, to the inter-denominational and cultural movements it sponsored, and to the planning of the *Universal Jewish Encyclopedia* which, despite many difficulties incidental to a decade of economic depression, he nurtured to completion in the early 1940's. It was during these and preceding years (1921-36) that Landman also won the sobriquet of "two-fisted" rabbi for his courageous combatting of the Ku Klux Klan, the promulgators of the spurious *Protocols of the Elders of Zion,* the anti-Jewish attacks of the *Dearborn Independent,* the incipient Nazi-Fascist menace, and similar un-American movements.

In 1919 Landman had been representative of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, at the Peace Conference in Paris, to urge inclusion in the covenant of the League of Nations of a clause that would guarantee universal religious liberty. The record of his experiences while on this mission was embodied in a series of illuminating letters from Paris, which appeared in *The American Hebrew* (May 23, 1919, to July 11, 1919) under the title of "The League of Nations and the Jews." The following year he inaugurated the movement for better understanding between Christians and Jews, in which he was not only a pioneer but a steady directive force.

Landman, an avowed non-Zionist, assumed the editorship of *The American Hebrew* primarily in order to express his views on the subject of Jewish nationalism. While opposing Jewish political nationalism in Palestine and elsewhere, he nevertheless advocated, following the issuance of the Balfour Declaration, the feasibility of Zionists, non-Zionists and anti-Zionists the world over uniting to rehabilitate Palestine as a homeland for those Jews who might seek a haven there. In 1922, Landman, together with others, was summoned before the Foreign Affairs Committee of the House of Representatives to give his opinion on House Resolution 52. This Resolution expressed "satisfaction at the recreation of Palestine as the national home of the Jewish race." Landman contended that the majority of the Jews of America "are opposed to political Zionism, to the idea that the Jews all over the world constitute a nation." Although these views created nation-wide controversy for years thereafter, Landman persistently held to his opinion. He also maintained that the Arab-Jewish problem in Palestine can be best solved by collaboration. Although for the former he was denounced as a traitor, and for the latter he was dubbed "Landman Effendi," by the time of the outbreak of the second World War he had the satisfaction of seeing a greater unity within world Jewry in behalf of Palestine's rehabilitation and a steadily growing collaboration between Arab and Jew in the Holy Land.

Landman was responsible for the organization (1927) of the Permanent Commission on Better Understanding among Catholics, Protestants and Jews in America. He was first to advocate elimination of the word "tolerance" from the parlance of intergroup relations. In 1927 he also went to Mexico, for a second time, as member of a commission to investigate Catholic difficulties in the country. There he presided at a conference between this commission and three bishops of the church, held at the palace of the Bishop of Tabasco in Mexico City on January 7th.

Within the ranks of American Jewry itself Landman assumed special activity from the very moment of his ordination as rabbi. From 1906 to 1916 he was executive secretary of the National Farm School, and in 1911 he founded a farm colony of Jews in Utah with the aid of Jacob H. Schiff, Julius Rosenwald, and Simon (later Governor) Bamberger. 11,000 acres of irrigated land were purchased and a town named Clarion was created. The project failed, however, after three years, when the colonists were unable to pay the interest due the state. Nevertheless many settlers from New York and Philadelphia remained permanently. He was a member of the executive committee of the Central Conference of American Rabbis from 1915 to 1918, and its corresponding secretary from 1915 to 1917. From 1919 to 1930 Landman was secretary of the New York executive committee of the Union of American Hebrew Congregations, and during this period (1926) he was delegate of the Central Conference of American Rabbis at the founding, with American collaboration, of the World Union for Progressive Judaism in London. His interest in Jewish education was as great from the point of view of adult training as from that of children; he was the founder of the Academy for Adult Education in Brooklyn in 1931, introducing study of the Talmud in an English translation as a post graduate course (1941). From 1935 on, he organized annual institutes on Judaism for Christian clergymen. In 1931 Landman became rabbi of Congregation Beth Elohim, Brooklyn, N. Y., and in 1942 was still in this post.

Landman's direct literary style, doubtless influenced by his teaching, and early experience in dramatic writing, has enabled him to interpret the history and meaning of Judaism to a large reading public, not only through his editorial work with *The American Hebrew,* but through his popular exegetic studies. Among his books are: *Moses Hyam Luzzatto, First Hebrew Playwright* (1907); *Stories of the Prophets* (1912); *A Course of Instruction for Jewish Religious Schools* (1921); *Christian and Jew—a Symposium on Better Understanding* (1929); *Status of Adult Jewish Education* (1931); *The Average Man and the Bible* (1916); *Keneseth Israel Sunday Discourses* (1907-14). Notable among Landman's prolific writings in the columns of *The American Hebrew* (Oct. 4, 1929, to June 6, 1930) was a fictionized series dealing with the rediscovery of the Portuguese Marranos. (*See illustration in vol. 4, p. 106*)

Eva Landman (1877-1933), a sister, was an educator in Cincinnati, a specialist in kindergarten methods for Jewish religious education. She wrote *A Kindergarten Manual for Jewish Religious Schools* (Cincinnati, 1918), which was the first and long a standard book on the subject.

Michael Louis Landman (1883-1932), a physician,

collaborated with his brother Isaac on a number of plays including *The World Aflame* for Jacob Adler. Among the others, *Redemption* and *Come and Take It* were produced in Philadelphia; *The Winning of Ma* in Atlantic City. *A Man of Honor* and *Pride of Race* enjoyed substantial runs on Broadway, in New York. *A Man of Honor* appeared also in book form.

LOUIS RITTENBERG.

See also: BETTER UNDERSTANDING; THE AMERICAN HEBREW; ENCYCLOPEDIAS.

Lit.: *The American Hebrew* (1918-1936); *Transcript* of "Hearings Before the Committee on Foreign Affairs on H. Con. Res. 52," April 18-21, 1922.

LANDOWSKA, WANDA, pianist and harpsichordist, b. Warsaw, Poland, 1877. She studied at the Warsaw Conservatory with Moritz Moszkowski and Michaelowski, and in Berlin with Urban. From 1900 through 1913, she was a member of the faculty of the Schola Cantorum. Her concert career as pianist began in 1906, and although she distinguished herself as a performer of outstanding gifts, it was as a harpsichordist that she became world-famous. In 1910, she toured Russia as harpsichordist, giving intimate performances for Tolstoy. In 1913, she became professor of the harpsichord at the Berlin Hochschule, a post which had been founded expressly for her. After resigning from this position in 1919, she settled in a villa in Saint-Leu-La-Foret in France, where she established a school of harpsichord and where, after 1927, she inaugurated weekly concerts of old music in her own concert hall, attracting musical pilgrims from every part of Europe. During this period she also taught the harpsichord at the Fontainbleau Conservatory. In 1923, she made her debut in the United States as pianist and harpsichordist with the Philadelphia Orchestra, after which she toured the country for several seasons.

Both as pianist and as harpsichordist, her style is characterized by extreme refinement, sensitivity, and grace. For this reason, she is at her best in the music of the distant past—in Bach and in Mozart. As a harpsichordist she has explored new resources for the instrument. She may be said to have been the greatest performer on that instrument of her day. Many of the old classics which she featured and popularized were originally discovered by her in libraries and collections. She also inspired such modern composers as Poulenc and Manuel de Falla to write works for the harpsichord. Landowska wrote *The Music of the Past* (New York, 1924). In 1937, she received the Grand Prix of the Paris Exposition Jury for her concert of old Polish music. She left France in 1941 for the United States, where her reappearance as soloist (1942) was widely acclaimed.

LANDSBERG, ERNST, professor of law, b. Stolberg, Germany, 1860; d. Bonn, Germany, 1927. His father, Elias Landsberg, was an important foundry owner and married Clara, sister of the liberal leader Ludwig Bamberger. Ernst Landsberg was recognized for his juridical ability immediately after taking his doctorate in law (1883). Although only twenty-three, he was appointed a lecturer at the University of Bonn and, in 1899, was made professor of Roman and civil law. He was one of the few German professors of law who dealt with both civil and penal law. His mastery



Wanda Landowska

of the science of law, and of its history, induced the Bavarian Academy of Sciences to entrust Landsberg with the completion of Stintzing's history of the German science of law, after Stintzing's death. Landsberg was author of the *History of German Science of the Law* (1898-1910), which describes the evolution of German law from the middle of the 17th cent. to the end of the 19th. It is a great achievement as a history of juridical doctrines and as biographical studies of scholars. After publishing important monographs on Roman law, Landsberg edited his authoritative *Civil Law* (1904). In 1914 he published an interesting study on the resistance of Rhenish Prussia to the introduction of the Prussian code. He was a consistent liberal. After 1918 he tried vigorously, but in vain, to convert German professors and German students to democracy and to the republican state.

Lit.: *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte,* vol. 48.

LANDSBERG, MAX, rabbi, b. Berlin, 1845; d. Rochester, N. Y., 1928. He was educated privately by his father, Meyer Landsberg (rabbi of Hildesheim), and at the Gymnasium Josephinum at Hildesheim. Later he attended the Universities of Göttingen, Breslau, Berlin, and Halle (Ph.D., 1866). He also studied at the Jewish theological seminary of Breslau. From 1866 to 1871 he taught at the Seminary for Jewish Teachers in Hannover. In 1870 he became a rabbi.

In 1871 he came to the United States to serve as rabbi of Temple Berith Kodesh of Rochester, N. Y. He held this post for thirty-four years, during which time he acquired a reputation for serious scholarship and devoted service to both the Jewish and general communities. In 1911 he was elected president of the New York State Conference of Charities and Correction.

Landsberg wrote many scholarly papers and two books, *Ritual For American Worship* (1884) and *Hymns For Jewish Worship* (1880). These books were popular and attained a wide circulation among congregations in all parts of the United States.

LANDSBERG, OTTO, German statesman and socialist leader, b. Rybnik, Upper Silesia, 1869. While still a law student in Berlin, he joined the German social-democratic party (1890). He started to practice law in Magdeburg, where he was elected town-councillor in 1903, and to the Reichstag in 1912. He rep-

resented the extreme right wing of the social-democratic faction, and was frequently threatened with ousting by leftists.

During the first World War Landsberg became more and more influential in the party. The social-democratic leaders Ebert and Scheidemann, in particular, depended on his counsel. After the outbreak of the revolution, Landsberg was one of the six elected people's representatives constituting a body which performed the functions of president and chancellor of the Reich.

Landsberg did his best to resist Bolshevism and thereby faced the wrath of all radical leaders. In January, 1919, he was captured by revolutionary workers and sentenced to be shot as a hostage. At the last moment he was rescued by troops whom Ebert called up for Landsberg's release. In February, 1919, when the new government was formed in Weimar, Landsberg became Reich minister of justice. In May of that year he was sent to Versailles with Count Brockdorf-Rantzau for the peace negotiations. He was against signing the treaty and resigned from the government. From 1920 to 1923 he was minister to Brussels. In 1924 he again became a Reichstag deputy and resumed the practice of law in Berlin. When the Nazis came to power in 1933, Landsberg moved to Belgium. After the German invasion of that country in 1940, all trace of Landsberg was lost. Landsberg was author of *Student und Politik* (1925) and *Politische Krisen der Gegenwart* (1931).

Lit.: Volkmann, O. E., *Revolution über Deutschland* (1930); Rosenberg, Arthur, *History of the German Republic* (1936).

LANDSBERG, THEODOR, engineer, b. Hildesheim, Germany, 1847; d. Berlin, 1915. In 1869 he joined the engineering bureau of Strousberg. In 1876 he became an assistant in the Prussian Ministry for Commerce, Industry and Public Works, and also held the post of instructor at the Industrial Academy and Technical High School in Berlin. In 1880, at the age of thirty-three, he was called to fill the chair for statics of building construction and bridge building at the Technical High School in Darmstadt, where for twenty-eight years he attained the greatest success as tutor and research worker. Landsberg retired in 1908, and from 1909 until 1914 belonged to the board of directors of the Jewish community in Berlin. He is the author of a great number of writings and books which are still valuable.

LANDSBERGER, ARTHUR HERMANN, author, b. Berlin, 1876; d. 1933. Together with Hugo von Hofmannsthal and other writers, he founded the cultural periodical *Der Morgen,* which he edited for several years, and which was consolidated with the periodical *Nord und Süd* in 1909. He moved to Torquerolles, an island south of Toulon, where he lived in seclusion. He wrote a great number of novels which, often in the form of caricature, offer violent criticism of modern cultural phenomena. His novel of an emancipated young Jewish girl, *Wie Hilde Simon mit Gott und dem Teufel kämpfte,* became particularly well-known. Extraordinary interest in Jewish matters and people is shown in his *Ghettobuch* (1926); *Volk des Ghetto* (1926); *Berlin ohne Juden* (1925); the last-mentioned novel ridicules the lack of dignity of certain Jewish circles. In addition, Landsberger was author of *Lachendes Asien; Millionäre; Moral;* and *Gott Satan, das Ende des Christentums.*

LANDSBERGER, FRANZ, art historian, b. Katowice, Poland, 1883. In 1912 he became instructor, and from 1921 to 1933 was professor, of the history of art at the University of Breslau; during the same period he was an editor of the *Schlesische Monatshefte.* He was curator of the Jewish Museum in Berlin from 1933 to November, 1938, when the government closed the Museum. He stayed in England as a guest of the art historian Gilbert Murray, and in 1940 joined the faculty of the Hebrew Union College, Cincinnati, as lecturer on Jewish art. His writings include: *Wilhelm Tischbein* (1909); *Die künstlerischen Probleme der Renaissance* (1922); *Impressionismus und Expressionismus* (1919; 6th ed., 1922); *Vom Wesen der Plastik* (1924); *Heinrich Wolfflin* (1924); *Die Kunst der Goethezeit* (1931); and an edition of the letters of Max Liebermann.

LANDSBERGER, HEINRICH (pseudonym, Heinrich Lee), writer and journalist, b. Hirschberg, Silesia, 1862; d. Cologne, Germany, 1919. Landsberger attended the High Schools in Hirschberg and Breslau, became an apprentice of a bank in Breslau and a bank clerk in Berlin. There he started to study law and philosophy, abandoned his position and became a writer. From 1887 to 1888 he lived in Munich, at that time the most famous center of the young German literature. However, he soon returned to Berlin as an editor with the *Berliner Tageblatt.* From 1911 until his death he was correspondent for this newspaper in Cologne.

Among Landsberger's many poems, plays, comedies and novels are: the stories *Wilhelm Meister* (1887), *Die Unbefleckte* (1890), *Biblische Erzählungen* (1891), and *Baccarat* (1894); the comedies *2 Uhr 46* (1888), *Wird sie kommen* (1890), *Schulden* (1893), *Das Examen* and *Die Reifenkönigin* (1894); best known to the public, however, was his *Deutsche Städtebilder aus den Anfängen des 20. Jahrhunderts* (1906).

LANDSBERGER, HUGO (pseudonym, Hans Land), German writer, b. Berlin, 1861; d. Berlin, 1938. In 1889, when his novels and stories began to appear, he adopted the name Hans Land. He became one of the leaders of the naturalistic movement in German literature, and was influenced by Guy de Maupassant. His early work is concerned with the philosophical and religious tendencies of modern realism and socialism (*Der neue Gott,* 1892; *Von zwei Erlösern,* 1897) and with the description of men and women who suffered tragedy because of their inability to adapt themselves to modern social and economic conditions (*Stiefkinder der Gesellschaft,* 1889; *Die am Wege sterben,* 1889; *Mutterrecht,* 1894). With the love-story *Und wem sie just passieret* (1899) and the novel *Artur Imhof* (1905) Landsberger reached the heights of his artistic development and literary fame.

Although his work from now on tended to the lighter, more entertaining type, he achieved his greatest success with the novel *Staatsanwalt Jordan* (1916), from the commercial as well as the literary point of view. From 1898 to 1902 he was editor of one of

the most important German weeklies, *Das neue Jahrhundert.* In 1905 he became editor of the popular weekly *Reclams Universum.* He was also a founder and director of the Neue Freie Volksbühne, an organization which arranged theatrical performances for workers.

LANDSBERGER, RICHARD, physician, founder of biological dentistry, b. Darmstadt, Germany, 1864; d. Berlin, 1939. Landsberger studied medicine first, and did not become a dentist until later. He demonstrated by means of biological experiments and experiments on animals the influence of the teeth on the development of the skull as a whole, and became the founder of orthopedy of the skull and the jaw. He discovered that the appendix to the tooth does not consist of one bone but is composed of thirty-two single bones, the so-called *alveoli.* His doctrine of the hyperemy led dentistry to new directions. The manuscript of his life work, which after 1933 could not be printed in Germany, was ready to be printed by a Netherlands publishing house when his sudden death and the invasion of The Netherlands prevented its appearance.

Landsberger wrote many articles in scientific periodicals. In 1926 he was appointed honorary doctor of the University of Berlin, a very rare distinction. Practising dentistry did not interfere with his scientific studies during his whole life. He was the dentist of many distinguished persons in Berlin. He was a writer also, and his plays, *Die Pflicht* and *Schatten,* were performed on the stage of numerous theatres in Germany.

LANDSHUTH, ELIEZER (LEISER), liturgical scholar, b. Lissa, Posen, 1817; d. Berlin, 1887. He originally studied for the rabbinate, but instead became a book dealer, and later a cemetery inspector, at the same time devoting himself to scholarly work. In 1855 he published the Passover Haggadah with a historical introduction. His *Seder Bikkur Holim,* prayers and meditations for the sick and dying, was widely circulated. His chief work was *Ammude Haabodah* (2 vols., Berlin, 1857-62), a history of Jewish liturgical poetry and its authors. His other works include: an edition of the *Maabar Yabbok,* with an introduction (1867); *Toledoth Anshe Hashem Ufeulatham,* a history of the Berlin rabbis from 1671 to 1800 (vol. 1, 1884). His library and collection of material, especially in the field of local history, were used by scholars, and a large portion was given to the library of the Berlin Jewish community.

LANDSTEINER, KARL, pathologist and bacteriologist, b. Vienna, 1868. He studied at the University of Vienna (M.D., 1891). He was pathologist at the Wilhelminen Spital of the university from 1909 to 1919. From 1919 to 1922 he was pathologist of the Roman Catholic hospital at The Hague, Holland. In 1922 he came to the United States as a member of the Rockefeller Institute for Medical Research in New York city. He continued to work at the institute until 1939, when he became emeritus.

In 1930 Landsteiner was awarded the Nobel Prize for his discovery of the human blood groups. He was the second American to be so honored for his research in medicine and the fifteenth Nobel Prize winner of Jewish parentage. Landsteiner's discovery made blood transfusions, which had been dangerous and often ineffective, generally successful; for the operation can succeed only when the blood of the donor and that of the person to whom it is given belong to the same type. Another result of his discovery is to provide evidence in questions of paternity and to identify bloodstains.

Landsteiner also did much work in the field of immunology, and discovered a serum for use in infantile paralysis. One result of his research in blood was in the field of zoology, and showed that man is not a descendant from any kind of ape or monkey known, that all three are probably descended from a common ancestor, and that men and apes are more closely related than men and monkeys or monkeys and apes.

Other honors awarded Landsteiner for his research were the Paul Ehrlich medal in 1930 and the Dutch Red Cross medal in 1933. He was made a chevalier of the French Legion of Honor, elected to honorary membership in learned societies, including the Royal Society of Medicine (London) and the Reale Accademia delle Scienze (Modena, Italy), and granted honorary degrees by leading universities, including the University of Chicago (1927), Cambridge, Harvard, and the Université Libre de Bruxelles (Belgium).

Landsteiner was of Jewish parentage, but became a Roman Catholic.

See also BLOOD, under 2, In Anthropology.

LANG, HARRY, Yiddish journalist, b. Shkud, Lithuania, 1888. Until the age of seventeen he studied at various Yeshivas, including the one at Slutzk, where he was known as the "Shkuder Mathmid" (the diligent student from Shkud). In 1904 he emigrated to the United States, where he worked in factories and was active in the labor movement, especially in the great strikes of the Jewish labor unions (1914-16).

His earliest articles were devoted to problems of labor and appeared in the *Freie Arbeter Shtimme, Neie Velt,* and *Zukunft,* as well as in the various organs of the Jewish labor unions. Since 1917 he has been on the staff of the *Forward;* at one time he was editor of the labor page. His *Oif Amerikaner Vegn* (Along American Paths; 1926), a series of portraits of American labor leaders, was published by the Yiddisher Sotzialistisher Farband, New York. Together with Morris Feinstone, secretary-treasurer of the United Hebrew Trades, Lang edited *Geverkshaftn, Zamlbuch tzu Fuftzik Yor Lebn Fun Die Fareinikte Yiddishe Geverkshaftn* (1938). Apart from shedding light on many angles of Jewish labor, this volume is significant because of the historical materials which it contains (on the Eastern European Jews during the last fifty years, when immigration was at its height). Lang is author also of *62—A Biography of the Union* (1939), a history of the negligée workers of the International Ladies' Garment Workers' Union.

Lit.: Reisen, Z., in *Forward,* Dec. 11, 1938; Niger, S., in *Tog,* Jan. 22, 1939; Grodzensky, S., in *Yiddisher Kempfer,* Dec., 1938.

LANG, LEON SOLOMON, rabbi, b. Rishon Le Zion, Palestine, 1898. He was brought to the United States in 1898. He studied at the Jewish Theological

Seminary of America (Rabbi, 1927) and Columbia University (A.B., 1927; M.A., 1929). From 1927 until 1940 he was rabbi of Congregation Oheb Shalom of Newark, N. J. In 1940 he became rabbi of the Germantown Jewish Center of Philadelphia, and, after serving there for almost two years, was called to Congregation Beth-El, Philadelphia, which position he held in 1942.

Lang was associated with the Society for the Advancement of Judaism and was on the editorial board of the *Reconstructionist* from 1934 to 1936. He was secretary of the Rabbinical Assembly of America (1929) and president of Young Judea (1930-31). He was editor of the proceedings of the Rabbinical Assembly of America from 1930 to 1933 and chairman of the National Planning Committee of the Maimonides Octocentenary Celebration (1934-35). In 1940, after serving as vice-president, he was elected president of the Rabbinical Assembly of America.

LANGER, FRANTISEK, Czech playwright, b. Prague, 1882. He was originally a physician, and served in the first World War as a doctor in the Austrian army; he was taken prisoner by the Russians, and subsequently served in the Czechoslovakian troops that fought their way back from Russia. He was for many years dramaturgist of the Vinohrady Theatre in Prague. He left for France after the invasion of Czechoslovakia by Germany, later came to England, and in 1942 was head of the medical division of the Czechoslovakian army there.

Langer is regarded as one of the most noted Czech writers and is ranked with Karel Capek. He is an enthusiastic proponent of Czech culture, and a faithful follower of Eduard Benes. He rejects Czech Judaism as a compromise and devotes himself entirely to the Czech nation. He has written numerous plays and stories dealing with contemporary life. The plays include: *Svatý Václav* (Holy Wenzel; 1912); *Miliony* (Millions; 1914), on the bad influences of wealth; *Noc* (Night; 1922), a love tragedy; *Velbloud uchem jehly* (A Camel Through the Needle's Eye; 1923), dealing with rich and poor; *Peripherie,* on the lowest classes in a small town; *Grand Hotel Nevada* (1927), an attack on certain medical methods; *Obrácení Ferdyše Pištory* (The Conversion of Ferdy Pistory; 1929), one of the best Czech comedies; *Jizdni Hlídka* (Patrol Rider), devoted to the heroism of the Czech legions. His best-known prose story is *Zlatá Venuše* (The Golden Venus; 1911), which later received the literary prize of the Bohemian Academy. Others are: *Snílci a vrahové* (Dreamers and Murderers; 1921); *Železný Vlk* (The Iron Wolf; 1920); *Pes druhé Roty* (The Dog of the Second Company; 1923); *Peřdměstké Povídky* (Suburban Tales; 1926); *Zázrak v Rodiné* (The Wonder in the Family; 1930). OSCAR FRANKL.

LANGERMAN (LANGERMANN), MAX, South African pioneer and communal worker, b. Floss, Bavaria, Germany, 1859; d. Johannesburg, South Africa, 1919. At the age of twenty he migrated to South Africa, where he was one of the pioneers in the Rand gold fields. He took part in the Moirosi and Basuto campaigns (1879-80) against the natives of Basutoland. As a member of the Reform Committee, opposed to Stephanus J. P. Kruger, president of the Transvaal Republic, he was involved in the Jameson raid (1895) into the Transvaal and, upon the failure of the attempted coup, was condemned to imprisonment, fine, and banishment. In 1904, after the defeat of the Boers, he became a member of the Johannesburg town council. Lord Selborne, when governor of Transvaal, appointed Langerman to the Transvaal senate (1907).

In 1903 Langerman attempted to form a South African branch of the Anglo-Jewish Association of London. When, that year, the representatives of the Jewish institutions of Johannesburg formed the Transvaal Jewish Board of Deputies instead (afterwards the Jewish Board of Deputies for the Transvaal and Natal), Langerman was the first president. In 1917 he was treasurer of the South African Jewish Board of Deputies (into which the Jewish Board of Deputies for the Transvaal and Natal was incorporated in 1913). From 1903 to 1905 he was president of the Witwatersrand Old Hebrew Congregation and, for several years, president of the Johannesburg Jewish School.

Langerman was a Zionist. However, when Israel Zangwill formed the Jewish Territorial Organization (ITO) to establish an autonomous place of refuge elsewhere than in Palestine, he found in Langerman his chief supporter in South Africa. Afterwards, with other Territorialists, he became a Zionist again and served as a member of the executive council of the South African Zionist Federation. S. A. ROCHLIN.

LANGERMAN, WILLIAM, California pioneer, b. Floss, Bavaria, Germany, 1826; d. New York city, 1869. Because of his participation in the revolutionary uprising of 1848 he had to flee to the United States. He took the overland route to San Francisco, and was one of the first Forty-Niners. He was a captain of the state militia.

Langerman identified himself with the forces of law opposing the outlaw elements of the frontier, and joined the San Francisco Vigilantes in 1851. Many other Jews belonged to this organization, including Jesse Seligman, Philip Schloss, and Michael Reese. The Vigilantes were one of the strongest forces in taming the Northwest.

When the Gold Rush ebbed and civilization moved westward, life became quieter in San Francisco. Langerman settled down and his business prospered. He died in 1869, a respected member of a respectable community, although his name was associated with memories of wilder, gaudier days.

LANGNER, LAWRENCE, playwright and attorney, b. Swansea, Wales, 1890. Educated at the London Polytechnic Institute, he passed the examination for British Chartered Institute of Patent Agents in 1910. In that year he came to the United States. As an attorney he established the International Patent Agency of Langner, Parry, Card and Langner of New York city.

Better known for his theatrical activities, Langner was an organizer of the Washington Square Players which, in May, 1919, developed into the Theatre Guild. He has been a director of the Guild since its inception, and with Theresa Helburn was active head of that organization in 1942. In 1931 he organized the New York Repertory Company for the presentation of such old plays as *The Streets of New York* and *The Pillars of Society.* In that year he also established the Country



Lawrence Langner

Playhouse of Westport, Conn., with which he has been connected since. Langner is credited with having been instrumental in securing for the Theatre Guild the plays of George Bernard Shaw and Eugene O'Neill.

A playwright in his own name, Langner wrote or co-authored over a dozen plays. With Arthur Guiterman he collaborated on a rhymed translation of Molière's *A School for Husbands,* which was produced by the Theatre Guild in 1934. Perhaps most successful of the plays by Langner was *The Pursuit of Happiness,* which he wrote in 1934 in collaboration with his wife, Armina Marshall. With his wife he also wrote *On To Fortune* (1935) and *Suzanna and the Elders* (1940). Other plays by Langner were *Tangerine* (1922), *These Modern Women* (1928), *Champagne Sec* (1934), and an adaptation of *Die Fledermaus.* He also wrote numerous one-act plays.

LANGSDORF, ALEXANDER SUSS, engineer, b. St. Louis, Mo., 1877. He was educated at Washington University (B.S. in mechanical engineering, 1898) and Cornell University (Master of Mechanical Engineering, 1901). From 1898 to 1900 he was instructor in physics at Washington University. He was promoted to the post of assistant professor in electrical engineering in the following year, and acted as head of that department for three years. From 1904 to 1920 he was a full professor. He served as dean of the schools of engineering and architecture from 1910 to 1920, and was acting dean in 1928 and 1929. In 1929 he again became dean, and he still held that post in 1942.

Langsdorf was recognized as one of the leading experts in the field of electrical engineering in both academic and industrial circles. In the summer of 1927 he lectured on electrical engineering at the Massachusetts Institute of Technology. He was industrial engineer and secretary of the Crunden Martin Manufacturing Company from 1920 to 1922 and vice-president and chief engineer of the Alvey Manufacturing Company from 1923 to 1926.

He was a member of many learned societies. From 1932 to 1937 he was vice-president of the Academy of Science of St. Louis, and in 1934 he was president of the Missouri Academy of Science. In addition to many technical articles for engineering journals, he wrote such authoritative books as *Principles of Direct-Current Machines* (1915, translated into Chinese by Dr. Yu Ku), *Theory of Alternating-Current Machinery* (1937), and, with G. E. M. Jauncey, *Units and Dimensions.*

LANGSTEIN, LEOPOLD, physician, b. Vienna, 1876; d. Berlin, 1933. Langstein was one of the outstanding physicians in the battle against infant mortality. He studied in Berlin, was assistant to professor Otto Heubner (1902), became lecturer at the University of Berlin (1908), and was appointed professor and director of the famous Kaiserin-Auguste-Viktoria-Haus in Berlin-Dahlem (1909). For nearly twenty-five years he was connected with this institute as a doctor, a teacher and an organizer. His school for nurses had a world-wide reputation, and his books on the nutrition of children and babies were printed again and again.

Langstein was a member of Germany's Reichsgesundheitsrat and editor of the *Zeitschrift für Kinderheilkunde,* of the *Therapeutische Monatshefte* (1908-21), of *Ergebnisse der inneren Medizin und Kinderheilkunde* and of the *Enzyklopädie der inneren Medizin und Kinderheilkunde.* He edited *Pflege und Ernährung des Säuglings* (1911) and *Ernährung und Pflege des älteren Kindes* (1914), both since printed in many new editions. His main works are *Atlas der Hygiene des Säuglings und Kleinkinds* (with Rott, 1918) and *Prophylaxe und Therapie der Kinderkrankheiten* (with Friedrich Goeppert, 1919).

LANGUEDOC, ancient province of Southern France, now divided into several departments. It had two capitals, Toulouse for Upper Languedoc, and Montpellier for Lower Languedoc. Among the many peoples who lived there, Jews also were present as early as the 1st cent.; Jewish communities existed in Narbonne and Toulouse in the 2nd cent. At the beginning of the 5th cent., when a part of Languedoc came under control of the province of Septimania, ruled by the West Goths, the numerous and prosperous Jewish communities suffered persecutions; however, the anti-Jewish measures later enacted here (586-601) were not so rigorous as in Spain. The Jews, concentrated mainly in the eastern section where the great commercial centers were located, were the main intermediaries in trade with the East, and therefore enjoyed the protection of the local counts and barons.

During the Gothic persecutions of the 6th cent. many Spanish Jews fled to Béziers, Carcassonne and other cities of Languedoc. In the 7th cent. the Jews were violently persecuted by Wamba, whose edict of 672 expelled them from the province; they were admitted to the domains of Childerich, count of Nîmes, who, with the clergy's consent, disregarded the expulsion order.

The situation of the Jews improved considerably under Charlemagne and his successors, who in gratitude for the aid rendered by the Jews in the struggle against the Saracens rewarded them with many privileges. Many interesting legends of this period are immortalized in the Hebrew work *Milhemeth Mitzvah* (Holy War) and in the romance *Philomena,* which

represent Charlemagne as having been instrumental in bringing from Babylonia Machir, ancestor of many "princes," and as having made Narbonne the seat of Jewish learning. Every Jewish community had its local autonomy; its council was presided over by a "Nasi," who acted as mediator between the local magnate and the Jews. Such Nasis existed in Béziers, Carcassonne, Narbonne and other cities. There were important Jewish communities also in Lodève, Lunel, Montpellier, Mende, Nîmes, Pamiers, Posquières, Saint-Gilles, Foix and Toulouse.

Languedoc was divided up among various lords in the 10th cent., and the condition of the Jews varied in every section. During the crusade against the Moors in 1065 the Jews were mistreated by the crusaders, but both the vice-count Guifried and the bishop of Narbonne protected them. The intolerance of Western Europe spread to Languedoc during the 11th cent. The Jews were accused of having conspired to hand over Toulouse to the Arabs in former times. As punishment the "ear-boxing edict" was issued, decreeing that the most prominent member of the Jewish community was to receive a box on the ear from the bishop of the city on every Good Friday. During Holy Week the ghetto was stoned. The ear-boxing practised in Béziers, too, as well as the other vexatious ordinances and penalties were gradually replaced by money taxes. Viscount Raymond Trincavelle of Carcassonne and Béziers put a stop to the stoning in 1160, and at the beginning of the 12th cent. Count Alphonse Jourdain repealed the ear-boxing edict.

At the end of the 12th cent. Languedoc, as compared with other parts of Europe, had the happiest and most prosperous Jewish communities. It was lawful for Jews to own estates. They were well treated in Toulouse, where they found ample protection and were even entrusted with important public offices. Raymond V of Toulouse appointed a Jew bailiff at Saint-Gilles; his example was followed by other counts and barons. The appointment of Jews to public offices was continued by Viscount Roger II and Raymond Roger.

In the 13th cent. the church's struggle against the Albigenses was converted into violent persecutions of the Jews of Languedoc. They were accused of having incited the Christians to rebel against the church and of proselytizing, because the Albigenses were sympathetic toward Judaism. Pope Innocent III compelled Raymond of Toulouse to change his favorable attitude toward the Jews and the Albigenses. The Councils of Saint-Gilles (1209), Lateran (1215), Avignon (1227) and others enacted laws which excluded Jews from public and private offices, compelled Jews to wear the Jew-badge and live in ghettos, and forbade Jews to work on Christian holidays, hire Christian servants and consult Jewish physicians. When Languedoc came under the rule of Louis IX (1226-70), who considered the Jews the allies of the infidels, and of his brother Alphonse of Poitiers, the erection of new synagogues and the sojourn of Jews in small localities were prohibited. In 1254 Alphonse released the Jews' debtors from the obligation of paying interest. Since the resolutions of the previous councils imposing restrictions on the Jews were little obeyed, they were renewed by the Councils of Béziers (1246), Valence (1248) and Alby (1254).

In the 13th cent. a Jew was employed for fifteen years in Carcassonne as royal tax collector, and Jews acted as brokers in Narbonne up to the time of their expulsion (1306). The Jews who lived under independent lords continued to enjoy prosperity in the 13th cent. Jaime I, Count of Montpellier, took them under his protection in 1252 and enjoined the inhabitants from harming them. Count Gaston followed the same benevolent policy in 1303. The dukes of Foix granted them privileges and protected them even against Philip the Fair, who, considering the Jews his property, had decreed confiscatory measures in 1295. Philip instructed his seneschals to disregard the orders of the Inquisition, but in 1299 rescinded his order. The most favored Jewish community of this period was that of Narbonne, which enjoyed, among its other privileges, that of being governed by a Jewish "king."

The collection of the taxes was entrusted by the French king to Jewish syndics, but when these failed in their task many Jews were imprisoned. Philip the Fair took forcible possession of the Jews' property and expelled them from Languedoc in 1303. Many Jews accepted baptism and remained; the others, who departed, found refuge in Provence, Catalonia, and the county of Roussillon. Louis X recalled them in 1315, but those who returned were impoverished and without employment. Charles VI again expelled them in 1394, and many Jewish communities ceased to exist. A part of the province made peace with France at the end of the 14th cent.; the history of Languedoc since then follows the same course as that of the other provinces of France.

The main cities of Languedoc were centers of Jewish learning. Talmudic academies existed in Montpellier, Lunel, Nîmes and Narbonne. Besides religious studies, philosophy and other sciences and poetry were fostered. Many popular translations of Hebrew works and commentaries appeared there. Hebrew was used by the Jewish scholars; the Provençal language was the vernacular of the other Jews. Jewish national spirit in Languedoc was strong; even the names of some of the cities were Hebraized; thus Montpellier was called Har-Goash, Nîmes Kiriath-Jearim, and Lunel Jericho. Among the many Jewish scholars who lived in or came from Languedoc were Joseph Kimhi (1105-70), his two sons David (1160-1235) and Moses (d. 1190), Judah ben Saul ibn Tibbon (1120-90), Samuel ibn Tibbon (1150-1230), Moses ben Samuel ibn Tibbon (d. 1283), Jacob ben Machir ibn Tibbon (1236-1304), Abba Mari ben Anatoli, Solomon ben Moses of Melgueil, Meir ben Simon of Narbonne, Jonathan Cohen, and Aaron Meshullam of Lunel. Benjamin of Tudela visited many of its cities in the 12th cent.

NICHOLAS SARGOLOGOS.

Lit.· Mishkin, "The Jews of Languedoc," *Reflex,* Nov., 1930, vol. 7, pp. 52-61; Saige, *Les Juifs du Languedoc* (1881); Vaissete, *Histoire générale de Languedoc;* Gross, H., *Gallia Judaica* (1897) 311.

LANTZ, LAZARE, industrialist, b. Mulhouse, Alsace, 1823; d. Mulhouse, 1909. He entered his father's business at an early age and contributed considerably to its development. At the same time he found time to devote himself to public affairs, being a member of the municipal council of Mulhouse for more than forty years (1860-1902) and chairman of

the board of the Bank of Mulhouse, which he helped found in 1871. After the Franco-Prussian War of 1870 to 1871 and the annexation of Alsace to Germany, he was a valuable intermediary between Thiers and Bismarck. He was active in Jewish affairs, helping found the local École de Travail and the Jewish hospital, and serving for more than fifty years as president of the Jewish consistory of Upper Alsace. His philanthropy embraced all races and creeds. France conferred upon him the cross of the Legion of Honor.

LAPIN, BERL, Yiddish poet, b. Wolkowysk, Grodno, Russia, 1888. At the age of six he was taken to Argentina, where his family resided for four years before returning to Europe. At the age of thirteen he began to earn his own living. His earliest poems were published in 1903. *Umetike Vegn* (Lonely Roads; 1908), his first volume of verse, was written in the same pessimistic, though tender, tone which was later to emerge as the morose impressionism of his more mature poetry. From 1909 to 1911, when Lapin visited the United States, his poems appeared in Chaim Zhitlowsky's *Dos Neie Lebn.* For the next few years Lapin established residence in Argentina and Chile, returning once again to the United States, where he has lived since. His translations of Russian poetry were collected under the title of *Russishe Lirik* (1909) and published with a foreword by Zhitlowsky.

The chief characteristic of Lapin's poetry, especially of his volume *Tzeichns* (Signs; 1934), is his hermit-like preoccupation in a world of intimate and elemental reflections, expressed in abstract diction. The critic S. Niger has said of him: "Lapin's oppressiveness is a living burden, the weight of roots torn from the earth together with their sod." This tendency toward the obscure and the elemental became broader in scope and more profound in his latest volume, *Neie Lieder* (New Poems; 1940), which treats of social themes describing urban life, factories, unemployment, poverty, and revolution. Here the opaque light of his primitive individualism is charged with a glow of mysticism. *Neie Lieder* also contains translations of English and American poets, such as Robert Frost, A. E. Housman, Edwin Arlington Robinson, Edna St. Vincent Millay, Emily Dickenson, and William Blake.

Lit.: Zhitlowsky, Chaim, *Dos Neie Lebn,* July, 1910; Slonim, J., *Literatur,* vol. 1 (1910); Niger, S., in *Zukunft,* April, 1934; idem, in *Tog,* March 10, 1940; Boraisho, M., in *Freie Arbeter Shtimme,* March 15, 1940.

LAPSON, DVORA (née Weinberg), dancer, teacher of dancing, and writer on the dance, b. New York city, 1907. She was a graduate of Hunter College (1928), and studied the dance in the Isadora Duncan School and under Doris Humphrey and Michel Fokine. She also studied dramatic miming with David Vardi of the Moscow Habima. In 1932 she began to give public performances of her dancing, touring the United States and Canada, Poland (1937), Mexico and Cuba (1939, 1940, and 1941). Her appearances included performances at the Community Church and the Riverside Church in New York city. She was première danseuse, director of the ballet, and choreographer of the dances in the Hebrew opera *Pioneers* by Jacob Weinberg (New York city, 1934). She also arranged and directed dances for the Yiddish Art Theatre of New York city.

The dancing of Dvora Lapson was based chiefly upon Jewish rhythms and themes. She studied Jewish dances, including gestures and costumes, in Poland and Palestine, in Syria and North Africa. Her repertoire included dances on Biblical subjects, on Jewish ceremonials and characters, and on other phases of modern Jewish life, including, for example, the terror of a pogrom and the peacefulness of agricultural pursuits. She made a particular study of Hasidic ritual and a number of her dances expressed its religious ecstasy.

For many years Mrs. Lapson was director of the dance department of the Bureau of Jewish Education and conducted courses for teachers of Jewish festival and folk dances. She directed dances and pageants in the public high schools of New York city under the sponsorship of the Jewish Culture Council. On behalf of the Service Bureau for Intercultural Education, she conducted a number of experiments in New York and Philadelphia which showed the effectiveness of the dance in creating understanding and sympathy between cultural groups in the United States. In 1940 she gave a course in the Jewish dance at the Escuela Nacional de Danza in Mexico City upon the invitation of the Mexican government.

Her articles on dancing appeared in English periodicals devoted to the dance, in Anglo-Jewish magazines, and in Yiddish newspapers and periodicals published in the United States and in Poland. For several years she edited a column about the dance in the New York Yiddish daily *The Day.* She is author of the article "Dance" in this encyclopedia.
(*See illustration in vol. 3, p. 459*)

LAQUEUR, RICHARD, historian and philologist, b. Strasbourg, 1880. After having finished his studies at the university, Laqueur traveled through France, Italy and Greece for the purpose of research. In 1904 he published *Kritische Untersuchungen zu dem 2. Makkabäerbuch,* combining philological criticism of the text with historical perspective. The same method was applied by Laqueur in his *Polybius* (1913) and even more markedly in *Der jüdische Historiker Josephus* (1920). Laqueur tried to present a new concept of Josephus' method by criticism of the sources and an analysis of the author's different versions of the text. Laqueur's theories were often opposed by his colleagues, who acknowledged, however, that he was extraordinarily skillful. Laqueur's belief that the passage in the writings of Josephus which mentions Jesus was not an interpolation but written by Josephus himself aroused much discussion. In 1924 Laqueur published a treatise on Hellenism. He was professor of ancient history at the University of Giessen, and later at Tübingen. He was dismissed when the Nazis came to power in 1933.

LARA, DAVID COHEN DE, Hebrew lexicographer and writer on ethics, b. 1602; d. Hamburg, Germany, 1674. He studied at the Talmudic academy of Isaac Uziel of Amsterdam, and later became Haham (minister) of the Spanish and Portuguese synagogue at Hamburg. In 1656 he journeyed to Amsterdam, where he lived for several years, after which he returned to Hamburg.



Adolf L'Arronge

His principal work was *Kether Kehunnah: Lexicon Talmudicum Rabbinicum* (Crown of the Priesthood). This work, to which he devoted forty years of his life, reveals his knowledge of Greek and Roman classical as well as patristic literature. In printed form it extends only to the letter Yod. His next important work, *Ir David* (City of David), treats the foreign words in rabbinic literature. Lara translated a number of Hebrew religious works into Spanish, among them Maimonides' dogmatic treatises (*Tratado de los Articulos de la Ley Divina;* Amsterdam, 1654) and selections from Elijah de Vidas' ethical work *Reshith Hochmah* (*Tratado del Temor Divina;* Amsterdam, 1633). Among his other words are: *Beth David* (House of David), a dictionary of the Talmud; *Pirke Kehunnah* (The Chapters of the Priesthood), a collection of moralisms; *Otzar Rab* (Great Treasury), a glossary of Arabic and other terms used by rabbinic writers.

Lara corresponded with the younger Buxtorf, who regarded him highly. He was also on friendly terms with the missionary Esdras Edzard, who after his death spread the unfounded rumor that Lara had embraced Christianity.

LARRIMORE, FRANCINE (Francine La Remée), actress, b. Verdun, France, 1898. Her mother was a sister of the Yiddish actor, Jacob P. Adler. She acted as a child, and played with her uncle in London for a year. She was brought to the United States and went to school in New York city. After a year in a stock company in Minneapolis and St. Paul, she appeared regularly on the American stage. She played leading parts in *Overnight* (1913), *Here Comes the Bride, Parlor Bedroom and Bath, Fair and Warmer* (1919), and was the star, among other plays, of *Scandal* (1919), *Nice People* (1921), *Nobody's Business* (1923), *Chicago* (1926-27), *Let Us Be Gay* (1929), *Brief Moment* (1931), *Shooting Star* (1933), and *John Meade's Woman* (1937).

Francine Larrimore acted in light comedies and musical comedies, dramas and melodramas, with equal distinction. She was most successful, perhaps, in making the role of a stupid or selfish woman appealing and interesting.

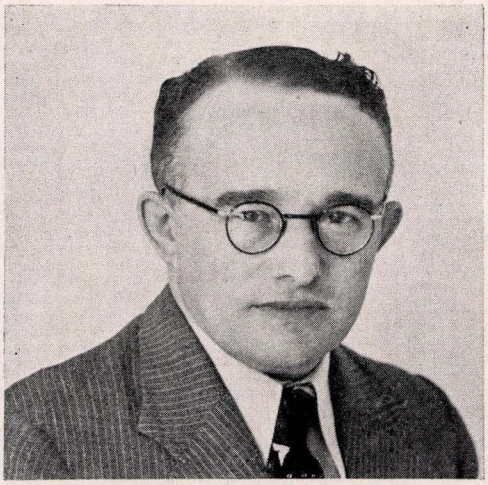
L'ARRONGE, ADOLF, theatrical director and playwright, b. Hamburg, Germany, 1838; d. Kreuzlingen, near Constance, Germany, 1908. He was the son of a comedian, Theodor Aronsohn, who used the pseudonym L'Arronge. Adolf L'Arronge became the conductor of an orchestra in 1860. He worked in Cologne, Stuttgart and Budapest, and in 1868 he went to Berlin. In 1869 he was the editor of the *Berliner Gerichtszeitung*. From 1874 to 1878 he was director of the Lobetheater in Breslau. Meanwhile he had begun to write comedies and popular pieces which met with great success, especially *Mein Leopold* (1876); *Hasemanns Töchter* (1877) and *Doctor Claus* (1878). Some of his plays were produced in America.

In 1883 L'Arronge founded the Deutsches Theater in Berlin and thereby caused a revolution in the theatrical life of Germany. Prior to this, every serious German theatre was dependent on the court of a prince or on a town council. L'Arronge made his private theatre the leading stage in Germany. The importance of this event was recognized immediately by New York reporters who attended the opening of the Deutsches Theater, and is acknowledged by all historians of the German stage. L'Arronge was an excellent stage manager, a successful director, an extraordinary artist and a shrewd businessman. He was no revolutionary. He was devoted to the classics, especially to Schiller, but the effect of his work was revolutionary in that he raised the standards of German theatrical life. In 1894 L'Arronge, believing that his creative period was over, leased his theatre to Otto Brahm and, in 1907, to Max Reinhardt.

Lit.: Legband, Paul, *Das Deutsche Theater in Berlin* (1909); Raeck, Kurt, *Das Deutsche Theater unter L'Arronges Leitung* (1928); Schlenther, Paul, *Theater im 19. Jahrhundert* (1930).

LASALLE, JEAN LOUIS, baritone, b. Lyon, France, 1847; d. Paris, 1909. He made his opera debut in Liége (1869). His appearance in Brussels (1871) was a triumph, resulting in his engagement the following year with the Paris Opéra. At the Paris Opéra, where he remained for twenty years, his fame rose until, following Fauré's retirement, he became the best loved baritone in France. His repertoire was extensive, including sixty roles in French, Italian, and German operas. In 1892, he made his American debut at the Metropolitan Opera House, where he was a bright star in a brilliant constellation during the next five years. He also appeared with consistent success in England, Germany, Austria, Italy, Spain, and Russia. After his retirement from the stage, he turned to teaching, becoming professor of singing at the Paris Conservatoire.

LASCOFF, J. LEON, pharmacologist, b. Vilna, Russia, 1867. He came to the United States at the age of twenty-five, and received his medical education at Rutgers University (Pharm.D., 1914). He worked as a chemist and pharmacist for David Hayes and Sons from 1892 to 1897. In 1899 he and his son, Frederick Dudley Lascoff, founded the firm of Lascoff and Son. He was a professor at the New Jersey State University College of Pharmacy in 1913.



Max Laserson

He was one of the leading pharmacologists in the country, and the value of his work was recognized by both his profession and the government. He became a trustee of the Columbia University College of Pharmacy in 1916, a member of the New York State Board of Pharmacy in 1910, and a member of the committee for dispensing pharmacy of the National Conference of Pharmaceutic Research in 1928; he still held these posts in 1942. He was president of the New York State Board of Pharmacy in 1916, 1920, 1930 and 1938, and president of the American Pharmaceutical Association in 1938 to 1939. He was awarded the Remington Medal for professional skill and devotion to professional ideals in 1936, and he received the honorary D.Sc. degree (Temple University, 1938).

Lascoff wrote over 200 papers on pharmaceutical subjects, mainly on compounding difficult prescriptions.

LASERSON, MAX, jurist and political economist, b. Jelgava, Latvia, 1887. He studied at the Universities of St. Petersburg, Heidelberg and Berlin, after which he lectured (1912-13) at the latter university on constitutional law. In 1916 he was appointed assistant professor at the University of St. Petersburg, and taught the general theory of law and constitutional law at the Institute of National Economy. Under the Kerensky regime (1917) he was vice-director of the department of national minorities in the ministry of the interior. In 1920 he returned to Latvia, where he was professor of constitutional law at the Graduate School of Economics, at Riga. He was a deputy in the Latvian Parliament from 1922 to 1932. In 1939 he came to the United States, settling in New York city, where he became head of the department of law and social science of the Institute of Jewish Affairs. His writings include: *Revolution and Law* (Russian; 1927; German and Latvian translations); *General Theory of Law* (Russian; Riga, 1930); *La réalité du droit et la politique juridique* (1936); *The Legal Philosophy of Maimonides* (Hebrew; Tel-Aviv, 1939); *The Mandate, The Constitution and the Legislative Council of Palestine* (Hebrew; Tel-Aviv, 1936).

LASK, EMIL, philosopher, b. Wadowice, Galicia, 1875; killed in battle, 1915. In his early youth Lask went to Germany with his parents. He studied law and then philosophy at the universities of Strasbourg and Freiburg.

Lask became a lecturer at Heidelberg in 1904 and was appointed professor extraordinary in philosophy at the same university in 1910. His principal aim was the creation of a "logic of transcendental philosophy" as a basis for the coordination of science and a philosophic system of valid values. In his study *Fichtes Idealismus und die Geschichte* (1902), Lask presented two different kinds of irrationalism to save from a fallacious mysticism the conception of the individual and of value. In 1911 Lask published *Die Logik der Philosophie und die Kategorienlehre* and in 1912 *Die Lehre vom Urteil.*

Endowed with strong powers of abstraction, with a vivid temperament, and with intuitive faculties, Lask aroused the admiration of everyone who was able to understand his subtle and penetrating discussion of the function of categories and judgment. Lask claimed to have recovered a fundamental duty of philosophy which Kant had neglected and to have elaborated a logical form by means of which it would be possible to comprehend the whole of the existing universe. According to Lask, the theory of categories which he intended to construct would systematically achieve the classification of the spiritual world, while empirical sciences employ tradition and routine. His death on the battlefield prevented Lask from developing his general theory of science. When E. Herrigel, in 1924, published Lask's collected works, supplemented by a selection from Lask's notes, fragments and outlines, it was clear that the books which Lask published during his lifetime were preludes to a new and larger systematic treatment of philosophical problems. His sister, Helene Lask, had undertaken the deciphering of his almost illegible handwriting.

Lit.: Dahl, Ingrid, *Emil Lasks Kategorienlehre* (1926); Gurvich, G., *Les tendences actuelles de la philosophie allemande* (1930).

LASKER, ALBERT DAVIS, advertising executive, son of Morris, b. Freiburg, Germany, 1880. Brought to the United States in infancy, he resided in Galveston, Texas. There he became drama critic for a local daily at the age of fifteen, one year before his graduation from high school. At eighteen he began to work as a clerk for the Lord and Thomas advertising agency in Chicago, and within a decade became chairman of its board. In 1938, after a career that made him the recognized leader and trail blazer in advertising, he retired from both the American and British branches of the firm, the largest in the world.

His marked talent in organizing advertising campaigns attracted wide attention, and in 1918, Will H. Hays, later head of the Motion Picture Producers and Distributors of America, then chairman of the Republican National Committee, induced Lasker to head the party's publicity department.

When President Warren G. Harding later sought some one capable of rehabilitating the United States Shipping Board, he turned to Lasker and appointed him chairman in 1921. Within two years, Lasker brought about a complete reorganization of the shipping industry, cut the Board's monthly deficit of $16,000,000 to $4,000,000, and was to a large degree responsible for the upbuilding of the American mer-



Albert D. Lasker

chant marine after the first World War. His resignation from the chairmanship was tendered on June 10, 1923. During his association with President Harding, Lasker became an intimate friend of the president, accompanying him on many of his trips.

Lasker has been prominently identified with many communal and philanthropic activities. Most notable was the establishment in 1928 of the $1,000,000 Lasker Foundation for research into the nature, prevention, and cure of degenerative diseases of middle-aged men and women. A year later, he donated $50,000 to the endowment fund of the Hebrew Union College at Cincinnati, and pledged $125,000 toward the support of the University of Chicago medical clinics. In 1938, he also presented his palatial estate at Mill Road Farm, Lake Forest, Ill., to the university, of which he is a trustee. He was, in addition, a trustee of the Associated Jewish Charities of Chicago and a member of the executive committee, American Jewish Committee.

Lasker was also (in the 1920's) one of the owners of the Chicago Cubs, and it was at his suggestion that Judge Kenesaw Mountain Landis was made the arbiter of baseball.

Morris Lasker (b. Prussia, 1840; d. Galveston, Texas, 1916), a younger brother of the German statesman, Eduard Lasker, and the father of Albert Davis Lasker, came to the United States at the age of sixteen, and settled at Weatherford, Texas, in 1860. He took part in several expeditions against the Indians, and served in the Confederate Army. After the Civil War he lived in Galveston and became a merchant, a dealer in cattle and land, and a banker. He was elected in 1895 to the senate of the legislature of Texas, where he introduced measures regulating the culture of fish and oysters. He founded the Lasker Home for Homeless Children in Galveston and donated a dormitory to the National Farm School at Doylestown, Pa. He also established the Lasker Loan Fund for Jewish students of Texas.

Sidney Wallach.

LASKER, BRUNO, social worker and writer, b. Hamburg, Germany, 1880. He was educated at the Wilhelm Gymnasium (1889-96), and engaged in business for the next eight years in Hamburg, London, Manchester and Antwerp. In 1904 he undertook social work and research with the Manchester University Settlement, later (1907) becoming associated with Rowntree, the economist, with whom he pursued a study of industrial and social problems. He migrated to New York city in 1914, and a year later became associate editor of *The Survey,* a position which he held until 1923. From 1923 to 1932 he was editor and associate secretary of *The Inquiry,* and since 1932 has been educational and research secretary of the Institute of Pacific Relations. He served also as secretary of the Commission on Race Relations.

Lasker's works include *Jewish Experiences in America* (New York, 1930); *Race Attitudes in Children* (New York, 1929); *Filipino Immigration* (Chicago, 1931), and numerous pamphlets on housing, unemployment, race relations and other social and international problems.

LASKER, EDUARD, statesman, b. Jarotschin, Posen, Germany, 1829; d. New York city, 1884. He was educated at the Universities of Breslau and Berlin. Later he was awarded two honorary degrees: an LL.D. at the University of Leipzig and a Ph.D. at the University of Freiburg. In 1848 he joined the students' legion of Vienna and fought in the revolution against the imperial troops. From 1855 to 1858 he studied British law and government in London. After his return he was associate judge in Berlin for seven years.

In 1865 he was elected from Berlin as a representative of the left wing to the Prussian Lower House, but after his reelection in the following year he became one of the organizers of the Bismarckian Nationalist Party. For eleven years Lasker was a member of the Prussian National Assembly, representing Magdeburg (1868-75) and Frankfort on Main (1875-79). In 1863 he was elected to the North German Parliament from the first Berlin district, and in 1871 he was elected to the German Reichstag from the second Meiningen district which he represented until his death in 1884.

Lasker was an enthusiastic follower of Bismarck in his policy of building a strong unified Germany, but he favored a more liberal program in regard to social legislation and civil liberties. He played a conspicuous part in the consolidation of the German empire, and every branch of legislation of that period bears the stamp of his mind. He was particularly prominent in the reform of criminal law (1876) and in the formulation of the new judicial constitution (1879). He attained his greatest popularity when he charged high officials of the government and members of the nobility with corruption and stock-juggling in the wave of speculation which swept over Germany after the Franco-Prussian War. In 1879, when Bismarck adopted the principle of high tariff, Lasker opposed him and was therefore defeated in his bid for reelection to the Prussian National Assembly. In 1880 he and a few of his followers left the Nationalist Party as a protest against the Chancellor's bill limiting parliamentary



Eduard Lasker

debate. Bismarck concentrated all his political forces against him, and finally, partly for reasons of health, he gave up active participation in politics.

Even in death Lasker proved to be a political storm-center. He died in the United States, where he was traveling for his health, and the House of Representatives sent the German government a resolution of sympathy, extolling his defense of democratic ideas. Bismarck refused to accept the resolution because it constituted a condemnation of his own policies, and there was a great clamor in the Reichstag.

Lasker was not a religious or nationalist Jew himself, but he always fought for the rights of the Jewish people. He was responsible for the law permitting Orthodox Jews to form official Jewish communities.

He wrote several books on autobiographical and political subjects, including: *Erlebnisse einer Mannesseele* (1873); *Zur Geschichte der parlamentarischen Entwicklung Preussens* (1873); *Die Zukunft des Deutschen Reiches* (1877); *Wege und Ziele der Kulturentwicklung* (1881). ADAM MARGOSHES.

Lit.: Bamberger, *Eduard Lasker* (1884); Wolf, A., *Zur Erinnerung an Eduard Lasker* (1884); Freund, *Einiges über Eduard Lasker* (1885).

LASKER, EMANUEL, chess master, b. Berlinchen, a suburb of Berlin, 1868; d. New York city, 1941. He learned the chess moves at the age of twelve, taught by his brother, Dr. Berthold Lasker, himself a strong player. Nine years later he earned the title of master through taking first prize in the Breslauer Hauptturnier. At Amsterdam that same year he entered the international arena, where his first-round brilliancy with J. H. Bauer became a classic. Then he went to England, winning several tourneys and easily defeating the leading British players Bird, Blackbourne and Lee in match play.

Lasker visited the United States in 1893, winning the New York Tourney with thirteen straight wins, a world's record. In 1894 he won four matches, including one against the American Jackson W. Showalter. Thus at the age of twenty-six he was recognized as a worthy challenger for the world's championship. Accordingly, he met and defeated William Steinitz, the champion for twenty-seven years. The latter secured a return match in 1896 to 1897, but was again badly beaten. About this time Lasker's tourney record was spectacular. He won first prize at St. Petersburg (1895-96), at Nuremberg (1896), at London (1899), and at Paris (1900). He was third at Hastings in 1895. In fact, until 1934, when he was sixty-six and well past his prime, he never finished lower than third in any tourney.

Between 1904 and 1907 he published *Lasker's Chess Magazine* in New York city, with many celebrated collaborators, particularly Sam Loyd, the Puzzle King (14-15-16 Puzzle; the Disappearing Chinaman, etc.). He also edited a chess column for the old New York *Evening Post.* He defended his title on many occasions. Frank James Marshall was beaten in 1907. Siegbert Tarrasch, considered to be the greatest tournament player and analyst of that time, succumbed in 1908. Next the brilliant but erratic David Janowski lost in 1909 and again in 1910. His 1910 match with Carl Schlechter, the Austrian "Drawing Master," proved sensational. Schlechter was leading by one point and was winning the final encounter. Yet Lasker took this game, drew the match and retained his title.

In 1921 he lost to the Cuban José R. Capablanca. The youthful challenger proved too strong for his older opponent. Lasker had gone through the privation of the first World War, was out of serious practice, and found the Havana climate rather trying. Yet three years later he was to finish ahead of Capablanca in the 1924 New York tourney, and at Moscow in 1925 and 1935.

In a career which covered so many years and so many famous events, it is hard to select his greatest achievement. Some will vote for one of the three St. Petersburg tourneys, in 1895 to 1896, 1909 or 1914; some for his great come-back at Mährisch-Ostrau, in 1923; some for New York, in 1924. But perhaps the finest was his third place, when sixty-seven, at Moscow in 1935, a bare half-point behind the joint winners and without the loss of a single game. Or in the Nottingham tourney of 1936, in which four of the competitors had been world's champions. There Lasker finished in a tie for seventh and eighth place, but only one and one-half points behind the winners.

Lasker contributed much to chess without, however, founding a school. *Common Sense In Chess* and his *Lasker's Chess Manual* are known everywhere. Ely Culbertson acknowledged him to be a great bridge player and teacher. Lasker excelled at mathematics and was the author of numerous articles on games in general, philosophical and social subjects.

The rise of the Nazis to power in 1933 made him a wanderer once more. In 1938 he returned to the United States, and from time to time gave lectures and simultaneous displays. Here he also published (1940), shortly before his death, *The Community of the Future,* containing a powerful plea for a non-competitive community "that will speed the creative power of society and enhance the zest of life." HORACE R. BIGELOW.

(*See illustration in vol. 3, p. 133*)

LASKER, FLORINA, communal worker, daughter of Morris and sister of Albert Davis Lasker, b. Galveston, Texas, 1884. Educated at the University of Texas and the New York School of Social Work, she was for many years chairman of the Department of Immigrant Aid of the Council of Jewish Women, which post she resigned in 1929. She is an active officer of the Consumers' League, and has contributed to the press

on the education of the foreign-born and on immigration topics. She is the co-author of a study on *Care and Treatment of the Jewish Blind in the City of New York,* and wrote the preface to Cecelia Razovsky's *What Every Woman Should Know About Citizenship.*

LASKER, LOULA DAVIS, social worker, daughter of Morris and sister of Albert Davis Lasker, b. Galveston, Texas, 1888. She was educated at Vassar and the New York School of Social Work. She was an organizer of the home service section of the New York chapter of the Red Cross, and a district supervisor (1917-19). She was a member of the editorial staff (1919-20), and has been associate editor and member of the national council of *Survey Magazine* since 1928. In 1921 she was appointed a member of the advisory committee on welfare conditions of immigrants at ports of entry, and was chairman of the committee on immigrant aid of the New York City section of the Council of Jewish Women (1921-23). She has been a member of the board of directors of the National Public Housing Conference since 1934; vice-chairman of the Citizens' Housing Council of New York city since 1937; vice-chairman of the housing section of the Welfare Council of New York since 1937; and editor of the *Housing News Letter.*

LASKER, RAPHAEL, rabbi, b. Zirke, Prussia, 1838; d. New York city, 1904. He was educated by his father in the Orthodox tradition, as also at the Gymnasium of Gleiwitz and the University of Giessen. He migrated to the United States at the age of twenty, and became the founder and rabbi of Congregation Bnai Abraham at Portsmouth, Ohio. Later he was rabbi of Congregation Shaar Hashomayim, in New York city, for nine years. From 1871 to 1876 he was at Temple Israel in Brooklyn.

Lasker was a member of the Boston Public School Board for six years. From 1901 to 1903 he was the first editor of *The New Era Magazine,* a periodical devoted to Jewish interests.

LASKER-SCHÜLER, ELSE, poet, b. Elberfeld, Germany, 1876. She was a member of the Schüler family, well known in the Rhineland. After her marriage she went to Berlin, where she joined the Bohemian circles. Her lyrical poems and fantastic stories appeared in more or less popular periodicals; she also recited them in cabarets. Else Lasker-Schüler's style alternated between parody and ecstasy; her imagination thrived on essentially Jewish traditions, on the Arabian night tales and on modern fantasy. Excelling in the pathetic as well as the grotesque, she was best appreciated in literary circles. Even severe critics called her one of the best lyrical poets of modern German literature, but she starved for many years. Among her works are: *Hebräische Balladen* (1903); *Der Wunderrabbi von Barcelona* (1926); *Der Prinz von Theben,* containing the story of Mary of Nazareth (1914); *Das Hebräerland* (1937). A collection of her lyrical poems was published in 1920. After the Nazis' assumption of power, Else Lasker-Schüler went to Palestine, where she was living in 1942.

LASKI, HAROLD JOSEPH, political scientist and economist, b. Manchester, England, 1893. He is the son of Nathan Laski and the brother of Neville Laski.



Else Lasker-Schüler

Laski was educated at the Manchester Grammar School and at New College, Oxford. After teaching at McGill University (1914-16) and at Harvard University (1916-20), he became professor of political science at the London School of Economics and Political Science. In 1942 he still held this post. He has, however, during this period, also served as visiting lecturer and professor at various universities. From 1922 to 1925 he was lecturer in political science at Magdalene College, Cambridge. In 1931 and again in 1933 he was at Yale University, and in 1936 at Trinity College, Dublin. Laski has occupied a series of executive posts with educational committees and organizations. He was vice-chairman of the British Institute of Adult Education (1921-30), and a member of the executive committee of the Fabian Society from 1922 to 1936. In 1926 he was made a member of the Industrial Court, and was still serving in that capacity in 1942.

Laski's political thought in its first phase was devoted to a consideration of the nature of sovereignty. In his writings, both historical and analytical, he was much influenced by Otto von Gierke, Frederic W. Maitland, John Neville Figgis, and Ernest Barker, who led him to inquire into the status of the various groups in society in relation to the state. His view that these groups were morally autonomous, reinforced by his pragmatic attack on the notion of state sovereignty (he admitted debts to William James and Justice Oliver Wendell Holmes), resulted in the formation of a pluralistic theory of the state. As instruments of moral self-realization, the state, churches, trade-unions, and the like, were all independent. Individuals were freely to choose to which group they would give their allegiance, in which they would seek their social salvation. The special function of the state, as one among many associations, was to preserve rights, i. e. those powers of individuals that have been found to be necessary for self-realization.

These ideas, developed in various directions in Laski's early essays, were formulated into a radically pluralistic theory of the state in *A Grammar of Politics* (1925). In this book, Laski, while avoiding dogmatic socialism, outlined a state which showed him aware of the eco-

nomic basis of government. Nevertheless, his view was extremely pluralistic since each man or group has the right to criticize and not obey the state if his conscience so dictates. Laski had come to "conditional anarchism." In this phase of his development, he was critical of the Fabians and the Guild Socialists, many of whose ideas he had previously accepted.

Between the appearance of *A Grammar of Politics* and that of *The State in Theory and Practice* (1935), Laski's political thought took a decisive shift. Although he retained much of his pluralistic analysis in theory, he was far more concerned with the practical problem of how the Labour Party, as the representative of the working class, could obtain power. In this revised analysis of the problem of achieving democracy, Laski consciously adopted the Marxist analysis of the nature of political power, which he had previously specifically rejected. Political power or government, according to this view, is an instrument of economic power. In order to achieve industrial and social democracy, the working class must destroy the power of the capitalists in the economic system and obtain that power for itself. At this point Laski's thought moved toward a revolutionary position, since he was doubtful whether the necessary social reforms could be achieved within the frame-work of the capitalist system. However, he was pessimistic concerning the possibilities for the success of a revolution. This view of Laski's reflects the failure of the Labour Party government and the onset of the depression.

In the years preceding the second World War Laski became more moderate. His *Parliamentary Government in England* (1938) makes it clear that he was still cognizant of the difficulties involved in any attempt on the part of the Labour Party to put through a revolutionary program, even if it secures a majority in the House of Commons. Nevertheless, the threat of totalitarianism made Laski keenly appreciative of the virtues of the parliamentary form of government, slow and plodding though it may be.

Among Laski's other published works are: *The Problem of Sovereignty* (1917); *Authority in the Modern State* (1919); *Communism* (1927); *Liberty in the Modern State* (1930); *Democracy in Crisis* (1933); *The Rise of European Liberalism* (1936); *Where Do We Go From Here?* (1940); *The American Presidency* (1941).

HENRY M. MAGID.

Lit.: Hsiao, K. C., *Political Pluralism* (1927); Magid, H. M., *English Political Pluralism* (1941); Rockow, Lewis, *Contemporary Political Thought in England* (1925).

LASKI, NATHAN, communal worker, b. Middlesborough, England, 1863; d. Manchester, England, 1941. He was sent to India at the age of twenty-two as the representative of the textile firm with which he was associated. During his period of work with this firm, and later, as the representative of his own firm, Laski was responsible for the establishment of important trade connections between the United Kingdom and India, which he visited forty-four times during his lifetime. He was the father of two distinguished sons, Harold and Neville Laski.

Nathan Laski retired from business in 1935 and devoted all his time to the communal activities which had occupied him even prior to that. He was first appointed justice of the peace in Manchester in 1906 and, after 1916, served on the management committee of the city magistrates. Among Laski's posts in Jewish communal life were his presidency of the Manchester Great Synagogue, for eleven years, his presidency of the Jewish Board of Guardians, and his long term of service with the Jewish Board of Deputies. He was also chairman of the Manchester Victoria Memorial Hospital and vice-president of the Jews' School. Toward the end of his life Laski changed his non-Zionist interest in the development of Palestine to a pro-Zionist point of view. On his seventieth birthday some £8,000 was raised to name a colony in Palestine Kfar Nathan Laski.



Harold J. Laski

After Laski's death, memorial services were held both in the Great Synagogue of Manchester and in St. Luke's Church, where Laski was praised for his achievements in establishing better and closer relations between Christians and Jews. The Jewish community of Manchester, beginning in 1941, undertook the raising of a £50,000 memorial fund, two-fifths of it to be devoted to building a Nathan Laski Memorial Wing to the Manchester Victoria Memorial Hospital, and three-fifths to a memorial bursary at Manchester University, a Jewish education building in Manchester, and a communal center for the Manchester Jewish community.

LASKI, NEVILLE JONAS, lawyer and British communal leader, b. Manchester, England, 1890. The son of Nathan Laski, one of Great Britain's outstanding Jewish figures, and elder brother of Harold J. Laski, eminent political scientist, he was educated at the Manchester Grammar School, Clifton College, and Corpus Christi College, Oxford. At the last institution he was awarded the Beit Prize in 1912 for a historical essay. During the first World War he saw service in the Near East campaigns of Gallipoli and Sinai and in France with the 6th Lancashire Fusiliers, being invalided out in October, 1917, with the rank of captain.

Returning to Manchester, he soon began to take an active part in communal affairs. His activities were at first confined to aiding in the formation of the Northern Jewish Literary Societies, which he headed for



Jesse L. Lasky

several years, and to reporting on Jewish education and charities for the Manchester Communal Council. In 1920 he became affiliated with the Board of Deputies of British Jews by being selected as deputy for South Broughton, Manchester, and in 1929 he represented Fulham and Kensington. His efforts in behalf of English Jewry were rewarded on January 15, 1933, when he was elected to the presidency of the Board.

During his seven years as president he devoted much of his efforts to general relief problems on the continent, especially in Germany, Austria, and Poland, and to important anti-defamation work in his own country. In 1934 he made several trips through France, Holland, Austria, Belgium, Poland, and Danzig to learn at first hand the conditions of the Jewish communities, and later conferred with various bodies and leaders of American Jewry on the conditions which he found. As president of the Board of Deputies, Laski was co-chairman of the Joint Foreign Committee, and, together with Leonard G. Montefiore, head of the Anglo-Jewish Association. He was also a prominent non-Zionist member of the Jewish Agency for Palestine, and his position as civil representative of the Anglo-Jewish community brought him into close contact with British policy-making officials.

Before the outbreak of the second World War in 1939, he published a collection of his addresses and essays on Jewish persecution in Europe, entitled *Jewish Rights and Jewish Wrongs.* In the same year, he tendered his resignation from the presidency of the Board of Deputies of British Jews, and was succeeded by Professor Selig Brodetsky of Leeds, prominent British Zionist and communal leader.

In professional life Laski attained prominence as a barrister, becoming a member of the King's Counsel in 1930, recorder of Burnley in 1935, and bencher in the Inner Temple in 1938.

LASKY, JESSE LOUIS, motion-picture producer, b. San Jose, Cal., 1880. He was a reporter for a while on the San Francisco *Post* (1897-98), and played the cornet in the orchestra of a San Francisco theatre (1898-1900). He also took part in the Alaska gold rush of 1899 and was one of the first hundred men to reach Nome. He left San Francisco again for Honolulu, and played the cornet as a soloist in a Hawaiian band. His theatrical career began in 1902 as the manager of a magician in vaudeville. Lasky became successful as a producer of vaudeville acts; in this field (from 1907 to 1911) he was associated with Henry B. Harris. In 1911 they opened a cabaret in New York city, the Folies Bergère, but this was a failure.

In 1913 Lasky and his brother-in-law, Samuel Goldwyn (then Goldfish), with Cecil B. De Mille as writer, organized the Jesse L. Lasky Feature Play Company. Their first motion picture, *The Squaw Man,* starring Dustin Farnum, for the production of which they went to Hollywood, Cal., was so successful that all from then on were established in the motion picture business. The Jesse L. Lasky Feature Play Company was merged in 1917 with the Famous Players Company (which Adolph Zukor headed) to form the Famous Players-Lasky Corporation. Lasky was in charge of the production of motion pictures. He was to remain in that position until 1932. During those fifteen years, he employed many stars who became known throughout the world.

After 1932, Lasky was a producer for the Fox Film Corporation and then a producer for RKO-Radio Pictures. In 1940, with Hal B. Wallis as associate producer, he produced *Sergeant York* (1941) for Warner Brothers.

LASSALLE, FERDINAND, socialist leader and philosopher, b. Breslau, Silesia, Germany, 1825; d. Geneva, Switzerland, 1864. He was the son of Heymann Lassalle, a prosperous merchant. Following graduation from the School of Commerce in Leipzig, Lassalle studied at the Universities of Breslau and Berlin, majoring in philology and philosophy, with particular emphasis on the writings of Georg Wilhelm F. Hegel. After leaving the universities, he went to Paris, where he met Heinrich Heine, who soon hailed Lassalle as a "Messiah, a stern gladiator advancing proudly to the death struggle." Later, however, he denounced Lassalle.

Upon his return to Berlin (1848), Lassalle became the champion of Countess Sophie von Hatzfeldt, wife of a German aristocrat, from whom she was seeking a divorce and a settlement of her property rights. Lassalle, in order to enforce the rights of the deserted wife, applied himself to the study of law, so that he was admitted to the bar in six months; and, within eight years, he had carried the case before thirty-six tribunals. It was claimed that a contemptuous remark by Hatzfeldt, declaring his wife's attorney to be "a silly Jewish boy," spurred Lassalle on until he won his client's case. The countess then made an arrangement whereby Lassalle became financially independent.

He was a man of rare ability and versatility, which found an outlet in three fields: socialism, literature and philosophy. As a socialist, he at first followed Karl Marx during the formation of the First Communist International, but soon disagreed with Marx and became in turn a reformist, an advocate of direct universal suffrage, of constitutional monarchism, and the founder of the Social Democratic Party of Germany. As an exponent of socialism, he not only was a brilliant pamphleteer, orator and organizer, but also the author of a number of theoretical books and essays dealing with contemporary as well as fundamental economics.

Among these were *Das System der erworbenen Rechte* (2 vols., Leipzig, 1861); *Über Verfassungswesen* (Berlin, 1862), a pamphlet; *Macht und Recht* (Zurich, 1863), a provocative volume; and *Arbeiterprogramm* (Berlin, 1863), a pamphlet containing the speech made by him before the Artisans Society of Berlin.

Within the scope of this phase of Lassalle's life there were polemics with a contemporary exponent of the cooperative movement in Germany, a man who on other grounds had been attacked by Karl Marx. Against this man, in 1864, Lassalle wrote a pamphlet called *Herr Bastiat-Schulze von Delitzsch, der ökonomische Julian, oder Kapital und Arbeit.* He was likewise a contributor to the *Neue Rheinische Zeitung,* which was the outlet for the writings of Marx and Engels. At the outbreak of the Franco-Austrian War, he published the pamphlet *Der italienische Krieg und die Aufgabe Preussens* (Berlin, 1859).

His organizational work and his agitation soon brought him into conflict with the authorities, with the result that he was condemned to six months' imprisonment under the charge of opposing the authorities at Düsseldorf. During the critical period of 1848, the Prussian government issued a decree, denying Lassalle the right of residence in Berlin, and it was not until 1859, after having entered Berlin in the guise of a coachman, that the interdict against residence was voided, through the influence of Humboldt, by the king of Prussia.

In 1863 Lassalle was elected president of the Allgemeiner Deutscher Arbeiterverein. This made him a formidable power in Germany, with the result that Bismarck was eager to remain on terms of friendship with him. The conferences with and the exchange of letters between himself and Bismarck constituted one of the indictments against his loyalty to the working class, as also the ground for his political opportunism. In actuality, the rapprochement was a temporary union of convenience against the bourgeois "Liberal" party to which both Bismarck and Lassalle were politically opposed.

It is recorded that Lassalle once said that there were two classes of people whom he detested: Jews and journalists, and that he, Lassalle, happened to be both. But he was no mere journalist and pamphleteer. He wrote and published a poetic drama in five acts, *Franz von Sickingen* (1859). This play symbolized a plea for the unity of the German state. It bared one of the schisms within his political concepts of that day. In the realm of philosophy Lassalle contributed a book dealing with the philosophy of *Heraclite the Obscure of Ephesus* (Berlin, 1858).

In the summer of 1864, while recuperating at Rigi, Switzerland, he renewed an erstwhile friendship with Helena von Doenniges, daughter of a Bavarian diplomat. The father was a devout Catholic, and objected to Lassalle, who to the reactionaries was a "Jewish firebrand." There was a disagreement and Lassalle, who had previously written against the barbarism of duelling, challenged Helena's father to a duel. The challenge was taken up by a Wallachian boyar named Yanko von Rocowitza, whom Helena was engaged to marry. On the morning of August 28, 1864, the two met in a field at The Carouge, a suburb of Geneva,



Ferdinand Lassalle

where Lassalle was mortally wounded, and died in Geneva three days later. His death was mourned by the entire working class movement throughout Germany. He was buried in the Breslau Jewish cemetery. It is said that his mother, on viewing his body, exclaimed: "Now he belongs to me." The monument raised above his grave bears this epitaph: "Here rest the mortal remains of Ferdinand Lassalle, thinker and warrior."

Helena von Doenniges married Yanko von Rocowitza. Her relationship with Lassalle forms the theme of two books that she wrote. She lived in New York for a time, but returned to Germany and, at a ripe old age, committed suicide in a boarding house at Munich. The life of Ferdinand Lassalle and Helena von Doenniges was the source of a novel, *The Tragic Comedians* (New York, 1906), by George Meredith, and of a brilliant essay by James Huneker included in his *Pathos of Distance.*

Lassalle's life afforded a fertile field for biographical and imaginative writing for such divergent authors as Heinrich Heine, Karl Marx, Israel Zangwill, George Meredith, Emil Ludwig, Eduard Bernstein, Richard Legalliene, and others.

Among Lassalle's works, in addition to those already mentioned, are *Das eherne Lohngesetz: Offenes Antwortschreiben an das Zentralcomte* (Zürich, 1863); *Das Criminalurteil über mich* (Leipzig, 1863); *Die indirekte Steuer und die Lage der arbeitenden Klassen* (Zürich, 1863); *Fichtes politisches Vermächtnis und die neueste Gegenwart* (Hamburg, 1860); *Die Feste, die Presse und der Frankfurter Abgeordnetentag*

(Düsseldorf, 1863); *Meine Assisenrede* (Düsseldorf, 1849); *Agitation des allgemeinen deutschen Arbeitervereins und das Versprechen des Königs von Preussen* (Berlin, 1864); *Arbeiterfrage, Arbeiterlesebuch,* and numerous other works. CHARLES RECHT.

Lit.: Brandes, Georg, *Lassalle* (3rd ed., 1894); Dawson, *German Socialism and Ferdinand Lassalle* (3rd ed., 1899); Lassalle, Ferdinand, *Science and the Workingman* (1900); *Speeches of Ferdinand Lassalle* (1927); Behr, Alex, *The Judaism of Ferdinand Lassalle* (1912); Ludwig, Emil, *Genius and Character* (1927); Randall, "Ferdinand Lassalle, the Tragic Comedian," *Contemporary Review* (1925); Schirokauer, Arnold, *Lassalle: The Power of Illusion and the Illusion of Power* (1932); Wilson, Edmund, *The Finland Station* (1940).

LASSAR, OSKAR, dermatologist, b. Hamburg, Germany, 1849; d. Berlin, 1907. He studied medicine at various universities of Germany and received his M.D. degree from the University of Würzburg in 1872. He was assistant at the Institute of Physiology, Göttingen, and at the Institute of Pathology, Breslau (1875-78). He concentrated on dermatology, and became assistant professor of that branch of medicine at the University of Berlin (1880). In that city he also established a private clinic of dermatology and syphilis, and founded the Dermatologische Gesellschaft (1886).

Lassar devoted himself also to furthering public hygiene by the establishment of sanitary stations and public baths. He worked at the Imperial Institute of Health.

In addition to articles in *Dermatologische Zeitschrift, Virchows Archiv* and other journals of medicine, he published *Die Kulturaufgabe der Volksbäder* (1889) and *Die gesundheitsschädliche Tragweite der Prostitution* (1892).

LASSAR-COHN (pseudonym for Lassar Cohn), chemist, b. Hamburg, Germany, 1858; d. Königsberg, Germany, 1922. In 1888 he was appointed instructor and in 1894 professor at the University of Königsberg. He became well known through his popular books on chemistry. Besides his essays, he wrote *Arbeitsmethoden für organisch-chemische Laboratorien* and *Die Chemie des täglichen Lebens,* the latter of which was translated into Hebrew and other languages.

LASSEN, EDUARD, composer and conductor, b. Copenhagen, Denmark, 1830; d. Weimar, Germany, 1904. After studying at the Brussels Conservatory and in Germany and Italy, he became court musical director at Weimar (1858) where, one year earlier, his opera, *Landgraf Ludwigs Brautfahrt,* had been presented by Franz Liszt. In 1861 he succeeded Liszt as Kapellmeister, holding this important post with great distinction for thirty-five years. One of his achievements was the performance of Wagner's *Tristan und Isolde* (1874), the first presentation of this music drama after its Munich première. He composed operas, numerous works for orchestra, choral music, songs, and a ballet. The best known of his works is the incidental music for Goethe's *Faust.* He was made Chevalier of the Order of Leopold, and received an honorary degree from the University of Jena.

LASSON, ADOLF (Lazarussohn), philosopher, b. Alt-Strelitz, Germany, 1832; d. Berlin, 1917. Lasson studied law and philosophy in Berlin. During the revolution of 1848, Lasson was a member of the group of armed students who did sentry duty in Berlin. After completing his studies, he was a private tutor for some years. In 1853 he was baptized and married Luise Stiehl, sister of Ferdinand Stiehl, director of education in the Prussian government and author of the "Stiehl regulations" which suppressed liberalism in Prussian schools for many decades. Lasson was deeply influenced by his brother-in-law and professed Lutheran orthodoxy until his death, attending church every Sunday and holding divine services at home every evening.

In 1859 Lasson was appointed professor in one of Berlin's colleges. In 1868 he roused the antagonism of the city councillors by praising war and deriding pacifism in *Das Kulturideal und der Krieg,* which was brought out in a new edition after the outbreak of the first World War in 1914. Prior to 1863 Lasson had published a study on Fichte's relations to State and Church, and later he edited a monograph on the medieval philosopher Eckhart. Lasson developed his ideas on the philosophy of law in *System der Rechtsphilosophie* (1882). In 1877 he had become a lecturer at the University of Berlin, and was later made honorary professor. He was a popular teacher, although he did not found a school. He liked to contradict the spirit of the age. In a period of materialism and empiricism he adopted Hegel's metaphysical idealism; in an age of the secularization of the human mind he professed Lutheran Christianity. Against rising protectionism and socialism he advocated the free trade doctrines of the Manchester school.

Lasson's philosophy was influenced by Aristotle, Paul the Apostle, and Hegel. He believed that free science was compatible with the Christian faith and that religion and philosophy deal with the same object by grasping the absolute. Christianity, according to Lasson, is essentially of Greek origin; the Christian Church is the body of liberty and thinking; the State and the law result from Divine ordinances which sanction the use of force by legitimate authorities.

LAST JUDGMENT, an idea in many religions which envisions a final judgment of all humanity at the end of time. As to the Jewish conception of the Last Judgment, the picture is confused and confusing. This is illustrated best by the following example. The well-known *Unethanneh Tokef* prayer is largely identical with the contemporaneous *Dies irae dies illa* of the Catholic Church. But while the latter depicts the veritable "Last Judgment," its Hebrew counterpart is assigned to the liturgy of Rosh Hashanah, the annual "Day of Judgment." It is, of course, only natural that interrelated ideas influence one another to such an extent that at least their patterns, if not their contents, become interchangeable. Therefore, one must be extremely cautious in interpreting the texts dealing with the manifold types of Divine Judgment.

The idea of the "Last Judgment" appears fully developed only in post-Exilic records, particularly in extra-canonical writings; its origins and intermediary stages, however, can be traced far back into Biblical times. Basic are the conceptions of *God the King* and *God the Creator* as viewed from the standpoint of ethical monotheism. His being the Creator establishes

a certain relationship between Him and the conduct of man, His creature, and enables Him to employ human beings, even entire nations, as His tools of punishment; furthermore, as Lord of Nature, He is able to use terrifying convulsions of His creation as means of castigation. Moreover, there are irrational implications of this idea. Mythological reminiscences, active under the surface, fostered the belief that "at the end of time what was in the beginning will repeat itself" (Gunkel), namely, that the chaotic forces, once tamed in the past, will break their fetters in a terrible upheaval, before the world is reestablished, once and for all. There was also the idea that the clockwork of the world and of world history was set in certain cycles which would lead to climactic or epochal stops. These ideas furnish starting points for eschatological speculations in their apocalyptic form which consider redemption a cosmic process. These conceptions, when the time was ripe, would easily merge with any related cosmogonic idea of foreign origin with which the Jews would come into contact in the course of their history. The conception of *God the King* provided for almost the entire rest of the basic ideas as well as for most of the scenery. The main functions of a king in peace were those of a judge, and in war those of a commander in chief whose judicial powers were tremendously increased, particularly when he appeared as imperator triumphans, judging friend and enemy. "God the King," like his earthly counterpart, holds court on certain occasions, particularly on New Year's Day, surrounded by his grandees and assessors, in order to pass judgment. Such scenes are depicted in prophetic visions, such as *I Kings* 22:19-23 and *Isa.* 6, or in *Job* 2, and are hinted at, although details are lacking, in the passages referring to the moment when God decides to destroy Sodom or Pharaoh, or to send the great flood. (As to the Flood story linked to the idea of the "Last Judgment," see *Matt.* 24:37-39.) Records are part of an orderly administration (best known from *Esther* 2:23; 6:1 et seq.; others: *Ezra* 4:15, 19-20; 6:1-5); consequently they are mentioned in connection with acts of Divine judgment (*Ex.* 32:32; *Jer.* 22:30; *Ps.* 69:29; cf. "the Book of Life" and the like in the liturgy of the High Holy Days. In Babylonian mythology, Nebo, the secretary of the gods, keeps the records). No wonder that they are also an integral part of the picture of the genuine "Last Judgment" (*Dan.* 7:10; 12:1; *Enoch* 89:62-77; 90:20; 97:6; 98:7-8; 104:7; 108:3; *Jubilees* 5:13; 19:9; 30:20-23; *II Esdras* 6:20; *Apocalypse of Baruch* 24:1).

Universality is a constitutive element of definition of the "Last Judgment." This idea, therefore, was due to arise when, with the widening of the horizon, Israel learned to think in terms of world and of mankind. There are, however, very early expressions of this approach (no matter how late their present literary form might be), such as the Flood story, a large scale model of the "Last Judgment," and the Sodom story, a small scale model, where God, acting as Creator of mankind, is called the "Judge of all the earth" (*Gen.* 18:25). World-wide conceptions are, however, definitely reached with Amos. The political setting is that of a rising Assyria, a world empire in the making. But of higher importance is the inner development of the prophet through which the idea of justice gains a tremendous intensity. As a result, the God of Justice becomes as universal and as unique as the idea of justice. The prophecy that God will judge Israel and many neighboring nations alike culminates in that of a "Last Judgment" on the *yom 'adonai*. The popular expectations of the "bright" day of victory, when God, striding over the trembling earth as in the days of Deborah, would destroy the enemy, are converted into the prediction of a final judgment, a "day of darkness" (*Amos* 5:18, 20) for Israel no less than for the nations. The manifestation of God as Judge is of an almost apocalyptic power to such an extent that the future seems to be blotted out. (Consequently, many scholars regard all passages speaking of a revival as late additions.) More shades are added to the picture of the "Great Day," the "Day of Wrath," and the like in *Zephaniah*. The wave of destruction will first strike Israel and then engulf the nations (so also *Jer.* 25), until a purified mankind is left. According to *Joel*, the punishment and purification of Israel precedes the great scene of the Judgment of the Nations in the Valley of Jehoshaphat, the very name of which is a symbol of God the Judge.

The experiences of the Babylonian Exile and the cultural contacts established since that time led to a change in the approach to the problems of the "Last Judgment." Old underground currents broke through the surface when Babylonian and Iranian speculations exerted their influence, first directly, and later through the medium of Hellenistic world civilization. The history of mankind becomes part of a cosmic process which unfolds in cycles toward redemption. When the time is fulfilled, then will *This Aeon* (= "this world," the *'olam hazeh*) be followed by *The Aeon to Come* (the *'olam haba*). On the threshold between the times stands the Great Day of Judgment of all mankind as described in *Dan.* 7:9-28 and in many extra-canonical books, such as *Enoch* (1:3 et seq.; 25:3; 45 to 54; 60:2 et seq.; 90:20 et seq.), *II Esdras* (7:26 et seq.), and *Revelation*—"an adaptation of current Jewish constructions to Christian uses"—(*Rev.* 19:11 to 22:5, particularly 20:4, 11 et seq.). In addition to this, less detailed references to "that dreadful day" occur continuously throughout the Apocrypha, as "That Day" is the focal point of all apocalyptic thinking. When "This Aeon" has run through its final cycle, culminating in the destruction of the last of the "Four World Empires," then "the Ancient of Days"—or His Messiah—will appear, seated on His great white throne, with the chairs for the collegium of judges to His right and to His left, and myriads of the heavenly hosts standing around Him; nature—its laws abolished on this most unearthly day (*II Esdras* 7:39 et seq.)—will be shaken to its roots, as will mankind, angels, spirits, and demons, in expectation of judgment. The resurrection of the dead will take place (first mentioned in a later stratum of *Daniel, Dan.* 12:1-4; thenceforth a common feature of the picture), as the judgment is to be of all mankind from its beginning. The acts of man are read from the records; sometimes they are weighed in a scale; the angels of punishment stand by with their instruments of torture. The wicked will be slaughtered, or thrown into a pool of fire, or banished to some other dreadful place in the depth of the earth. No appeal is possible. The righteous, however,

will enter "the World to Come," which is pictured in the most paradisiac colors. The heavenly Jerusalem will descend to earth, the chaotic forces, particularly the ocean, will disappear, and those who survive judgment will dwell in eternal happiness, while a new heaven is established above a new earth (first mentioned by Trito-Isaiah, *Isa.* 65:17; 66:22).

Numerous references to the "Last Judgment" in Talmudic literature show that the picture drawn by the extra-canonical texts was largely identical with that current among the representatives of official Judaism. Widely discussed was the question as to who would enter the "World to Come." It was assumed that the acceptance of the Torah would be the main asset of Israel before the Judge of the World, but that also the righteous among the heathens would be admitted (although there were some initial doubts). As to the individual, *Tos. Sanh.* 13:3 (equal to *R.H.* 16b) deals with the problem of the fate of those who are neither completely righteous nor completely wicked. According to one view, they will be condemned to a short purifying stay in Gehinnom; according to another, God's mercy will grant them the privileges of the righteous without delay. The idea of the "last Judgment" dominated the thinking of the teachers of the Talmudic age and of many generations after them to an extent hardly realized by us. Consequently it found a prominent place in the liturgy (as in the Kaddish, in the grace after meals, toward the end, and in the Talmudic preamble to *Pirke Aboth*).

See also: APOCALYPSE; ESCHATOLOGY; GEHINNOM; JUDGMENT, DAY OF; MESSIAH; RESURRECTION.

MAX VOGELSTEIN.

Lit.: Moore, George Foot, *Judaism in the First Centuries of the Christian Era,* vol. 2 (1927) 279-395; *Encyclopedia of Religion and Ethics,* vol. 5, pp. 376-81; *Religion in Geschichte und Gegenwart,* 2nd ed., vol. 2, col. 1047 et seq.; Strack, H. L., und Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 4, pp. 799-1212; Bousset, W., *Die Religion des Judentums,* 3rd ed. (1926) 246-86; Meyer, Eduard, *Ursprung und Anfänge des Christentums,* vol. 2, chaps. 4 and 6; Gunkel, H., *Schöpfung und Chaos* (1895); Cossmann, W., *Die Entwicklung des Gerichtsgedankens bei den alttestamentlichen Propheten* (1915).

LAST SUPPER, the meal held by Jesus and the disciples on the eve of the crucifixion. It was at this time that the Eucharist was established. The Synoptic Gospels (*Matt.* 26; *Mark* 14; *Luke* 22) describe Jesus and the Twelve arranging to eat the "Passover meal" in Jerusalem; the meal that is then described, however, mentions nothing about unleavened bread nor about the ritualistic four cups of wine. The word ἄρτος (*artos*), "loaf of bread," does not mean unleavened bread. All other passages in the New Testament specify "unleavened" when so intended. Wine is mentioned, too, but not the four cups essential to the Seder. Jesus and the disciples drank from a common cup, possibly a Kiddush cup. The description would thus seem to fit a Sabbath meal rather than the Seder meal.

According to the Synoptic account, this meal took place on Thursday night, Nisan 14th, but *John* (chaps. 13 and 19) describes the priests as hurrying along the trial so as to prevent action on the day of the festival itself. In John's account (18:28) Friday would seem to be the 14th of Nisan and the crucifixion therefore would have taken place before the Seder, so that the crucifixion of Jesus would coincide with the time when the Paschal lamb was to be sacrificed.

Chwolson (*Das letzte Passahmahl Christi,* 1893) points out that the priests may have followed the older Halachah in which the Passover takes such precedence over the Sabbath that the lamb could be sacrificed on Friday night. Jesus and his disciples, however, may have adopted the stricter practice of the Pharisees whose custom it would have been to sacrifice the lamb on the 14th of Nisan when the Passover date, the 15th of Nisan, fell on the Sabbath.

In spite of the conflict of date in the two accounts, and the lack of specific mention of the Passover ritual, the Passover meal was certainly in the minds of all of the writers. The cause of confusion as to the day of the Last Supper may have been the two-day celebration of Seder, or the fact that in Jewish calendation the day begins at sun-down of the day before, or Chwolson's plausible explanation as to difference of custom.

During the course of the meal, Jesus blessed God as he broke and distributed the loaf of bread. The words in the three accounts, compared also with Paul's account in *I Corinthians,* differ somewhat, but the tenor is the same, namely: "Take, eat; this is my body." Over the common cup of wine, the words were: "Drink ye all of it; for this is my blood of the covenant which is shed for many unto remission of sins." This is the origin of the Eucharist.

After this came the warning of betrayal by Judas Iscariot. Judas was one of the twelve. He was the treasurer, the one who kept the money box, as is specifically stated and as the name Iscariot showed (*John* 12:6; 13:29) (cf. Krauss: *'iskortia* from the Latin *scortea,* anything made of leather or a leather garment in which pockets for carrying money were sewn). Many explanations are offered as to this theologically predestined betrayal. The Gospels consider that it was due to avarice. Kohler, in the *Jewish Encyclopedia,* thinks that Judas, being a non-Galilean, tried to save himself, having had no faith in the Messiahship of Jesus from the first. Judas did not need thirty pieces of silver, the price of betrayal. He had all the money which the disciples had in his own possession. His participation in the Last Supper, his disdain for the money and his terrible chagrin after the event point to a different interpretation.

De Quincey has quite possibly concluded correctly that the act was done to compel Jesus to display miraculous Messianic power and to deliver the Jews who were suffering so bitterly under the Roman yoke of oppression (*Judas Iscariot,* 1857, Masson, VIII: 177-206; see the article "Judas Iscariot" by A. Lukyn Williams in the *Encyclopaedia Britannica*). The idea of the necessity for the betrayal was undoubtedly to project the fulfillment of the prophecy in *Zechariah* (11:12-13).

The Last Supper is the basis for the Communion Service in the Christian Church, when the sacred wafer is eaten and the wine is drunk in memory of this Seder Supper so many centuries ago.

SIDNEY S. TEDESCHE.

Lit.: Krauss, Samuel, *Lehnwörter im Talmud, Midrasch und Targumim* (1898); Reinach, Salomon, *A Short History of Christianity* (1922).

LÁSZLÓ, PHILIP ALEXIUS, de Lombos, painter, b. Budapest, 1869; d. London, 1937. Success came to him at the initial stage of his career when the Graphic School of Budapest conferred upon him a five-year scholarship which enabled him to study in Budapest under the guidance of Bertalan Székely and Károly Lotz; at the Academy of Munich under Alexander Liezen-Mayer, and at Julian's of Paris under Lefèbre and Benjamin Constant. While a student in Budapest, he exhibited his first picture, the portrait of a child (1888); in Munich he won two silver medals, and in the year of his studies in Paris, in 1891, his genre picture, *The Tale,* won the award of the Friends of Art, Budapest. His first major exhibit (eighteen pictures) took place in Budapest in 1896, but his career had received a decisive turn already in 1894, when a firm of Budapest art publishers obtained for him a commission to paint the portraits of the king, queen and Patriarch of Bulgaria. The consummate skill with which he acquitted himself of this assignment won him similar orders from many other princes and rulers. His portrait of Prince Hohenlohe-Schillingsfürst, exhibited in the Paris Salon of 1899, won him a gold medal, and the favor of William II of Germany. An exhibit in Berlin in 1900 established him as the portrait painter of German aristocracy and ruling princes. Gold medals were awarded to him in Budapest (two ladies' portraits; 1897 and 1900); Venice (portrait of Pope Leo XIII; 1900); Vienna (portrait of Cardinal Rampolla; 1902). In 1903 Francis Joseph I sat for him for a portrait.

László settled in London in 1907. He did the portraits of Edward VII and Queen Alexandra (1907); of Theodore Roosevelt (1908); and of William II of Germany (1908 and 1910). On the occasion of his exhibit at Berlin, in 1909, the critics pointed out his too easy way of painting which avoided grappling with problems. The same qualities or deficiencies which were censured by the critics endeared him to the public, and he continued to be the portrayer of international aristocracy. His later portraits included those of the king and queen of Spain and of Mussolini.

Honors and distinctions were poured upon him ceaselessly to the end of his life. In 1909 the Uffizi Galleries of Florence solicited his self-portrait for their collection; in 1910 he was made a member of the Victorian Order; in 1912 Hungarian nobility was conferred upon him, and two years later, at the outbreak of the first World War, he was naturalized in Great Britain. At some point of his career László embraced Christianity.

He was the recipient of gold medals at exhibits in Munich (twice); Düsseldorf, St. Louis, Barcelona (1911); Budapest (1912); diplôme d'honneur, Amsterdam (1912); grand prix, Barcelona (1930). Decorations were bestowed upon him by most of the ruling houses of Europe. He was honorary member of the Royal Society of British Artists and professor of the Royal Art School.

In 1925 he exhibited a large collection of works at Knoedler Galleries, New York, which had a great success with the public. Several European museums possess paintings by László: the Museum of Fine Arts at Budapest; the picture gallery of the University of Oxford; the Institute of Fine Arts at Glasgow; the Musée du Luxembourg at Paris; the Modern Gallery at Rome, and others. ANNA BETTELHEIM.

Lit.: The biography of László, by Baldry.

LATERAN COUNCIL, *see* CHURCH COUNCILS.

LATIF, ISAAC BEN ABRAHAM IBN, *see* IBN LATIF, ISAAC BEN ABRAHAM.

LATTEINER, JOSEPH, Yiddish playwright, b. Jassy, Roumania, 1853; d. New York city, 1935. He studied Talmud in the Yeshiva, preparing himself for the pulpit. At the age of seventeen, responding to the spirit of the times, he began to study secular subjects and modern languages. Under the influence of Abraham Goldfaden, he wrote his first play, *Di Tzvei Shmelkes* (The Two Shmelkes). Although the plot had been suggested by an actual occurrence, a fight between a Hasidic and a Mithnagged family, the play was nevertheless regarded as an adaptation of ideas from the German play *Nathan Shlemiel.* After a brief career in Europe, Latteiner worked as a prompter and playwright for theatres in Jassy and in Odessa. In 1884 he left Europe and settled in New York city.

In 1886 Latteiner wrote his first play on an American theme, *Di Emigratzie kein Amerika* (The Emigration to America). He seemed to hold forth the promise of becoming a leading playwright for the Yiddish stage in the United States. Yet, because of haste impelled by competition with his contemporary Moses Horowitz, most of Latteiner's plays suffered from inadequate preparation. Many of these—mixtures of melodrama, burlesque, comedy, history, songs and dances—served, however, as vehicles for the talented and popular actors of the day to dance, sing and act before an admiring public. Thus Latteiner's plays were in demand. For a long time he and Horowitz held undisputed sway over the Yiddish stage in the United States. Although Jacob Gordin eventually changed the tide in favor of more realistic plays, Latteiner's *Chinke Pinke* and *Dos Yiddishe Hartz* (1907 and 1908) were most popular on Yiddish stages throughout the world. Even in 1928 and 1930 Molly Picon starred in Latteiner's *Mazel Broche* (Plenty) and *Komediantke* (The Comedienne), written specially for her.

Latteiner wrote more than one hundred melodramas, burlesques and comic operas. The production of these contributed much to the financial and technical growth of the Yiddish Theatre.

Lit.: Hapgood, Hutchins, *The Spirit of the Ghetto* (1909) 113-76; Gorin, B., *Geshichte fun Yiddishen Teater,* vol. 1, pp. 192-200, 221-22, 242; vol. 2, pp. 30-33, 75-82, 125, 169-70, 203, 267-68, 280; Zilberzweig, S., *Teater Lexikon,* vol. 2, pp. 964-90.

LATTES, ABRAHAM BEN ISAAC, rabbi, b. Savigliano, Italy, 1809; d. Venice, Italy, 1875. He succeeded his grandfather in 1839 as chief rabbi in Padua. At the request of the municipality, he wrote *Cenni storici sulla communità israelitica di Venezia,* a book dealing with the history of the Venetian Jews. He also wrote numerous articles in Hebrew and Italian.

LATTES, DANTE, journalist, b. Pitignano, Italy, 1876. In 1896 he became a collaborator, and later one of the editors of the Trieste monthly *Il Corriere Israelitico.* In 1916 he and Alfonso Pacifici founded a weekly in Florence, *Israel,* which, together with its

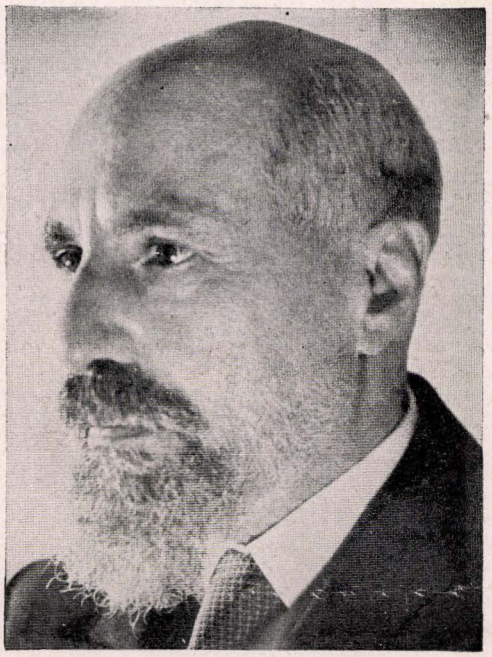
monthly supplement, *La rassegna mensile di Israel,* propagated Zionist ideas and a Jewish consciousness. Lattes was active in spreading a knowledge of Jewish life and Jewish thinking among his coreligionists in Italy. He taught Modern Hebrew language and literature at the Institute for Slavonic and Oriental Languages in Rome, helped create a network of Jewish centers, and was secretary of the Italian Zionist Federation. When the anti-Semitic laws were introduced into Italy in 1938, Lattes' periodicals were compelled to cease publication. In the following year he migrated to Palestine, settling in Tel-Aviv. His writings include many books and pamphlets on Zionist questions, a study on Bialik, an apology of Judaism, and (with Moses Beilinson) a collection of passages from the Talmud.

LATTES, ELIA, archeologist, son of Abraham, b. Venice, Italy, 1843; d. Milan, Italy, 1925. A professor of Greek and Roman civil antiquity at the Accademia Scientifico-Litteraria in Milan, he was a recognized student of classical archeology and an investigator of Etruscan antiquity. A list of his writings is given in *Reconditi del istituto lombardo,* series 2, vol. 58, pp. 505-15.

LATTES, ELIJAH BEN ISAAC OF CARCASSONNE, Talmudist who lived in France in the first half of the 13th cent. Either he or his son, the progenitors of the Lattes family, took the family name. According to his descendant, Isaac ben Jacob Lattes, he was a son-in-law of Meshullam ben Moses and the author of several works in which he defended the *Moreh Nebuchim* of Maimonides. However, Gross refers this report to Jacob Lattes. Gedaliah ibn Yahya ascribes a work known as *Sefer Haasufoth* to Elijah, but the report of Isaac ben Jacob Lattes refers the work to Elijah's grandson, Judah ben Jacob Lattes. The work exists only in manuscript.

LATTES, ISAAC BEN JACOB, chronicler, who lived in Provence in the 2nd half of the 14th cent. His chief work is *Kiriath Sefer,* consisting of two parts, *Shaare Tziyyon* and *Toledoth Yitzhaḳ.* The *Shaare Tziyyon* contains sixteen chapters, of which the first gives a chronicle of the development of Jewish literature from the Creation to 1372; much of this is borrowed, only that dealing with the Provençal authors of Lattes' time being original. The remaining chapters give a summary of the contents of the Mishnah, Tosefta and the *Mishneh Torah* (*Yad Hazaḳah*) of Maimonides, arranging the commandments in order, and discuss the commandments in the Torah, regulations for women, the theology of Abraham ibn Ezra, the older interpretations of the story of Creation and the like. The first chapter was issued by Gross (in *Otzar Tob,* 1878) and, in a special edition, with notes and emendations, by Salomon Buber. *Toledoth Yitzhaḳ* is a theological commentary on the Pentateuch, of which only *Genesis* and about three-fourths of *Exodus* have survived; it is in part a compilation, in part original. Isaac ben Jacob Lattes was also a physician and wrote about fevers, indigestion, and perhaps about foods.

LATTES, ISAAC JOSHUA BEN IMMANUEL, Talmudist and publisher who lived in Italy in the 16th cent. He was active as instructor and rabbi in various



Dante Lattes

Italian towns. About 1545, he managed, in partnership, a printing establishment in Rome. He aided the publication of the *Zohar* (Mantua, 1536). A part of his responsa was published by Friedländer (Vienna, 1860). His commentary on the *Behinath Olam* of Jedaiah ben Abraham Bedaresi is still in manuscript.

LATTES, JACOB BEN IMMANUEL, *see* BONET DE LATTES.

LATTES, JUDAH BEN JACOB, *see* LATTES, ELIJAH BEN ISAAC OF CARCASSONNE.

LATTES, LEONE, criminologist and author, b. Turin, Italy, 1887. He studied criminology under Cesare Lombroso and Carrara, and became assistant in that science at the University of Turin. He taught also at other Italian universities, and since 1923 has been head of the department of criminal anthropology at the University of Modena. He contributed to



Contemporary medallion of Elia, member of the Venetian Lattes family and brother of Isaac Joshua ben Immanuel

numerous scientific journals articles outlining his discoveries in the pathology of criminal tendencies and acts, and on the discovery and examination of blood ties. His researches on the pancreatic secretions of criminals and on the hereditary influence of criminal ancestors are epoch-making in Italian criminology. He wrote the standard work *L'individualità del sangue* (Messina, 1923), which was translated into several European languages.

LATTES, MOSE, author and historian, son of Abraham, b. Venice, Italy, 1846; d. Fiume, Italy, 1883. He resigned his rabbinate in order to devote himself to Jewish history and literature. Lattes is known particularly for his studies on the language of the Talmud. His works include *De vita et scriptis Eliae Capsalii* (1868) and *Nuovo saggio di giunte e correzione al lessico talmudico* (1881), which received honorable mention from the Accademia dei Lincei.

LATTKES, *see* COOKING.

LATVIA, a republic proclaimed on October 18, 1918. Its territories included most of the former Russian province of Courland, three districts of the former province of Vitebsk, and the former province of Livonia.

The census of 1925 showed a total population of 1,844,805, including 95,675 Jews (5.2%). In the next ten years, the Jewish population declined because of its low birth rate. The census of 1935 revealed a total population of 1,950,502, while the Jewish population numbered 93,479 (4.8%). Between 1925 and 1935 the excess of births dropped from 8.25 per 1,000 to 1.68 per 1,000. Of the total Jewish population, 83% were born in Latvia, 8% in Russia, 6% in Lithuania, 2.5% in Poland and .5% in other countries.

The Latvian Jews were overwhelmingly urban in character. Almost 60% were concentrated in Riga (43,672) and Dvinsk (Daugavpils) (11,116). The occupational distribution of the Jewish population, according to figures of 1930, was as follows:

Agriculture	881	(0.9%)
Industry	26,105	(27.7%)
Commerce	46,070	(48.8%)
Public Service	761	(0.8%)
Liberal Professions	8,719	(9.3%)
Personal Service	1,237	(1.3%)
Communication and Transportation	2,689	(2.8%)
Others	7,926	(8.4%)

Latvian Jewry, like all the other communities in Eastern Europe, was split into a number of political and ideological factions. The strongest of these were the Agudath Israel and the Mizrahi. In the parliamentary elections of 1931 they polled over 10,000 votes each, as against 16,000 votes polled by all the other groups including general Zionists, Bund (Jewish Socialist), and Labor Zionists, combined. The factionalism in Jewish life, which characterized all Latvian society as well, was reflected in the successive drop in the number of Jewish deputies from six in the elections of 1925 to four in 1931. The latter represented the Agudath Israel, Mizrahi and Bund votes in the proportion of two to one. In the census of 1930, fully 100 per cent of the Jewish population declared themselves as belonging to the Jewish nationality. The same census also revealed that 82 per cent of the Jews spoke Yiddish.

Minority rights in Latvia were limited to education. By a law promulgated on October 8, 1919, the national minorities, including Jews, Germans, Russians, and Poles, were given a wide measure of school autonomy. By the terms of this law, the administration of the schools of each minority was placed under a head official nominated by the minority and a council consisting of the official in question, the heads of the departments in his office, three delegates of the minority and three members of their teachers' association. The officials were all direct state officials while the councils were grouped in a special minorities department of the ministry of education.

The chairman of each council represented his nationality in all cultural questions, with the right to participate in an advisory capacity at the sessions of the cabinet in all questions affecting the cultural life of the nationality represented by him. The council also determined the types of schools, syllabi and standards for examinations to be used in their schools. The compulsory minority elementary schools were maintained out of state funds and each minority was entitled to a percentage of public monies expended on higher education.

When Latvia gained her independence, her native culture was still relatively undeveloped with the result that there was little assimilation of Jews to Latvian culture. The government also preferred to see that Jews cling to their own culture and language rather than have them Russianized or Germanized.

In consequence, the Jewish school system in Latvia could boast of an efficient organization. In 1928 to 1929, the Jewish Council controlled eighty-five elementary schools with 599 teachers and 10,534 pupils, eight vocational schools with eighty teachers and 415 students, and a number of kindergartens, evening schools, commercial schools, as well as one agricultural school. In addition, there existed a net of high schools, partly state-supported but mostly private, as well as a number of schools of many kinds, while courses for teachers in Jewish schools in state institutions were maintained under Jewish auspices. In the majority of these schools, Yiddish or Hebrew, or both, were the languages of instruction and were guided by the three major Jewish factions, the Orthodox, Zionist and Yiddishist.

In 1922 to 1923, 71.5% of the Jewish pupils of compulsory school age attended schools with Yiddish or Hebrew as the language of instruction, 3.1% with Latvian, 15.3% with Russian, and 10.1% with German as the language of instruction. In 1935 to 1936, 85.5% of the Jewish pupils attended schools with Yiddish or Hebrew, 12.6% with Latvian, 0.1% with Russian and 0.8% with German as the languages of instruction. In the same period, 32.1% and 66.9% of the Jewish students respectively attended Yiddish and Hebrew high schools. To these are to be added the great Yeshivas in Dvinsk and Riga.

Besides the extensive school system, the Jews in Latvia developed a wide network of cultural institutions and maintained a Jewish theatre in Riga which frequently enjoyed government subsidies. Beginning with 1919, a number of Jewish newspapers and periodicals made their appearance, but after 1933 the most

important daily publication was the *Frimorgen* of Riga. During the same period there appeared regularly a total of twelve Yiddish, four Hebrew and three other periodical publications.

Despite the absence of an officially recognized Jewish community organization in the form of Kehillahs, enjoying a public legal status with the right to levy taxes and other incidental rights requisite for the efficient functioning of communal organizations, such organizations existed and functioned *de facto*. They engaged not only in strictly religious activities but in all other communal and social activities as well. They were often consulted by the state and municipal authorities in matters concerning the welfare of the Jews.

The situation of the Jews changed radically after May, 1934, when President Ulimanis abolished the constitution, dissolved the political parties and initiated an authoritarian regime. The new regime was marked by an accentuated nationalism and increasing control of the state in economic life. Among the immediate results of the new regime was a curtailment of the state subsidies to Jewish schools. Thus the number of Jewish schools decreased from 122 in 1933 to eighty-three in 1935, while of the seven high schools subsidized by the state and the municipalities in 1933, there remained only four in 1935. These, it should be added, came almost under the complete domination of the Agudah, which enjoyed the special patronage of the regime. The financial difficulties caused by the reduction of state subsidies also led to the closing of Jewish private high schools. The effects of the coup d'état were felt also in other fields. Whereas, before 1934, Jews enjoyed proportionate representation in the municipal councils, after 1934 these councils were abolished and Jews were deprived of representation. In economic life, the policies of the government not only hampered Jewish economic initiative but destroyed one Jewish economic position after the other.

In June, 1940, Latvia, along with her Baltic sister lands, were occupied by Russian troops and soon was incorporated into the Soviet Union. Little is known of what had transpired during the period intervening between June, 1940, and the outbreak of the Russo-German war on June 22, 1941, when, after weeks of resistance, Latvia came under the heel of the Nazis.

MOSES MOSKOWITZ.

Lit.: Di Yiddishe Ekonomik, vol. 1, Nos. 1, 4, and 5 (1937); *American Jewish Year Book*, vols. 32, 40, 41 and 42; Kreppel, J., *Juden und Judentum von Heute* (1925); World Jewish Congress, *Rapports sur la situation des Juifs dans différents pays européens en 1938*, Jan., 1939; Wischnitzer, Mark, *Die Juden in der Welt* (1935); Macartney, C. A., *National States and National Minorities* (1934); Ammende, E., *Die Nationalitäten in den Staaten Europas: Sammlung von Lageberichten* (1931); Shatz-Anin, M., *Die Juden in Lettland* (1924); Lazerson, Max, "The Jewish Minorities in the Baltic Countries," *Jewish Social Studies*, July, 1941.

LATZKO, ADOLF ANDREAS, author, b. Budapest, 1876. He was educated at the Universities of Budapest, Stuttgart and Berlin. From 1898 to 1901 he was a newspaperman in Budapest. Among his plays produced there, *Testvérek* (Brothers and Sisters) was performed by the state-owned National Theatre. From 1901 to the outbreak of the first World War he lived in Berlin and Vienna. During this period he wrote



Adolf Andreas Latzko

for the Berlin stage the plays *Die Frau des Anderen* (1902); *Ich liebe Sie;* and *Hans im Glück* (1904). *Apostel,* produced in 1911, was a problem drama of Ibsenian mold, showing society pitted against the artist in an effort to tame and assimilate him. During this pre-War period, Latzko also published the novels *Der Roman des Herrn Corde* (1906) and *Der wilde Mann* (1911), and contributed to the *Berliner Tageblatt,* the *Deutsche Revue,* as well as to newspapers of Vienna and Budapest.

He took part in the first World War under the Austro-Hungarian colors. Latzko was one of the few authors of the combatant nations who denounced war while the first World War was still on. His book *Menschen im Kriege* (1917), dedicated "to the unknown friend and foe," was published in Zurich as the first volume of an anti-War series called *Europäische Bücher,* which included works by Henri Barbusse and Romain Rolland. Latzko made it his task to pierce the smoke screen of conventional war reportage, and to bring to the consciousness of everyone what the war of "iron supplies against the supply of human flesh" meant to the fellow human being caught in it. He dwelt not only on the physical suffering but also on the anguished consciences of men and (in the case of a Roman Catholic nurse) of women who, brought up in moral standards other than military bravery, feel guilty, in responsible positions, for the waste of life which they can not prevent. This book was translated into most civilized languages; it appeared in English under the titles of *Men in War* (1918) and *Men in Battle* (1930).

Friedensgericht (1918), published in New York as *Judgment of Peace* (1919), bitterly denounces the ruling class of German war-makers who use the masses for their schemes, organizing them into one huge military machine, and accuses the thinkers of Germany who did not prevent such an enterprise. The military spirit pervading those who had been trained in it

from their early childhood is shown as one opposed to the morals and psychology of the average European, yet it enables its adherents to enslave millions, Germans and Frenchmen, Austrians and Italians for the performance of tasks for which they were not intended. Under the influence of Freud, Latzko conceived the human being as one ever looking for the tenderness and joy which he enjoyed as a child and who, in his death-struggle, relives the real or imaginary sufferings of his childhood.

After the War, he published *Brieven uit een stervend Land* (Letters from a Dying Country; Amsterdam, 1923); *Sieben Tage* (Vienna, 1931; English version, *Seven Days,* London, 1931); and *Lafayette* (Zurich, 1935; English versions, *Lafayette, a Life,* New York, 1936; *Lafayette, a Soldier of Liberty,* London, 1936). In 1940, when Holland was invaded by the Nazis, Latzko resided there. ANNA BETTELHEIM.

Lit.: Seelig, Karl W., "Menschen im Krieg," *Wissen und Leben* (1917) 94.

LATZKY-BERTHOLDI, JACOB WULF (Wilhelm), editor, b. Kiev, Russia, 1881; d. Tel-Aviv, Palestine, 1940. He was expelled from the University of Riga in 1901 for revolutionary activity, and fled to Germany. Here he came under the influence of Ahad Haam, and entered the Jewish nationalist movement. With Nahum Syrkin, he founded the Yiddish periodical *Hamon,* which was secretly smuggled into Russia. After his return to Russia he was arrested (1904) for participating in a Jewish self-defense congress in Odessa; the headquarters of his illegal Zionist movement had been in Dvinsk.

On his release he went to Vienna, helped found the Zionist Socialist party, and became editor of its organ, the *Neuland,* which post he held from 1907 to 1914. After the Russian revolution of 1917 Latzky-Bertholdi returned to Russia and in 1918 became minister of Jewish affairs in the newly established Ukraine Republic. Later the regime of Hetman Skoropadski forced his resignation.

In 1920 Latzky-Bertholdi was one of those who summoned the first Jewish relief conference for the Jews of Russia and Poland. He also served on a League of Nations commission, and from 1923 to 1925 he traveled in South America, arranging for the absorption of stateless Jews into South American countries. Latzky-Bertholdi returned to Riga in 1927, to become editor of *Frimorgen,* a Yiddish daily. Late in the 1930's he came to Palestine, and was made a member of the Council of the Jewish Agency. Among his published works are *Materie un Geist, Bundism, Tzeitliches un Eibiges,* and a translation of Nathan Hannover's *Yeven Metzulah.*

LAUB, FERDINAND, violinist and composer, b. Prague, Bohemia, 1832; d. Gries, Tyrol, 1875. As a student at the Prague Conservatory, his talent as violinist attracted the notice of Berlioz and Ernst. Following appearances as child prodigy, he was sent to Vienna for further study by the Grand Duke Stephen. His concert tours throughout Europe placed him with the great violinists of the time. In 1853, he succeeded Joachim as concertmaster of the Weimar Orchestra. Three years later, he was appointed Royal Chamber Virtuoso in Berlin, and concertmaster of the Royal Orchestra. He also distinguished himself as teacher of the violin, first at the Stern Conservatory (1855-57), then at the Conservatory in Moscow, where he was appointed professor in 1865. He founded an admirable string quartet which gave brilliant performances of Beethoven's chamber music.

Laub was the composer of various works, including an opera, *Die Griesbäcker,* and smaller pieces for violin and piano. He also collected several volumes of Czech folk melodies.

LAUCHHEIMER, CHARLES HENRY, soldier and lawyer, b. Baltimore, 1859; d. Washington, D. C., 1920. He was a graduate of the Baltimore City College (1877) and, after a competitive examination, was appointed a cadet at the United States Naval Academy. He was graduated in 1881. Following two years' service at sea, Lauchheimer was commissioned a second lieutenant in the Marine Corps. He rose in rank steadily until he was commissioned a brigadier general in 1916.

While stationed in Washington, Lauchheimer studied law (LL.B., 1894) at Columbian University (afterwards George Washington University). He was judge advocate at a number of naval trials, and many legislative measures for the army and navy were drafted by him. He was author of *Naval Courts and Naval Laws* (1869, reprint of an address) and *Forms of Procedure for Naval Courts and Boards* (1896; revised and enlarged, 1902). The latter, for many years, was a standard book of reference in the naval service.

Lauchheimer was president of the Army and Navy Club in Manila, Philippine Islands (1911), and in Washington (1914). He belonged to a Baltimore synagogue throughout his career, and at his burial in the National Cemetery at Arlington, D. C., the Jewish service was read.

Lit.: Army and Navy Register, Jan. 17, 1920, p. 88; Rosenau, William, "Charles H. Lauchheimer," *Publications of the American Jewish Historical Society,* No. 31 (1928) 193-96.

LAUER, EDGAR JAY, judge, b. New York city, 1871. He was educated at Columbia University Law School (LL.B., 1891), and was admitted to the bar in 1892. He practised law as a partner of Mortimer Stiefel from 1895 to 1897. In 1905 Lauer was elected Municipal Court justice of New York city. He was re-elected in 1915 and again in 1925. He was presiding justice of the Municipal Court in 1933 and 1934. In 1933 he was elected justice of the Supreme Court of New York State for the First Judicial District. In 1939 he was accused of participating in smuggling activities with his wife; he protested his innocence but resigned from the bench, because, as he said in a letter to Governor Herbert H. Lehman, "While fully conscious of my own innocence, I fully appreciate that any criticism of a member of the judiciary necessarily tends to impair his usefulness to some extent."

Lauer was an authority on conciliation arbitration, particularly in connection with labor disputes. He wrote many articles for legal journals on this subject. He was also author of two books: *Lauer's Municipal Court Practise* (1916) and *The Tenant and his Landlord* (with Victor House, 1921).

LAUFER, BERTHOLD, orientalist, b. Cologne, Germany, 1874; d. Chicago, 1934. Laufer was educated at the Universities of Berlin and Leipzig in oriental languages, graduated in 1897 and became one of the

foremost authorities in American and Asiatic history and ethnology. He went to Sachalin and Amur in 1898, to China with the Jacob H. Schiff expedition from 1901 to 1904, to Tibet and China with the Blackstone expedition from 1908 to 1910, and again to China with the Field expedition in 1923. In 1915 he was appointed curator of anthropology at the Field Museum of Natural History in Chicago. There he worked until a month before his sudden death caused by a fall from a window of his apartment hotel in Chicago after he had undergone an operation for a chest ailment.

His chief works are: *Skizzen der mongolischen Literatur* (1907); *Skizzen der amndschurischen Literatur* (1908); *Roman einer tibetanischen Königin* (1911); *Das Citralakshana* (1913). In the United States he specialized in the history of old Chinese porcelain, and wrote: *Chinese Pottery of the Han Dynasty* (1909); *Jade* (1912); *Chinese Clay Figures* (1914); *Beginning of Porcelain in China* (1917).

LAUTENBURG, SIEGMUND, actor and producer, b. Budapest, 1852; d. Marienbad, 1918. He attended the histrionic academy in Vienna and made his debut as an actor in 1873 in Berlin. Eventually he became a successful manager of theaters, performing in German at Stettin, Amsterdam, Bremen, and Lübeck. In 1887 Lautenburg became director of the Residenz Theater in Berlin; there he prospered with French society plays, but in addition, particularly in the earlier years, he offered new productions valuable from a literary point of view, and was the first to present a number of prominent actors.

LAUTERBACH, JACOB ZALLEL, scholar, b. Galicia, 1873. He was educated at the Universities of Berlin and Göttingen, from which he received the Ph.D. degree in 1902. He was ordained rabbi at the Hildesheimer Rabbinical Seminary in Berlin. In 1903 he came to the United States to become one of the office editors of the *Jewish Encyclopedia;* his first articles appeared in vol. 7, and from vol. 8 to vol. 12 most of the articles on Talmudic and rabbinic themes were contributed by him. After his work on the *Jewish Encyclopedia* was completed, he served as rabbi in Rochester, N. Y., Huntsville, Ala., and Peoria, Ill.

In 1911 he was appointed professor at the Hebrew Union College, Cincinnati, Ohio, occupying the chair of Talmud and rabbinic literature until his retirement in 1934. He contributed many significant studies in the field of Talmudic and rabbinic literature. His work on the Pharisees ("Sadducees and Pharisees," in *Studies in Jewish Literature in honor of K. Kohler,* 1913) exercised a profound influence on the works of R. Travers Herford in this field. He was co-editor of the *Otzar Yisrael* (published by J. D. Eisenstein), and wrote the three-volume critical edition of the *Mechilta* for the Jewish Classic Series (Philadelphia, 1933).

In later years Lauterbach's writings tended to specialize in the field of Jewish folklore particularly as revealed in the Talmudic and rabbinic literature. His first essay in this field was "The Ceremony of Breaking a Glass at Weddings" (1925). This was followed by an article on "The Naming of Children, Folklore and Practice" (1932); then "The Kapparot Ceremony" (1935); then an article on "Tashlik" (1936); then an article on "The Belief in the Power of the Word"



Jacob Zallel Lauterbach

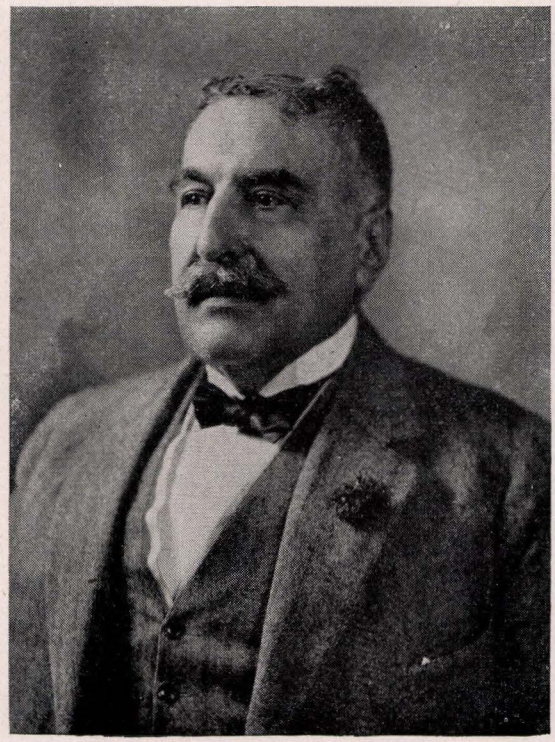
(*Hebrew Union College Annual,* 1939); then "The Origin and Development of Two Sabbath Ceremonies" (*ibid.,* 1940).

Some of the important articles written by Lauterbach (in addition to those mentioned above) are:

Saadja Al-fayy-umi's Arabische Psalmenübersetzung und Commentar (Ph.D. dissertation, Berlin, 1903); Ancient Jewish Allegorists in Talmud and Midrash (1911); The Ethics of the Halakah (1913); Midrash and Mishnah (1916); The Three Books Found in the Temple at Jerusalem (1918); The Names of the Rabbinical Schools and Assemblies in Babylon (1925); A Significant Controversy Between the Sadducees and Pharisees (1927); The Pharisees and Their Teachings (Cincinnati, 1930); The Midrash Vayissau or "The Book of the Wars of the Sons of Jacob" (1933); and numerous articles in the Hebrew encyclopedia *Eshkol.*

SOLOMON B. FREEHOF.

LAVANBURG, FREDERICK L., merchant and philanthropist, b. New York city, 1863; d. New York city, 1927. He attended Stevens Institute, and shortly after graduation, in the 1880's, formed the Frederick



Frederick L. Lavanburg

L. Lavanburg Color Manufacturing Company, which brought him a great deal of wealth.

While touring Europe after the end of the first World War (1914-18), Lavanburg decided that special housing for families with moderate incomes was a neglected branch of philanthropy. Early in 1927 he arranged for the erection of an apartment building for 113 families on Goerck Street on New York's East Side, and also established a $750,000 Foundation for the maintenance of the building. The Lavanburg Houses were opened in December, 1927, one month after Lavanburg's death, and in 1942 they were still operating under the regulations which he had specified: they are rented to small-income families and provide facilities usually obtainable only in high-rental residences.

Lavanburg was equally interested in adequate housing for young girls who earn their own living. He and his sister, Mrs. Oscar S. Strauss, turned over to the Baroness de Hirsch Home for Immigrant Girls a large bequest from their mother's will. The Home was converted into a residence for working girls and renamed the Hannah Lavanburg home.

LAW, ABROGATION OF. Theoretically there are two kinds of laws in Orthodox Jewish law: divine laws, which are immutable and therefore not to be abrogated; human laws, made to define or supplement the divine laws, which are therefore fallible and subject to revision. In actual practice, however, there were occasions when the rabbis of the past made enactments that had the practical effect of abrogating a law of the Bible. In some cases this was a temporary measure, for which the precedent was the act of Elijah in sacrificing on Mount Carmel despite the law of the single sanctuary in *Deut.* 12:13-14; others were to prevent a disruption in commerce, as the Prosbul of Hillel, which virtually abrogated some of the regulations of the Sabbatical year; still others were changed by interpretation, as was the case with the Jubilee, the enforcement of which was made dependent upon the presence of the entire twelve tribes in Canaan, thus effectively abrogating it. Other examples of abrogation of Biblical laws noted by the rabbis were Ezra's regulation that the tithe should be given to priests rather than to Levites (*Yeb.* 86b) and Johanan ben Zakkai's abolition of the ordeal of bitter waters for the wife suspected of adultery (*Sotah* 9:9).

In the case of the human laws passed by the rabbis, the rule was established that a later assembly might abrogate the decree of a previous assembly only if it was superior to the earlier assembly both in learning and in numbers (*Eduy.* 1:5). However, up to modern times, it was but seldom that laws were actually abrogated in Jewish life. The tendency was rather to add new laws to the old by such special enactments as the decrees of Rabbenu Gershom (about 1000) or to incorporate customs into the law, as in the codes. It was only in modern times, with the emergence of the Jews from the ghetto in the 19th cent., that a movement arose to abrogate those laws which were no longer considered worthy of retention. The right to abrogate laws of the past through the agency of rabbinical conferences or the popular will is one of the principles of Reform Judaism, but is rejected by the Orthodox. The same is true of the laws referring to sacrifices, ritual purity and the separation of priests and Levites, which ceased to function after the destruction of the Temple (70 C.E.); Reform Jews regard them as permanently abrogated, Orthodox Jews as only suspended until the Temple shall have been rebuilt. The idea is often expressed in rabbinical thought that the Law is intended for the disciplining of the Jew, and will therefore be abrogated at the end of days, in the "world to come."

LAW, CIVIL (*dine memonoth*). Jewish law as laid down in the Bible and developed by the rabbis makes a distinction between laws which are regarded as an offense against religion and the public good and those which concern the relations of individuals. The latter are generally put into a group which is called in Hebrew "cases involving money," and are accordingly handled by small courts, consisting of three persons. In Talmudic times the three judges were in effect arbitrators, being selected by consulting the opinions of the litigants; in later times, especially where Jews were granted autonomy in civil matters, a permanent court of three rabbis was established in every Jewish community of importance. Jewish civil law falls into two general heads:

1. **Individual Claims.** This includes cases of damages due to negligence, malpractice or the like, assault and battery, theft and robbery or arson or cases of litigation about property. The procedure in these cases was similar to that among other groups, and as a rule the court, after hearing the evidence, announced an award of damages. Further details will be found in the individual articles.

2. **Commercial Law.** Jewish commercial law is essentially an extension of the Bible regulations as to contracts in the spirit of the ethical injunctions about honesty and justice. The rabbis of the Talmud and the later period were especially concerned in upholding business morals. Thus they went into details in prescribing regulations on such subjects as the cleansing of weights and measures to prevent cheating, the closing of contracts concerning delivery before the fixing of a market price, the quality of foodstuffs, the raising and lowering of prices, and on "overreaching," or general dishonesty in business relations. Thus a view expressed in the Mishnah (*B.M.* 4:12) goes so far as to forbid a shopkeeper to give children small presents in order to persuade them to buy from him. A wine merchant may not have spices in his shop lest he lead people to suppose that the pleasant aroma is from his wine and thus induce them to buy it.

On the other hand, due recognition was given to the claims of the seller of merchandise to be paid for his goods. In contrast to the law of contracts, where the accused person can clear himself by taking an oath and the plaintiff has to establish his claim by means of evidence, the storekeeper can establish his claim by means of his books and by taking an oath, and the customer has to prove by evidence that he has already paid. The judges frequently incorporate into their rulings mercantile usages which are prevalent (for instance, *Hoshen Mishpat* 201:2).

Jewish law was somewhat hesitant to grant extensive recognition to commercial paper as a means of trans-

fer of credit. It at first required in many places that every commercial paper payable to bearer be accompanied by the power of attorney of the debtor. In post-Talmudic times the circulation of such paper became more and more permissible, although it was subject to certain regulations; thus it was provided that the date of issue of the document could not be earlier than the date of birth of the one who presented it, and in other cases it was refused if the person who presented it was not of legal age at the time it was dated. Later the *mamrem,* similar to the bill of exchange, was developed and recognized as a valid document.

Jewish civil law both as to individuals and commerce is discussed in a number of articles, enumerated under the caption LAW, JEWISH: CLASSIFICATION OF. These give the details for procedure in the various fields of Jewish civil law which correspond to those in modern public law. SIMON COHEN.

LAW, CRIMINAL (*dine nefashoth*). Since the Jews lost the right of jurisdiction in criminal cases even before the destruction of the Second Temple (70 C.E.), the field of Jewish criminal law is less of a topic in the Talmud, only two tractates being devoted to it: *Sanhedrin,* dealing with capital crimes; and *Makkoth,* dealing with crimes involving corporal punishment. The list of offenses coming under the heading of criminal law is derived from the Biblical legislation; these are discussed in separate articles (for which see LAW, JEWISH: CLASSIFICATION OF). This article will be devoted to a general presentation of the main features of Jewish criminal law.

1. Courts. In Biblical times criminal cases were brought before the king himself, or before the judges he appointed; there are also references to the elders of the city as judges, and cases where the head of the family enforces the law against the members of his household. In the period of the Second Temple, the court was one of twenty-three judges and was called a Sanhedrin. The exact manner of their appointment is not clearly known, but they had presumably to be men versed in the law and competent to question the witnesses and the defendant.

2. Indictment. Since there was no public prosecutor, an indictment had to be made by witnesses who testified against the defendant that he had violated the law. An example of such an indictment is given in the Bible (*I Kings* 21:13): "Naboth did curse God and the king."

3. Arrest. The sources say nothing about the manner in which a person accused of a crime was arrested. Presumably officials of the court or local authorities arrested the accused. There is no mention of bail, so it is fairly certain that the accused were imprisoned until the trial, which was not long delayed.

4. Witnesses. The witnesses in a criminal case consisted of the accusers on the one hand, and the witnesses summoned by the defense on the other. The defendant himself could testify and was expected to testify. There were no lawyers, and the examination and cross-examination of the witnesses were conducted by the judges. Witnesses were examined separately in order that they might not coach one another in giving their evidence. Questions might be put to the witnesses by spectators in the court, provided that these questions were pertinent to the point; an instance is given in the Apocryphal story *Susanna* (verses 45 to 60). The witnesses in capital cases could not be less than two (*Deut.* 17:6).

5. Verdict. At the conclusion of the evidence, the judges retired to consider the verdict. Judges were invited to give their opinions on the guilt or innocence of the accused, but the first speech had to be made in favor of the defendant. The verdict was by a majority vote, except that in case of condemnation the majority had to be two or more. If the majority was only one, other judges were gradually added, up to seventy-one, in the hope of reaching a verdict. If there was still a majority of one, the accused was freed. A sentence of guilty could not be pronounced until the judges had debated the matter on both the day of the trial and on the following day (*Sanh.* 4:1); hence a trial in a criminal case could not be held on the day before the Sabbath (Friday), or a festival.

6. Sentence. Strictly speaking, there was no sentence in Jewish criminal law, since the penalty was already fixed by the nature of the crime. The sentence was therefore merely the announcement of the verdict reached by the judges.

7. Execution of the Sentence. The execution of the sentence followed immediately upon the announcement of the verdict. However, due opportunity was given the defendant to advance new arguments in his behalf, or for anyone in the court to speak in his behalf.

8. Crimes Not Subject to the Jurisdiction of the Court. A small number of offenses punishable under general law were not subject to trial in Jewish law. Thus the mere attempt at a crime or the plotting of a crime was not punishable; the crime actually had to be committed. If one incites another to commit a crime, he is guilty in the eyes of God, but the law of man can not touch him. In addition, there were certain crimes, such as incest, blasphemy, necromancy or doing work on the Day of Atonement, for which the penalty was regarded as certain to come from God; hence Jewish courts did not concern themselves with them.

See also: CAPITAL PUNISHMENT; CORPORAL PUNISHMENT. SIMON COHEN.

LAW, JEWISH: CLASSIFICATION OF. According to the beliefs of Orthodox Judaism, God revealed to Moses on Mt. Sinai both the Written Law and the Oral Law. The Written Law (*Torah Shebichethav*) is the Pentateuch which Moses committed to writing and distributed among the people (*Deut.* 31:9), and later the rest of the Bible. The Oral Law (*Torah Shebe'alpeh*) is an enormous and complex corpus of explanations and elucidations of the Written Law. The Oral Law includes also all the ordinances and restrictions which the recognized rabbis of every generation were to make (*Yer. Peah* 2:4). Moses taught the Oral Law to the people, and transmitted it to Joshua, Joshua transmitted it to the Elders, and it was transmitted in turn to Samuel, successive generations of Prophets, Ezra, the Men of the Great Assembly, the five "Zugoth" (pairs) and various Tannaim until Rabbi Judah Hanasi, who compiled the Mishnah, which was the first time the Oral Law had been authoritatively committed to writing.

However, a very important distinction between the following sections of the Oral Law must be noted. Ordinances and restrictions of the rabbis have a juristic authority of *miderabbanan* (rabbinic authority); traditions which can be traced back to the time of Moses (*halachah lemosheh misinai*) have the same juristic authority as the Written Law, which is a *de'oraitha* authority (Biblical authority); and laws deduced by the rabbis from the Bible by the use of the thirteen standard hermeneutical rules of exegesis have a juristic force of *midibre soferim* (Soferic authority), which is a stage between Biblical and rabbinic authority.

The Written Law and the Oral Law together are referred to as the "Torah." All relationships between man and God, between man and his fellow men, as well as all actions pertaining to man's spiritual and physical welfare, are regulated either directly by the Torah or by applications of principles contained in it. Canon or church law, ethical maxims, and theological concepts are not parts of the secular law of modern nations, but they are integral parts of Jewish law. Judaism is a theocracy whose code of laws is the Torah. All possible violations of Jewish law are primarily offences against the theocracy whose code of laws is the Torah. For this reason there is no distinction in Jewish law between the state and the individual—a distinction fundamental in modern law. These factors make it difficult to classify Jewish law according to the concepts of modern legal terminology. Jewish law may very broadly be divided into the following general headings: (1) Religious Law; (2) Civil Law; (3) Public Law. A more detailed and revealing classification is the following:

1. Property Law.
2. Public Law.
3. Laws of Domestic and Sexual Relations.
4. Dietary Laws.
5. Ceremonial Laws.
6. God-Relationship Laws.
7. Ethical Laws.
8. Temple and Priestly Laws.
9. Laws of Cleanliness and Uncleanliness.
10. Personal Laws.
11. Agricultural Laws.
12. Laws of Property and Personal Damages.

The Mishnah and its commentaries, the Babylonian and Palestinian Talmuds, are divided into six orders, or divisions. These six orders roughly correspond to the groups of the aforementioned classification as follows:

1. Zeraim ("Agriculture")—Groups 11, 8 and 6.
2. Moed ("Festivals")—Group 5.
3. Nashim ("Women")—Groups 3 and 10.
4. Nezikin ("Damages")—Groups 1, 12, 2, 6 and 7.
5. Kodashim ("Sacred Things")—Groups 8 and 4.
6. Toharoth ("Purifications")—Group 9.

The only complete digest of the entire Written and Oral Law is the *Mishneh Torah* of Maimonides, which he divided into fourteen parts. These fourteen parts roughly correspond to the groups of the aforementioned classification as follows:

1. Madda ("Principles of the Faith")—Groups 6, 7 and 10.
2. Ahabah ("Divine Worship")—Group 2.
3. Zemanim ("Festivals and Fast Days")—Group 5.
4. Nashim ("Women")—Group 3.
5. Kedushah ("Forbidden Foods and Forbidden Sex Relations")—Groups 4, 3 and 9.
6. Haflaah ("Vows")—Group 10.
7. Zeraim ("Agriculture")—Groups 8, 11 and 10.
8. Abodah ("Temple and Regular Sacrifices")—Group 8.
9. Korbanoth ("Occasional Sacrifices")—Group 8.
10. Toharah ("Cleanliness and Uncleanliness")—Group 9.
11. Nezikin ("Damages")—Group 12.
12. Kinyan ("Acquisition of Property")—Group 1.
13. Mishpatim ("Bailments, Disputes, Inheritance")—Group 1.
14. Shofetim ("Administration of Law")—Groups 2 and 10.

In his later work, the *Moreh Nebuchim* (part 3, chaps. 35 to 49) Maimonides offers a different classification of the laws of the Torah, which is also divided into fourteen parts. His classification in the *Mishneh Torah* is from a juridical viewpoint, while that in the *Moreh Nebuchim* is more from a philosophical vantage.

The standard code of Orthodox Jewry is the *Shulhan Aruch* by Joseph Caro, which is divided into four volumes, as was the *Tur* of Jacob ben Asher, to which Caro composed a commentary. These four volumes roughly correspond to the groups of the aforementioned classification as follows:

1. Orah Hayim	Groups 5, 6, 3 and 10.
2. Yoreh Deah	Groups 4, 8, 9, 6, 10, 11, 7 and 1.
3. Eben Haezer	Groups 3 and 1.
4. Hoshen Mishpat	Groups 1, 2, 12, and 7.

As the *Shulhan Aruch* concerns itself only with laws which are in effect in the Diaspora, only a few laws from Groups 8 and 9 are mentioned.

Many of the smaller codes often had their own systems of classification, depending on the scope of the code and the whim of the author. Distinctive classifications are to be found, for example, in the *Sefer Yereim* by Eliezer of Metz, in the *Toledoth Adam Vehavvah* by Rabbenu Jeroham (Jeroham ben Meshullam), and in the *Ittur Soferim* by Isaac ben Abba Mari.

The following is a short description of each of the twelve groups of the classification given above, and a list of some of the most important articles in this encyclopedia which are subsumed under these groups.

1. Property Law. This group includes the laws governing: modes of acquisition, partnerships, employment, bailments, slaves, and inheritance. Among the articles in this group are: Appraisement; Asmachta; Assignment; Barter and Sale; Contracts and Conditions; Finding of Property; Hazakah; Hefker; Inheritance; Laborer; Loans; Mortgage; Overreaching; Partnership; Property; Prosbul; Purchase; Real Estate; Slavery; Wills.

2. Public Law. This group includes the laws governing: courts and court procedure, punishments, kings, wars, taxation, proselytes and non-Jews. Among the articles in this group are: Acquittal; Admonition; Appeal; Arbitration; Attestation; Attorney; Banishment; Bribery; Burden of Proof; Capital Punishment; Docu-

ments, Legal; Evidence; Excommunication; Fines; Imprisonment; Judges; Oath; Perjury; Procedure at Law; Proselytes; Proof; Sanhedrin; Taxation; Witness.

3. Laws of Domestic and Sexual Relations. This group includes the laws governing: marriage, divorce, levirate marriage, and forbidden relationships. Among the articles in this group are: Abduction; Adultery; Affinity; Agunah; Alimony; Betrothal; Concubine; Desertion; Divorce; Dowry; Halitzah; Identification; Katlanith; Kethubah; Levirate Marriage; Marriage; Polygamy; Prostitution; Wedding and Wedding Customs; Widow; Wig.

4. Dietary Laws. This group includes the laws governing: animals, birds, and fish which may be eaten; preparation of foods; slaughtering; meat and milk mixtures. Among the articles in this group are: Dietary Laws; Mixtures, Prohibited; Slaughtering; Cooking.

5. Ceremonial Laws. This group includes the laws concerning festivals and fast days. Among the articles in this group are: Ab, Fifteenth of; Ab, Ninth of; Bar Mitzvah; Fasting and Fast Days; Hanukah; Holidays; Hoshana Rabbah; Megillah; Passover; Purim; Rosh Hashanah; Sabbath; Seder; Shabuoth; Simhath Torah; Sukkoth; Yom Kippur. A complete list of articles in this group will be found in vol. 3, p. 105.

6. God-Relationship Laws. This group includes the laws concerning: the knowledge, love, and fear of God; idolatry, prophecy, repentance, prayers, benedictions, fringes, phylacteries, and other reminders of God's covenant with Israel. Among the articles in this group are: Atonement; Benedictions; Circumcision; Fringes; God; Grace at Meals; Liturgy; Mezuzah; Phylacteries; Prayer; Prophecy; Repentance; Tallith.

7. Ethical Laws. This group includes all forms of charity and all manifestations of brotherly love. Among the articles in this group are: Apology; Burial and Burial Customs; Charity; Loans; Neighbor; Orphans; Poor; Retaliation, Law of; Sick, Visiting of; Talebearing; Tithe.

8. Temple and Priestly Laws. This group includes the laws governing: the construction and care of the Temple; duties of the priests and Levites; gifts which the priests and Levites receive. Among the articles in this group are: Hallah; Levites; Priests; Redemption of the First-Born; Sacrifice; Showbread; Temple; Tithe.

9. Laws of Cleanliness and Uncleanliness. This group includes the laws defining which objects are susceptible to ritual uncleanliness; the objects which cause uncleanliness, the various degrees of uncleanliness, and the methods of purification from uncleanliness. Among the articles in this group are: Leprosy; Menstruation; Mikveh; Purification; Red Heifer.

10. Personal Laws. This group includes all laws which concern each individual separately. Among the articles in this group are: Clothing, Regulations Concerning; Danger to Life; Decorum; Hygiene of the Jews; Mourning and Mourning Customs; Nazirite; Suicide; Tithe; Vow; Yahrzeit.

11. Agricultural Laws. This group includes laws governing: when the soil may not be cultivated, sowing of diverse seeds, grafting, prohibition of the fruits of a tree's first three years' growth. Among the articles in this group are: Agriculture; Harvest; Jubilee; Mixtures, Prohibited; Sabbatical Year.

12. Laws of Property and Personal Damages. Among the articles in this group are: Assault and Battery; Bailments; Burglary; Extortion; Fraud and Deception; Identification; Insult; Murder; Overreaching; Robbery; Safety Legislation; Self-Defense; Slander; Stolen Goods; Tort.

There are a number of legal articles in this encyclopedia which do not fall into any one of the aforementioned groups, either because they are concerned with the manner in which a certain act is done, or because they apply to a number of groups equally. The following are a few examples: Abetment; Accessory to Crime; Accident (in Law); Agency, Legal; Ascendent; Competency, Legal; Consanguinity; Duress; Error; Four Cubits; Instigation; Intention; Irur; Responsibility.

The six terms most frequently used in the Bible to express the concept of law are: *mishpat, hukkah, mitzvah, din, torah* and *mishmereth.* Although these terms are synonymous and used more or less interchangeably, the following distinctions may sometimes be noted. The term *hukkim* refers to laws whose existence does not depend upon the action of the individual. The Paschal lamb, for example, is referred to as a *hukkah* (*Ex.* 12:43). The term *mishpat* embraces laws which are called into operation by the actions of the individual. Thus, the laws relating to damages are referred to as *mishpatim* (*Ex.* 21:1, 31). A more valid distinction between these two terms is that alluded to in the Talmud and explained by Maimonides (*Moreh Nebuchim* 3:26). The term *mishpat* applies to laws whose reason is self-understood, while *hukkah* refers to laws which are observed only because they were divinely ordained. Thus, the laws of the Red Heifer are called *hukkim* (*Num.* 19:21). The word *mitzvah* is a general term for any law, and later it was used to signify one of the 613 Biblical precepts. The expression *din* is also a general term for law and justice, and in Talmudic usage most words relating to court procedure are combinations with the word *din.* Thus the word for judge is *dayan;* a court is known as a *beth din;* litigants are called *ba'ale din;* in penal law the accused is referred to as the *niddon;* the normal course of the law is known as the *shurath hadin;* and in Modern Hebrew a lawyer is an *'orech din.* In the Bible, *torah* is mostly used as a designation for a series of laws (*Num.* 6:21), and *mishmereth* usually connotes restrictive laws (*Lev.* 18:30). The term *halachah,* which is extensively used in Talmudic literature, is both a generic term for law, and also a designation for the smallest subdivision of the Mishnah.

Ordinances instituted by recognized scholars of every generation with a view to bettering the communal, religious and social life of Jewry are known as *takkanoth,* and restrictions imposed by them with the idea of preventing transgressions are referred to as *gezeroth.* Customs, no matter how great their antiquity, are known as *minhagim.* These *minhagim* are mainly in synagogue ritual, which explains why almost every important congregation has its own local *minhagim.*

'Aseh ("do") is a term for precepts which command positive action, and *lo tha'aseh* ("refrain from doing,"

"thou shalt not do") is a term for precepts which forbid certain actions. Saadia Gaon and theologians after him, such as Bahya ibn Pakuda, Judah Halevi, and Maimonides, divide all law into *sichliyoth* and *shimiyoth;* the first referring to laws whose reason is apparent, and the second to laws which are observed only because God has so commanded (Klatzkin, J., *Otzar Hamunahim Hafilosofim,* vol. 3, p. 253; vol. 4, p. 133).

See also: DIN; HALACHAH; HERMENEUTICS, TALMUDIC; PRECEPTS, THE 613. HIRSCHEL REVEL.

Lit.: Cohen, Boaz, "The Classification of the Law in the Mishneh Torah," *Jewish Quarterly Review,* vol. 25, pp. 519-40; Herzog, Isaac, *The Main Institutions of Jewish Law,* vol. 1 (1936), Introduction, pp. XVII-XXVII; Maimonides, Introduction to the commentary on the Mishnah; idem, *Sefer Hamitzvoth,* Roots 1 and 2; Chajes, Z. H., *Mebo Hatalmud* (1845).

LAW, JEWISH: SOURCES AND DEVELOPMENT OF. 1. Sources of Jewish Law. The ultimate source of all Jewish law is the Bible, which is known as the *Torah Shebichethav* (Written Law). According to rabbinical belief, God revealed to Moses on Mount Sinai not only the "Written Law," but also the "Oral Law" (*Torah Shebe'alpeh*), which is an enormous and complex body of traditions explaining in great detail the precepts of the Written Law. The Written Law and the Oral Law are referred to as the "Torah," and their legal portions are known as the "Halachah." All relationships between man and God and between man and his fellows, as well as all actions pertaining to man's spiritual and physical welfare, are regulated either directly by the Torah or by applications of principles contained in it. The Torah is, therefore, not merely a code of laws; it is a "way of life." Although the Written Law, by definition, is static, the Oral Law is constantly expanding, as the authoritative rabbis of each generation enact legislation, based upon principles of the Torah, to meet new and changing conditions. The Oral Law is, therefore, an ever-deepening repository of laws and enactments.

The Oral Law was taught to the people by Moses, Joshua, the Elders, Samuel, and successive generations of prophets until the time of Ezra. To Ezra and the Men of The Great Assembly belong the credit of having revivified the authority of the Torah, when, in 444 B.C.E., the members of the community who had returned with Ezra to Palestine from Babylonia pledged themselves to base all their actions on the laws of the Torah (*Neh.* 8 to 10). This revivification was accompanied by an intensive study of the Torah which took on the following double aspect. On the one hand, the Torah was studied inductively so that its underlying principles might be clarified and then applied to meet existing conditions. On the other hand, the "Soferim" (Scribes) devoted their attention mainly to the deductive interpretation of the Pentateuch by using systematized rules of exegesis. Thus, for example, laws and morals were derived from peculiarities in the phraseology, constructions, grammar, and spelling of the Pentateuch. The Soferim laid the foundation both for the Masoretic text of the Bible and for the standardization of the hermeneutical rules of exegesis.

As the records of these studies expanded and the necessity of classifying them arose, the system first employed was that of the "Midrash," whereby all legislation is arranged in the form of a running commentary on the Pentateuch. During the Maccabean period the authority of the Pharisees, the successors of the Soferim, was challenged by the Sadducees, who were, in the main, of the aristocratic and priestly stratum. The Sadducees insisted on the literal interpretation of the Pentateuch, and refused to accept as binding all the enactments of the Oral Law. For approximately a century and a half, until 62 C.E., when the Sadducees were reduced to the status of an insignificant minority, there were constant disputes between these two parties, the details of which are recorded in Tannaitic literature. Although Hillel and Shammai (d. about 10 C.E.), the last of the five Zugoth ("pairs"), were both Pharisees, there was this general difference between them: whenever the law was flexible and open to alternative interpretations, Hillel tried to relax the severity of the law when it tended to create hardships, while Shammai preferred the rigorous interpretation, claiming that the law was too important to be affected by consideration of possible minor hardships. The pupils of these two great masters continued this dispute for approximately a century, and only after the death of Eliezer ben Hyrcanus, the last of the great Shammaites, was it decided that, with but few exceptions, the law was to be in accordance with the opinions of the Hillelites.

By the time of the early Tannaim the body of the Oral Law had deepened and expanded to such a degree of complexity that it was no longer possible to classify it in the Midrash form. Akiba (d. about 135 C.E.) may be considered the architect of the structure of the "Mishnah," which is the classification of law according to subject matter. His work was continued by his main pupil, Meir, and was brought to fruition by Judah Hanasi (the Prince; 135-219 C.E.), who was the last of the Tannaim and the codifier of the final Mishnah which contains the essence of the Oral Law. The Mishnah is divided into six orders or divisions, each order or division being divided into tractates, and each tractate being divided into chapters and subdivided into sections. Various other scholars made collections of Baraithoth, which are Tannaitic statements, the most famous of which are the Tosefta and the Halachic Midrashim.

During the Amoraic period, many academies flourished in both Babylonia and Palestine, where the Mishnah and the Baraithoth were discussed and interpreted in exhaustive detail by masters of dialectical acumen. Rab Ashi (352-427 C.E.) realized that unless the entire body of Tannaitic and Amoraic statements were systematically recorded, they would ultimately be forgotten. By dint of indefatigable energy and the use of material gathered in previous attempts, he succeeded in making such a compilation. This compilation, known as the Babylonian Talmud, is edited in the form of a running commentary on the Mishnah. However, at Ashi's death, there were gaps yet to be filled, new material to be added, and changes to be made in the arrangement. Scholars worked on these details until 500 C.E., when the Talmud was declared completed. A century or two previously, a similar but much smaller compilation had been made in Palestine, in which the opinions of the Palestinian Amoraim are

quoted. This Palestinian Talmud had one advantage over the Babylonian Talmud, for although the Babylonian Talmud did not comment on the first order of the Mishnah, which deals with agricultural laws, most of which are applicable only in Palestine, the Palestinian Talmud discusses this order at length. The Babylonian and Palestinian Talmuds, being compilations of the Oral Law, were the first complete codes of Jewish law. The Saboraim, who flourished in the 6th and 7th centuries, put the finishing touches to the Talmud and added a few comments of their own.

After the redaction of the Talmud, all works on Jewish law took on one of the following four forms: (1) Responsa, or answers by individual rabbis to questions asked of them: (2) Codes, and collections of legal decisions and customs; (3) Commentaries (novellae) on various portions of the Talmud and of other texts of rabbinical literature; (4) Disquisitions on the development of certain principles of the Law.

In the period of the Geonim, which extended from the end of the 7th cent. to the beginning of the 11th cent., there was Halachic literary activity in all these four phases. Among the most important codes were the *Sheeltoth* by Ahai Gaon (end of the 8th cent.), and the more systematic *Halachoth Gedoloth* which Simeon Kayyara compiled soon afterwards. The scattered Talmudic commentaries and responsa of the Geonim are being gathered and published by B. M. Lewin under the title of *Otzar Hageonim,* of which ten volumes had appeared by 1942.

The period of the "Rishonim" (early scholars), which extended from the beginning of the 11th cent. to the end of the 15th cent., is distinguished by a procession of unusually gifted scholars. Although Rabbenu Gershom and Rabbenu Hananeel had written commentaries on various tractates of the Talmud, Rashi (d. 1105 C.E.) was the first to complete a commentary on the entire Babylonian Talmud. His commentary is, at once, comprehensive but brief, brilliant but lucid, complex but written so simply that even a beginner can understand it. Rashi's contribution to the Halachah lies in the fact that were it not for his commentary the exact meaning and interpretation of many Halachic statements in the Talmud would not be known. Of the Mishnah commentaries, Maimonides' is most important.

Beginning with Rashi's sons-in-law, and especially with his grandsons, there were created a new form of commentary on the Talmud called "Tosafoth," which is an extensive digest of the Talmudic discussions of the Franco-German academies until the middle of the 13th cent. The Tosafoth consist mainly in the reconciliation of apparently conflicting statements in the Talmud. These reconciliations are characterized by extreme dialectical acuity, a penetrating depth of understanding, and an uncompromising logic. The main Tosafist was Jacob Tam, a grandson of Rashi. Other noted commentators on the Talmud were: Joseph ibn Migash, Nahmanides, Solomon ibn Adret, Solomon Meiri, Yomtob ibn Ashbilla (Yomtob ben Abraham Ishbili), Zerahiah Halevi, Nissim Gerundi, and Abraham ben David of Posquières. Bezalel Ashkenazi, who lived in the 16th cent., was the author of an anthological commentary on a good part of the Talmud entitled *Shittah Mekubbetzeth* (Gathered Interpretation), which presents the views of the great Rishonim.

The first important code of the Rishonim was that of Isaac Alfasi, which appeared in the form of an abridgment of the Talmud. In 1180 Maimonides completed his *Mishneh Torah,* a compendium of the entire Torah, which is the greatest Halachic work from the redaction of the Talmud until our own period. Maimonides faced almost insuperable obstacles in accomplishing this herculean task. He first had to arrive at decisions in the many cases where differences of opinion in rabbinic literature had remained undecided; he then had to remember the great number of places in rabbinic literature where every series of law was discussed, and then he had to coordinate and collate all these sources into one systematized unity. In the composition of this compendium Maimonides' extraordinary memory and genius for organization were subordinate to his unsurpassed depth of understanding of rabbinic literature. This compendium differed from previous and later codes inasmuch as the codes include only the laws which are in effect in the Diaspora, while Maimonides abstracted the entire Torah, including the great sections of Temple and Sacrificial Law, and the laws of Cleanliness and Uncleanliness, which had ceased to be in operation after the destruction of the Temple.

The most famous legal code, the *Shulhan Aruch* (about 1560), is an abridgment by Joseph Caro of his *Beth Yosef,* which was an exhaustive commentary on the *Tur* of Jacob ben Asher. After the *Shulhan Aruch* was annotated by Moses Isserles, who included those views and customs of the Ashkenazic scholars with which Caro, a Sephardi, was unfamiliar, the *Shulhan Aruch* was accepted and remains the standard legal code of Orthodox Jewry.

The responsa of outstanding rabbis are important not only in the development of the Halachah but also as repositories for records of the social, economic, and religious conditions in many communities and countries. This is especially true of the responsa of Meir of Rothenburg and of Israel Bruna in Germany; Solomon ibn Adret and Asher ben Jehiel (Asheri) in Spain; Simeon ben Zemah Duran in Algiers; Joseph Colon in Italy; and those of Maimonides and Isaac ben Sheshet in Spain, Egypt, and North Africa.

Rabbinic literature refers to 613 Biblical commandments (*taryag mitzvoth*), but does not enumerate them. Maimonides, in his *Sefer Hamitzvoth,* identifies them by the process of elimination after positing fourteen principles by which the rest of the commandments are ruled out. This enumeration was very important, for there are special provisions relative to these 613 commandments. In this work Maimonides takes sharp issue with the *Halachoth Gedoloth* and with the attempts of previous enumerators like the Payetanim Elijah Hazaken of Le Mans and Solomon ibn Gabirol (see AZHAROTH). In the *Aruch,* a dictionary of the Talmud by Nathan ben Jehiel (1020-1106), there have been preserved the comments of many scholars which otherwise would have been lost. Among the more noted compendiums of ritual customs (*minhagim*) are those by the pupils of Meir of Rothenburg, and those of Jacob Molin, Abraham Klausner and Isaac of Tyrna.

As the long period of the "Aharonim" (later scholars), which extends from the end of the 15th cent. to our own day, coincides with the discovery of printing, it is easy to understand why over 90 per cent of all

Halachic works extant in print are by Aharonim.

Except for the works of the great independent minds like Solomon Luria (1530-74), most Talmudic commentaries of this period are in good part supercommentaries on the Tosafoth. Some of these supercommentaries are characterized by amazingly profound and critical acumen. In this class fall the commentaries of Samuel Edels, Meir Schiff, and Jacob Joshua Falk. Less spectacular, but perhaps a bit more solid than the two last-mentioned commentaries, are those by Moses Sofer, Ezekiel Landau, and Jacob Ettlinger. In this period the Mishnah found three great commentators: Obadiah di Bertinoro, Yomtob Heller Wallerstein, and Israel Lifshitz. The two great commentaries on the Palestinian Talmud, those of Moses Margolies and David Frankel, were both composed in the 18th cent.

Although other codes appeared after the *Shulhan Aruch,* none was important enough to challenge its authority. At the end of the 19th cent., Rabbi J. M. Epstein published his *Aruch Hashulhan,* which is a reworking of the *Shulhan Aruch* in which he included the opinions and additions of many later scholars. An abridgment of the *Shulhan Aruch* which has achieved wide popularity is the *Kitzur Shulhan Aruch* by Rabbi Solomon Ganzfried (1864).

Some of the most important works of this period were cast in the form of commentaries on the great codes of Maimonides and Caro. Most creative of the commentaries on the *Mishneh Torah* is the *Mishnah Lemelech* of Judah Rosanes. Among the great commentators on the *Shulhan Aruch* whose opinions have become codified law are Sabbatai Cohen, Abraham Gumbiner, Joshua Falk, and Samuel ben Uri Sheraga Feibush (Solomon Chaas, *Kerem Shelomoh, Yoreh Deah,* section 242, at the end). Other important commentators were David ben Samuel Halevi, Joseph Teomim, Hayim Azulai, Elijah Gaon, Jonathan Eybeschütz, Jacob of Lissa, Zebi Eisenstadt, and Zebi Hirsch Shapiro.

With the advent of printing, most important rabbis began to publish the answers (responsa) which they had given to those who asked them to decide moot points of the law or to explain difficult passages in Talmudic literature. These responsa are often excellent sources for the histories of communities. A few of the most important collections are those by the following: David Ibn Abi Zimra (1464-1574), who in the course of an unusually long life was active in Spain, North Africa, Egypt, and Palestine; Moses ben Joseph di Trani ("MABIT"), of Safed, Palestine, to whom many inquiries were sent from foreign countries. The responsa of Zebi Hirsch Ashkenazi, one of the great scholars of his time, are interesting and important because of his many travels. Born in Moravia, he was ordained in Greece, and served as rabbi in Turkey, Bosnia, Germany, London and Poland. The responsa of Ezekiel Landau and Akiba Eger are noted for their clarity and thoroughness. Knotty problems were addressed to Moses Sofer by rabbis from Hungary, Germany, and many other countries who considered him the final authority. Probably the largest collection of printed responsa is that of Joseph Saul Nathanson, published in six thick folio volumes (1865-79).

At the present time the contributions of the rabbis of the past few centuries to Jewish law are scattered throughout hundreds of commentaries on the *Shulhan Aruch* and through thousands of responsa. There is need for a work similar in scope to the *Corpus Juris* which would summarize these commentaries and responsa, as the modern rabbi and scholar can be acquainted only with a fraction of them.

During the Middle Ages a new form of Halachic work was evolved. It was called "Kelalim," or disquisitions on the underlying principles of Talmudic jurisprudence. These works sometimes included in their scope minor legal maxims and rules for understanding the terminology of Talmudic discussions. Among the most noted of this group are the *Melo Haroyim* by Jacob Jolles, the *Kesef Nibhar* by Baruch Kojetein, the *Yad Malachi* by Malachi Hakohen, and the *Sede Hemed* by Hayim Medina. The latter work, in eighteen parts, has the distinction of being one of the largest and most serviceable works in Halachic literature. A later and somewhat similar form of Halachic work is the *Sugyoth,* which discusses certain disconnected sections of the Talmud. This form has been very popular in Hungary since the time of Moses Sofer.

The *Pahad Yitzhak* by Isaac Lampronti (1679-1756) is unique in its field, as it is the only Talmudic encyclopedia which lists alphabetically all Talmudic legislation and sayings. Its value is enhanced by the fact that it contains many contemporary responsa.

During the past few hundred years there has arisen the custom of writing detailed Halachic works in the form of commentaries on: the Halachic Midrashim and Tosefta, as was done, for example, by David Pardo; the minor codes, as was done, for example, by Joseph Babad; the Bible, as was done, for example, by Meir Don Plotzki. The past hundred years has seen the establishment of many periodicals which contain articles on all branches of Halachic endeavor.

In the past seventy–five years there has been a movement away from Pilpulistic dialecticism and back to a fundamental understanding of the profundities of the logic of the Talmud, and an attempt to recreate the thought patterns of the great Rishonim. Most of the leaders of this movement, among whom were J. L. Diskin, Hayim Soleveitchik, David Friedmann, Meir Simhah Cohen, S. Polachek, and Joseph Rosen, have written valuable commentaries on the *Mishneh Torah* of Maimonides. This movement is of importance, since the great strides of scientific progress in the 20th cent. have posed many new questions in Jewish law which can be decided only by rabbis who have a thorough understanding and a clear grasp of the principles of Jewish law and a creative ability to equate them to modern conditions.

2. Modern Research in Jewish Law. It was not until the 17th cent. that non-Jewish scholars began to examine Jewish legal institutions as an independent subject. Their main difficulty had been in becoming conversant with the difficult language of the Talmud, its terse idiom, and lack of systematic arrangement. J. Selden, the Buxtorfs and J. Spencer in the 17th cent. were among the first to treat the problems of Jewish law. In the middle of the 19th cent., Jewish scholars began to present certain phases of Jewish law in European languages. Among these scholars were Joseph Lewin Saalschütz, Hirsch Bär Fassel, Samuel Mayer,

M. Duschak, and Moses Bloch. However, the early non-Jewish writers were often theologians and not entirely free of bias, or were orientalists, archeologists, economists or historians and were not interested in Jewish law per se, while the early Jewish writers were not entirely free of apologetic tendencies.

In the early years of the 20th cent., when the Hammurabi code was first discovered, many non-Jewish and some Jewish scholars, noting the parallels between the Bible and the Hammurabi code, hastily concluded that Biblical law was based upon Babylonian law. Careful researches in subsequent years revealed that these resemblances, as well as the resemblances between the Bible and Hittite and Assyrian codes, were superficial in nature, and mainly in civil law, where some resemblance is inevitable. The lofty ethical principles of brotherly love and kindness upon which the Pentateuch bases its legislation, and its stress on monotheism and the personal holiness of man as having been created in the image of God, are entirely lacking in these sister codes.

The two most comprehensive surveys of Talmudic law written in a historical and scientific manner are the *Yesode Hamishpat Haibri* by Asher Gulak, and the *Mishpat Hatalmud* of Jacob Zuri. The *Dor Dor Vedoreshav,* by Isaac Hirsch Weiss, is to a certain extent a history of the development of Jewish law. The two volumes of a contemplated history of the Halachah which Chaim Tchernowitz has published cover the Biblical period. Isaac Herzog, chief rabbi of Palestine, has already published (1942) two volumes of the projected five volumes of his *The Main Institutions of Jewish Law,* which deal mainly with Talmudic law as explained by post-Talmudic authorities.

There are a number of monographs tracing the Babylonian, Assyrian, Egyptian, Greek and Roman influence on Jewish law, and the influence of Jewish law on Christian, Moslem, and modern law. Among the scholars who have devoted most of their researches to Jewish law are: Simhah Assaf, Adolf Büchler, Asher Gulak, and Jacob Zuri; P. Dickstein and S. Eisenstadt are respectively editors of the periodicals *Hamishpat Haibri* and *Hamishpat,* which are devoted to Jewish law. Other scholars noted for their researches in Jewish law are G. Allon, Viktor Aptowitzer, S. Belkin, J. N. Epstein, Louis Ginzberg, Michael Guttmann, David Hoffmann, Jacob Z. Lauterbach, B. M. Lewin, and Bernard Revel.*

3. Development of Jewish Law. Since Biblical times, changing economic, political, and sociological conditions and scientific progress have caused Jewish law to expand tremendously. This expansion has always been in accordance with principles which the Torah provides for meeting new situations. At the time of the Pentateuch, civil law was geared to an agricultural community, but from the time of David on it had to be readjusted to meet the demands of a commercial community. The ban on tribal intermarriage was removed soon after the Jews first settled in Palestine, when it proved no longer feasible. With the return of the Jews to Palestine from Babylonia, the Jubilee year, and the consequent reverting of land to original owners, were no longer observed, as the political independence of the Jews was incomplete. Ezra and the Men of the Great Assembly instituted a number of enactments, such as the Kethubah, whereby the rights of the wife are secured. Shortly before the destruction of the Second Temple (70 C.E.), capital punishment, the ordeal of the "bitter waters" (*Num.* 5:11-31), and the "breaking of the heifer's neck" in cases of unapprehended murderers (*Deut.* 21:1-9) were suspended, as economic rigors, due to the invasions of the Romans, had increased lawlessness to such an extent that it was impossible for the courts to police the country adequately.

With the destruction of the Second Temple and the loss of Palestine, study and prayer replaced Temple worship, and the various agricultural laws mandatory in Palestine could no longer be observed. During the Middle Ages many important decrees were issued by specially convened synods and recognized leaders of communities. The most famous of these are the two decrees by Rabbenu Gershom forbidding a man to marry two wives or to divorce his wife without her consent. There were also many regulations issued prohibiting any ostentatious display of wealth which might incite the enmity of non-Jews. Since the mass emigration of Jews to Palestine in the last three-quarters of a century, many difficulties have arisen in regard to the observance of the *Shemittah* (the seventh year during which fields are not to be worked) and *'Orlah* (the fruits of a tree's first three years' growth which are forbidden). With respect to these problems there have been differences of opinion between scholars, although gradually a general pattern of action is being adopted.

As Jewish law is part of a revealed religion, development of the law is possible whereas changes in the law are impossible. According to the Talmud, every new legal interpretation of the Torah which recognized scholars of future generations were to make was revealed to Moses on Mount Sinai (*Yer. Peah* 2:4). Thus, when new conditions caused the rabbis to make new applications of old principles, the fruits of these applications derived their strength from Sinaitic roots.

The following are some of the most important principles which permit the expansion of Jewish law within the framework of the Torah:

(1) According to Maimonides' summation of Talmudic discussions (*Mishneh Torah,* Introduction, and *Hilchoth Mamrim*), Scripture commands us to obey the ordinances and restrictions of the authoritative scholars of each generation in the following injunction: "According to the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left" (*Deut.* 17:11).

(2) From the injunction, "Therefore shall ye keep My charge" (*Lev.* 18:30), it is derived that the scholars of every generation shall issue any *Gezerah* (restriction) which may be necessary to prevent the people from transgressing laws. For example, the rabbis forbade the drinking of the wine of non-Jews or the eating of food cooked by them so that the Jews should not become too familiar with them and intermarry. These restrictions, however, could not be enforced if most of the people found that their observance would entail unbearable hardships (*B.K.* 79b).

(3) The rabbis of every generation are also empow-

ered to make *Takkanoth* (ordinances) to better the commercial, social, and religious life of Jewry. As a general rule, a later group of rabbis can not annul the restrictions and ordinances of a previous group unless the later group is superior in both wisdom and numbers. However, these restrictions and ordinances cease to be binding when the reasons for which they were instituted no longer exist, or when it is evident that they are not succeeding in accomplishing their purpose, or that they are the cause of still greater evils than the ones which they were designed to eradicate.

(4) On the other hand, the rabbis had the right to dispense with the performance of a positive Biblical law if they had a valid reason for so doing. For example, the rabbis forbade the blowing of the Shofar and the bearing of the Lulab on Saturday, for fear that they would be carried, which would be a desecration of the Sabbath. They also had the right, in times of emergency, to permit temporarily actions which Biblical law forbids.

(5) When the rabbis did not desire to make use of the powers mentioned in the previous paragraph, they resorted to legal fictions which did not violate the letter of the law, for they wished to reduce to a minimum all apparent departures from Biblical law. Legal fictions were used mainly to solve economic problems where the general rule of *hefker beth din hefker,* which means that the courts have the right to confiscate the personal property of an individual and give it to someone else, already applied.

Israel's long history and wanderings have brought it into intimate contact with almost every legal system since antiquity. Jewish life first came into contact with Babylonian, Hittite, Egyptian, Assyrian, and Persian codes. Later, the Jews had reason to become well acquainted with the Greek, Syrian and especially Roman law. Afterwards, the Jews lived under Parthian, Neo-Persian, Byzantine, Islamic, Oriental, and Modern Western law. As Jewish law is a Divine institution, it was little influenced by the juristic concepts of other systems of laws. Nevertheless, Jewish law has exerted appreciable influence on other systems of law. For example, negotiable paper, public records, and copyright law were most likely introduced to European law by Jewish law and practice.

4. Application and Characterization of Jewish Law. Jewish law, being a religious law, is distinguished from modern law inasmuch as Jewish law is not subject to fundamental changes nor is its binding force limited by time or space. Some of its statutes, however, are applicable only in Palestine. These include Temple and sacrificial law and certain agricultural laws. Shortly before the destruction of the Second Temple, the Jews were no longer permitted to apply their penal law. The remainder of the law, however, did not lose its validity for the Jews even after they were deprived of their political independence, as God, and not the state, is the source of Jewish law. Jewish law is therefore until this day the governing law for the Jews. However, there is the general principle of *dina demalchutha dina* (*Git.* 10b), which means that the laws of the country in which the Jew resides are binding on him as long as they do not irreconcilably conflict with Jewish law. During the Middle Ages the Jews enjoyed autonomy in civil law, at certain times in certain countries, and, for a while, limited autonomy in penal law. In modern times the Jews have enjoyed the right, in Islamic and Sephardic countries, of employing their system of civil law. Jewish law also provides for a special system of jurisprudence by which non-Jews are supposed to govern themselves (Noahide Laws).

The main appeal of Jewish law to the non-Jewish student is its spirit of humanity. In general law the principle is that "equity follows the law," which means that equity can interpret the written law according to its spirit, in contrast to interpretation according to the letter, and in this way it can temper and mitigate the law, but it can never subvert the law. In Jewish jurisprudence, however, equity forms an integral part of the law. The rabbis derive this from the Biblical passage, "And thou shalt do that which is right and good in the sight of the Lord" (*Deut.* 6:18). Examples of applications of equity as an independent principle are found in *B.M.* 24b, 35a, 83a, 108a. In general, Jewish law shows a special tendency to protect and safeguard the interests of the weak.

Lawyers were unknown to Jewish court procedure as the knowledge of the law was not limited to a small group, but was the intellectual property of all, as the study of the law is a religious duty devolving upon everyone. Once Jewish law was given by God to man, man became its final arbiter. When a Tanna wanted to offer a supernatural voice as a proof of his contention, he was told, "The law is not in Heaven" (*Deut.* 30:12; *B.M.* 59b). Litigants were impressed by the court with the fact that insistence on rights in accordance with the strict law of the Torah was not considered a desirable ideal, and that merciful forgiveness was more to be honored. The Talmud asserts that Jerusalem was destroyed because its inhabitants insisted that the strict letter of the law be adhered to, and they refused to temper this with brotherly love (*B.M.* 30b).

See also: AUTHORITY; AZHAROTH; BARAITHA; CAPITAL PUNISHMENT; CODES; GOOD FAITH; HALACHAH; LEGAL FICTION; MIDRASH; MISHNAH; NOAHIDE LAWS; RESPONSA; TALMUD; TOSAFOTH; TOSEFTA.

HIRSCHEL REVEL.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 45-75, 119-35, 248-313; vol. 2 (1933) 98-196; vol. 3 (1936) 705-34; vol. 4 (1941) 683-717, 1116-47; Eisenstadt, S., *En Mishpat* (1931; a bibliography of books and articles on Jewish law); Zucrow, S., *Adjustment of Law to Life in Rabbinic Literature* (1928); Isaacs, N., "Influence of Judaism on Western Law," in Bevan, E., and Singer, C., *The Legacy of Israel* (1927) 377-406; Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924); Herzog, Isaac, *The Main Institutions of Jewish Law,* vol. 1 (1936); vol. 2 (1939); Bloch, C., *Hiddushe Haritha al Moed Katan* (1935), Supplement, pp. 1-16; Katz, M., *Protection of The Weak in The Talmud* (1925).

LAW, SPIRIT OF THE. The structure of Jewish law, as exemplified in the precepts of the Torah and in the rabbinic superstructure erected upon this foundation, is a complex of commandments and prohibitions, of customs, ceremonies and regulations which cover every aspect of life and range from minute prescriptions about ritual matters to broad ethical principles. It is recognized by scholars that in many cases the letter of Jewish law is similar to or derives originally from the legal institutions of other Semitic peoples,

notably the Babylonians; it is also recognized that certain provisions, such as the scapegoat ceremony on Yom Kippur, represent a compromise with popular superstitions. Yet scholars equally recognize the fact that Jewish law contains a spirit which lifts it far above the level of contemporary legislation, which makes it no mere code but an ethical and moral discipline intended to improve the character and illumine the lives of those who observe it. The chief factors of this spirit are an uncompromising monotheism which proclaims that God is one and that all men are His children, an ethical outlook, a broad humanitarianism which embraces all mankind and even animals and trees, and an optimistic realism which constantly made it possible to reinterpret the laws in terms of the needs of each successive age.

Biblical legislation provides practical measures for guarding the pure monotheistic idea. All ceremonies which were associated with idolatry and polytheism were unconditionally forbidden: erection of sacred pillars and Asherahs; heathen modes of divination, especially consulting the spirits of the dead; and certain mourning customs (*Lev.* 19:26-28; *Deut.* 16:21-22). The test of the authenticity of a prophet was not his ability to perform miracles, but his conformity to the Torah, and especially his fidelity to the God of Israel (*Deut.* 13; 18:15-22). The law of *Deuteronomy* translated the principle of monotheism into visible and concrete terms by restricting sacrifice to one single sanctuary. Even in those cases where a Biblical law goes back ultimately to a heathen source, the Biblical legislators have given it a higher meaning which obscures its lowly origin as far as possible.

Even more noteworthy than the provisions for safeguarding monotheism are the numerous humanitarian laws. Prophetic idealism shines through the commandment (many times repeated) that at harvest time the gleanings, forgotten sheaves, and uncut corners of the fields must be left for the poor (*Lev.* 19:9-10; *Deut.* 24:19), and there are many other injunctions about kindness to the needy. The Decalogue expressly states that slaves and domestic animals are to share in the Sabbath rest (*Ex.* 20:10). In contrast to the severe provisions of the Code of Hammurabi, which forbade the harboring of runaway slaves (section 15 et seq.), the Torah forbids their surrender, and in fact Bible law goes so far as to decree that a Jew may not be kept in bondage for more than six years, must receive special consideration and must be provided with means of subsistence upon his release (*Deut.* 23:16-17; *Ex.* 21:1-11; *Deut.* 15:12-18). The Bible repeatedly commands that foreigners be given fair and kindly treatment—an attitude almost without parallel in antiquity (*Lev.* 19:33-34 and other places). Also unique are the statutes forbidding cruelty to animals (*Deut.* 22:4; 25:4).

Some of the laws of the Bible are so advanced in their idealism that they seem to be the expression of a pious hope rather than an actually enforced legislation. Among these are the attempts to mitigate the horrors of war (*Deut.* 20 and 21:10-14) and the legislation that land may not be sold outright but merely leased for a fixed sum up to the year of the Jubilee (*Lev.* 25).

The legal development which began with the completion of the written Torah and reached its climax with the creation of the Mishnah and Talmud made more plainly manifest the underlying spirit of the law. The free methods of interpretation which the Pharisees evolved enabled them to modify and apply the laws in such a way as to suppress or minimize pagan and primitive survivals, and to stress the prophetic elements in the written law.

A few examples of this process can be given here. Monotheistic belief was strengthened by the creation of an official prayer ritual, in which purity of religious concepts was carefully guarded. Thus while the Haggadic literature refers frequently to angels, spirits, and demons, the liturgy which was to be recited by every Jew scarcely mentions such beings, and never invokes their aid. (Prayers appealing to the angels for intercession entered the liturgy only in the Middle Ages, under Cabalistic, and possibly Christian, influence.)

Many new humanitarian laws were introduced, some of them regarded merely as interpretations of the written Torah, others admittedly innovations (*takkanoth*). A complete system of organized philanthropy was set up in the Talmudic period; all members of the community were required to support it; it was so administered as to safeguard both the physical well-being and the self-respect of the beneficiaries. The education of all male children was made a communal responsibility. A whole series of laws sought to improve and dignify the status of women; the most important provided for the marriage contract and its guarantees, the right of a woman to sue for divorce, and the permissibility of a widow's remarrying on the basis of less than standard testimony that her husband was dead. It is plainly stated in many cases that such laws are not derived from the Biblical text, but were introduced "for the improvement of society" (*mipene tikkun ha'olam*) or "to promote the cause of peace" (*mipene dareche shalom; Git.* 4 and 5).

The Biblical laws forbidding cruelty to animals are made the basis of a more general formulation, that no unnecessary pain be inflicted upon a living creature (*tza'ar ba'ale hayyim*); this principle is applied to the laws of slaughtering, which require that, in order that the meat be Kosher, the animal be killed swiftly and painlessly.

The Christian apostle Paul makes a striking distinction between the letter and the spirit of the law (*Rom.* 7:6 and frequently), which he regards as antagonistic to one another. "The letter killeth, the spirit giveth life." By "spirit," however, Paul seems not to have meant the underlying legal or moral intent of a provision, but its allegorical interpretation. Thus he refers to the rule in *Deut.* 25:4, which prohibits the muzzling of an ox while it threshes grain. The moral principle of kindness to animals underlying the law escapes him, for he remarks (*I Cor.* 9:9 et seq.): "Is it for the oxen that God careth?" and he goes on to interpret the verse as referring to the reward of believers. This kind of distinction, which had as its result the abrogation of the ritual law, was alien to the teachers of Judaism. They, instead, preserved both the letter and the spirit of the Law. They did recognize the difference between the basic intent of a law and its specific expression. Thus Simeon ben Yohai was famous for interpreting the purpose of Scriptural legislation, a

procedure which led him to conclusions somewhat different from those of persons who followed the injunctions of the Torah more literally.

More radical was the action of Hillel in instituting the Prosbul. The Bible had prescribed that debts be cancelled in the Sabbatical year; but in practice this law, designed to aid the poor, made their lot harder by tying up credit. Hillel's innovation virtually annulled the old Biblical provision and released credit.

A comparable innovation, adopted in the late Middle Ages, was a legal fiction which made it possible for one Jew to accept interest from another on commercial loans (*hetter 'iska*). The underlying spirit of the Biblical law was, however, protected by distinguishing between commercial credit and philanthropic loans (*gemiluth hesed*), which latter bore no interest, and for which free loan societies were created.

Not only does the rabbinic law make more manifest the underlying spirit of the Biblical legislation, but it also often supplants the harshness of a Scriptural law by provisions more in accord with the advanced morality of the Pharisees. The *lex talionis,* "eye for eye, tooth for tooth" (*Ex.* 21:24), was explained by the rabbis to mean that financial compensation must be paid for personal injury, in an amount to be determined by the courts (*Mechilta* to the passage). More extreme was the action of Johanan ben Zakkai in abolishing the ordeal for the woman suspected of infidelity (*Num.* 5). He justified this action on the ground of *Hosea* 4:14, from which he inferred that the ordeal is effective only in an age when men are above suspicion of immorality (*Sotah* 9:9). Here, obviously, casuistry was employed to get rid of a literal law which was a primitive custom repugnant to the ethical sense of the rabbis.

Neither Bible nor Talmud distinguishes, as to authority and importance, between ceremonial laws and laws of an ethical or social character. The rabbis do, however, classify the commandments as "those which, had they not been given, should have been given"—those whose social utility is apparent—and "those against which Satan and the Gentiles can argue," for instance the dietary laws. The latter class are regarded as "royal decrees," which must be obeyed because of the divine source whence they come. We may or may not surmise their intent; but in any case we must conform (*Yoma* 67b).

But a certain geniality and tolerance pervades the law as a whole. The many legal controversies between the rigid School of Shammai and the more liberal School of Hillel were decided (with a few exceptions) in favor of the latter. We do not impose upon a community any regulation which the majority of the people are incapable of obeying (*B.B.* 60b). Danger to life suspends all laws save those forbidding murder, sexual sin, and idol worship.

Many of these tendencies toward interpreting law according to the spirit rather than the letter are manifest in the post-Talmudic development of the law. The rule requiring that childless couples be divorced after ten years fell into desuetude during the Gaonic period. Many new provisions for the protection of woman in marriage were introduced. The ban on polygamy proclaimed by Rabbenu Gershom merely made more explicit the concept of marriage which dominates both Biblical and Talmudic literature. In the code of Maimonides, both the letter and the spirit of Jewish law finds its most rational and broad-minded expression.

In the later Middle Ages, however, the spirit of the law tended to weaken. The legalists of Central and Eastern Europe, living in an uncultured, bigoted environment, and embittered by long-continued persecution, were less serene and tolerant than was Maimonides. The Cabala, which had come to dominate the intellectual and religious life of great sections of Jewry, influenced the Halachah also, particularly on the ceremonial side. Whereas mystical movements are frequently antinomian, substituting emotionalism and contemplative practices for regular rules and laws, the Cabala had just the opposite effect. Ascribing cosmic significance to the minutest details of ceremonial practice, it encouraged literalness in interpretation and meticulous performance in the observances of the law. In consequence, many ceremonies were legitimized which had hitherto been regarded as questionable because of their superstitious origin and intent —for instance, Tashlich (the symbolic casting away of sins), Kapparoth (symbolic sacrifice for sins), and breaking a glass at weddings. Undoubtedly very ancient, these are not mentioned in Talmudic literature. Evidently the rabbis disapproved of them, yet feared to attack them directly lest they give them greater currency. They come to light during the Gaonic period; but it is only under the Cabalistic influence, in the 15th cent. and after, that they are given mystical explanations and so officially approved. During this late medieval period the ascetic note becomes stronger in Jewish observance, until checked by the rise of Hasidism.

The movement for emancipation and the modern trends of Haskalah and Reform provoked a reaction of extreme conservatism among the teachers of the traditional Halachah. Sensing the threat of the new theories to the ancient authority, they have insisted the more stoutly that every detail of the law must remain unchanged. The Orthodox leaders have even rejected proposals for modification of the law within the traditional framework. Thus proposals advanced by Louis Ginzberg and others to solve the problem of the Agunah in a manner wholly consonant with Talmudic law were flatly rejected by the Union of Orthodox Rabbis of the United States and Canada. The same body has categorically denounced birth control as contrary to Jewish law, although the Talmud and its interpreters permit contraception under certain circumstances. A notable exception to this tendency was the distinguished Isaac Elhanan Spektor of Kovno, who tried to restore to the law something of its former flexibility. In view of modern methods of communication, he disregarded some of the Talmudic regulations concerning proof of death, in order to permit widows to remarry.

While Orthodox leadership, for the most part, has stood for rigid adherence to the law as it stands, Conservative and Reform Jews have been seeking a reinterpretation of law and legal authority in Judaism. Both Reform and Conservative Judaism, especially in the United States, recognized that some compromise between liberty and authority must be found and

embodied in institutions acceptable to the Jewish people under the economic and cultural environment of the 20th cent.

See also: AGUNAH; AMITY; ANIMALS, PROTECTION OF; JUBILEE; LABOR; MONOTHEISM; PROSBUL; SLAVERY; SLAUGHTERING.

BERNARD J. BAMBERGER.

LAW, READINGS FROM, *see* PARASHAH.

LAW, REJOICING IN THE (festival), *see* SIMHATH TORAH.

LAW, SCROLL OF THE, *see* TORAH, SCROLL OF.

LAW, TABLES OF, *see* TABLES OF THE LAW.

LAWRENCE, DAVID, journalist and editor, b. Philadelphia, 1888. While still a student at Princeton, from which he was graduated in 1910, Lawrence was already engaged in writing special despatches for newspapers, and for his work on behalf of publicizing Princeton he was awarded a scholarship in 1910. It was while at Princeton, also, that Lawrence first met Woodrow Wilson, then president of the university, with whom he was later in close contact as representative of the Associated Press.

Lawrence covered several Mexican revolutions between 1910 and 1912, and in 1912 he joined the Associated Press as representative at Governor Woodrow Wilson's presidential campaign headquarters in New Jersey. He remained with Wilson after the latter went to Washington to assume the presidency. At the outbreak of the first World War in 1914, Lawrence was placed in special charge of German news. From 1916 to 1919 Lawrence was Washington correspondent of the New York *Post,* then he formed and became president of the Consolidated Press Service, a special feature organization providing articles for afternoon newspapers. He retained this position until 1933, although from 1926 to 1933 he was also president of *The United States Daily.* Lawrence became editor of the *United States News* in 1933, and in 1942 was still serving in this capacity.

Lawrence was the author of: *True Story of Woodrow Wilson* (1924); *The Other Side of Government* (1929); *Beyond the New Deal* (1934); *Stumbling into Socialism* (1935); *Nine Honest Men* (1936); *Who Were the Eleven Million* (1937).

LAWS, AGRARIAN, *see* AGRICULTURE (SECTION II).

LAWS, CONFLICT OF. The problem of the conflict of laws is not a frequent one in Orthodox Jewish law, since the main body of the law was derived from the Bible and was promulgated through authoritative assemblies or codes. It was only occasionally that differences in local customs arose which led to conflicts; in such cases the ruling was that each individual should observe the law which existed in the locality in which he was at the time, even though this was not his permanent residence. Another instance of conflict occurred in the case of a transgression that violated various laws involving different penalties. In such cases it was usual to consider the crime as being a violation of that law which provided the gravest penalty and to ignore the others (*B.K.* 8:5; *Git.* 53a); the severest penalty was that of death by stoning.

When the Jews became dispersed among the nations, the problem arose of the conflict of the Jewish law with the law of the land. This did not apply to criminal cases, in which Jewish courts had ceased to exercise authority as early as about 30 C.E.; but it came up frequently in civil cases. Wherever possible, Jews were urged to settle their civil disputes in Jewish courts; but if one of the parties was a non-Jew, it was optional with the two parties whether they followed the Jewish law or the law of the land. Documents drawn up in non-Jewish courts are generally valid in Jewish law; but for purposes of the good name of the Jew it was generally considered best that Jews handle their own cases, and the rabbis even strenuously insisted upon this. In many instances the maxim pronounced by Samuel, *dina demalchutha dina,* "the law of the land is the law that prevails" (*Git.* 10b), is applied in many instances in civil law. However, if the Jewish law concerns such a subject as inheritance, which has reference only to individuals and does not affect the state, there is no real conflict of law, and the Jewish law was maintained wherever the Jews were given jurisdiction in civil affairs.

In modern times Jews have as a rule been subject to the laws of the country, and their autonomy has been abolished. This has raised the problem of what is to be done in cases where Jewish law conflicts with public law, particularly in such matters as marriage and divorce. Reform Jews generally ignore Jewish law in such cases; Orthodox Jews insist on observing as much as possible of the Jewish law. Thus a marriage permitted in Jewish law but forbidden by civil law is regarded as forbidden. On the other hand, whereas Reform Jews would recognize the right of the public courts to grant a divorce, Orthodox Jews would insist upon supplementing the civil divorce by a religious divorce (Get) before permitting the parties to remarry.

LAWS, NOACHIDIAN, *see* NOAHIDE LAWS.

LAWSON, JOHN HOWARD, playwright, b. New York city, 1895. He studied at Williams College, and in 1914 went to Italy, where he worked for one year as editor of Reuter's Press Cables. From 1917 to 1919 Lawson served as an ambulance driver on the French and Italian fronts.

His first produced play was *Roger Bloomer* (1923), a drama based on the conflict between the mercantile life of a small American town and the vague sensitivity of a young American, told impressionistically. Lawson's *Processional,* produced by the Theatre Guild in 1925 and revived by the Federal Theatre in the late 1930's, was a much more moving accomplishment, and was recognized as a landmark in the American theatre. In a series of rapid scenes, impressionistically presented, the galvanic as well as the romantic elements in American life were juxtaposed. The play was the first successful amalgam of these diverse trends. Neither Lawson nor anyone else could ever repeat its peculiar fulfilment because the rawness which contributed to its power was rapidly outgrown, so that similarly constructed combinations were neither characteristic of the time nor acceptable to an audience.

Lawson later veered leftward politically and became doctrinaire in making his characters mouthpieces of Marxist theories. Among his later plays were: *Loud-*

speaker (1927); *The International* (1928); *Success Story* (1932); *The Pure in Heart* (1934); *Gentlewoman* (1934); *Marching Song* (1937). Lawson was also the author of *Theory and Technique of Playwriting*. In 1937 he went to Hollywood as a script and dialogue writer, and was still there in 1942. Among the films to which he contributed was *Blockade* (1939), based on the Spanish Civil War.

LAWTON, SAMUEL T., soldier and lawyer, b. Peoria, Ill., 1884. He was admitted to the bar in 1905 and continued the practice of law in Chicago in the intervals between his periods of active military service.

Lawton enlisted in the Illinois National Guard in 1909, and served on the Mexican border in 1916 with the rank of captain. When the United States entered the World War in 1917, Lawton reentered active service, and after training with the 33rd division in Houston, Texas, he was sent to Europe. Remaining after the signing of the armistice, he was made a court officer in Belgium, but he acquitted so many soldiers brought in for minor infractions, on the ground that they had been through two years of war and were impatient to get home, that he was relieved of this assignment. Later Lawton served with the army of occupation in Germany and Luxembourg.

After the war, Lawton was appointed brigadier general in charge of the 58th field artillery brigade at Camp Grant, Ill. In 1940 Governor Henry Horner made him a major general in command of the 33rd division, Illinois National Guard. He was cited for tactics and strategy during the 1940 manoeuvers in Wisconsin. In the early part of 1942 Lawton was serving as commanding officer of the 33rd division, United States Army, at Camp Forrest, Tenn.

Lawton was also active in civic and communal affairs. He was a member of the advisory committee of the new Chicago Plan Commission (1939) and of the Illinois Parole Board (1940). He was a member of the Chicago Board of the Jewish Consumptives' Relief Society. SIDNEY J. JACOBS.

LAYING ON OF HANDS. The laying of hands, usually upon the head, is a solemn gesture of blessing, consecration and dedication. It is mentioned in the Bible: in blessing, *Gen.* 48:14; in the consecration of the Levites for office, *Num.* 8:10; in the consecration of Joshua, *Num.* 27:18; in the dedication of something to God, *Ex.* 29:5; *Lev.* 1:4; 3:2; 4:4; 8:13; in transferring the sins of the people to the scape-goat, *Lev.* 16:21.

The meaning of this ceremony, to which there are parallels in many ancient myths, is not clear. It would hardly be correct to assume that its basic idea was the flowing of the desired powers from the body of the one who does the laying on of the hands to the person who is being blessed, consecrated or healed by means of this ceremony, since its performance over the offering, in the condemnation of a blasphemer (*Lev.* 24:14) or by the judge who placed his hands on the head of the disputing parties (*Job* 9:33) must signify something else. It possibly symbolizes the participation of the person in the act of sacrifice, identifying the offerer with the victim by the physical contact of the hand, the principal organ of touch, with the head, the noblest part of the body. Placing one's hand on one's head was a token of grief (*II Sam.* 13:19).



Samuel T. Lawton

In ancient times the imposition of hands upon the head was an essential part in the consecration of priests (*Num.* 8:12; cf. 27:18), as well as in the ordination of rabbis. According to Judah ben Barzillai, the Barcelonian, *Sefer Hashetaroth* (edit. S. J. Halberstamm, Berlin, 1898), it was still in use in his time, at the end of the 11th and the beginning of the 12th cent., in Palestine. It seems that at the end of the 4th cent. the laying on of hands ceased to be a part of the ordination of rabbis in Babylonia. "Was ordination effected by the literal laying on of the hands (or by the conferring of the degree, according to Codex Munich)?" Ahai bar Raba asked, and Ashi answered: "(No), it is by the conferring of the degree: He is designated by the title of Rabbi and granted the authority to adjudicate cases for fine" (*Sanh.* 13b). It is worthy of note that in *Sefer Hashetaroth* a version of the identical passage declares that the laying on of hands *is* a part of the ordination (cf. pp. 132 and 133).

The reason for the elimination of this ancient ceremony from ordination is not clear. It may be linked with the tendency to exclude any magical interpretation of the act of ordination, the magical interpretation being that the imposition of hands is a transmission of qualities or powers inherent in the person who touches another. In connection with the passage in *Ex.* 17:11, according to which Israel prevailed in the war against Amalek "when Moses held up his hands," the Mishnah (*R.H.* 3) says: "Did the hands of Moses wage war or crush the enemy? Not so; the text signifies only that as long as the people of Israel turned their thoughts above and subjected their hearts to their Father in Heaven they prevailed, but otherwise they fell."

Isaac M. Wise revived the laying on of hands in 1883, when he conferred the degree of rabbi upon the first graduates of the Hebrew Union College.

Laying on of hands is still preserved as an act ac-

companying the words of blessing of children, for instance on the Sabbath Eve. This custom is mentioned in chap. 43 of the *Brantspiegel,* by Moses Henochs, written in Basel in 1602. Aaron Berechiah of Modena, in *Maabar Yabbok,* part 3, section 43, and Jacob Emden, in his prayer-book, Sabbath Eve, discuss whether the blessing should be performed by laying on of both hands. Another time was before the inception of the Day of Atonement and in the placing of the hand upon the head of the "Kappores"-rooster. This latter ceremony was not generally accepted (Lauterbach, J., "Tashlik," *Hebrew Union College Annual,* vol. 11, p. 264 et seq.). The priestly blessing (*birkath kohanim*) which is given with uplifted hands, and the touching of the Mezuzah, upon entering or leaving the house, and of the Scroll, when one is called to the reading of the Torah portion in the service, may be related to the ancient custom.

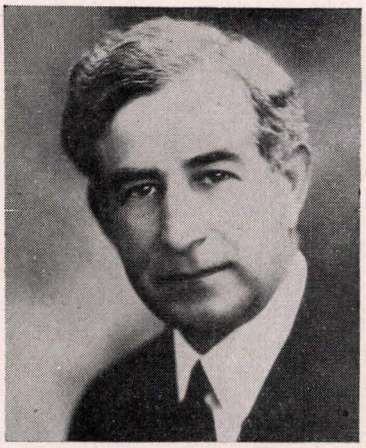
The imposition of hands is (probably under Jewish influence, *I Tim.* 4:14; *II Tim.* 1:6) a necessary part of the ordination of ministers in all branches of the Christian Church. ABRAHAM HESCHEL.

LAYMEN, term applied to those members of a religious group who do not belong to the priesthood. Originally there was no such distinction in the religion of Israel, as the functions of sacrifice could be performed by any individual, as is apparent from a number of narratives in the Bible. Gradually the tribe of Levi began to assume the functions of priests, and by the time of the kings this process had been completed. After the Babylonian Exile the priesthood was restricted to the family of Aaron (the Kohanim), and during the early period of the Second Temple these priests were not only the performers of the ritual but also the teachers of the people.

In the 2nd cent. B.C.E., however, the lay teachers revolted against this priestly control to form the sect of the Pharisees, which ultimately triumphed. As a result the principle was laid down that rabbis could come from the laity as well as from the clergy, and that their office carried no especial sanctity, such as the clergy in the Christian church was later to possess, but was rather that of authority in religious questions and of preacher and teacher. With the destruction of the Second Temple (70 C.E.) the sacrifices ceased and the distinction between priests and laymen largely disappeared, except in a few survivals such as the giving of the priestly blessing, the restrictions on priestly marriage and the order of calling up worshippers to recite the blessings over the Torah.

In modern times, the term laymen is often used by Jews to denote the members of the congregation, in contrast to the officiating rabbi and cantor. The Jewish layman plays a large part in determining the policies of the congregation, in maintaining and directing nation-wide organizations and national institutions, and in voicing the opinion of Jewry on the questions of the day. In all countries of modern times there are associations of Jewish laymen side by side with the rabbinical assemblies, and both participate in the work of Judaism; in fact, there is no religion in which laymen play as important a part as in Judaism today.

LAZANSKY, EDWARD, judge, b. Brooklyn, N. Y., 1872. He took his A.B. degree at Columbia College in 1895 and his LL.B. degree at Columbia Law School in 1897. That same year he was admitted to the New York Bar. Though he was elected assistant corporation counsel for New York city in 1906, Lazansky resigned in 1908 to resume the practice of law. Between 1908 and 1910 he served as a member of the board of education for the City of New York, by appointment of Mayor G. B. McClellan, and he was also a trustee of the College of the City of New York.



Edward Lazansky

Lazansky was elected Secretary of State for New York in 1911 for a two-year term. He was elected justice of the Supreme Court in 1918, for the fourteen-year-term, and reelected in 1931. In 1927 he had been designated presiding justice of the Appellate Division; he was reappointed to this post after his reelection and retained it until 1934 when, with the organization of the Judicial Council of the State of New York, Lazansky was made a member of the Council and its vice-chairman. In 1942 he still held this position.

During his thirty years on the bench, Lazansky was continually active in Jewish interests of a philanthropic and religious nature and in general communal welfare. He was president of the Brooklyn Federation of Jewish Charities and served on the executive committees of both the American Jewish Committee and the American Jewish Joint Distribution Committee. He headed many and varied drives for funds. He was a trustee of Long Island University from the time of its founding and of the Long Island College of Medicine; and his activities ranged from the American Red Cross to the Boy Scouts of America. Lazansky was recipient of an honorary LL.D. degree from St. Lawrence University in 1929, and from Columbia University in the same year.

LÁZÁR, BÉLA, esthete, b. Nagyvárad, Hungary, 1869. He studied at the Universities of Budapest, Berlin and Jena, Germany. At Munich and Paris he studied art. In 1893 he taught at a secondary school in Budapest, and contributed literary criticism to the daily press. In his early years he published several short stories, novels and literary essays, but he found his forte to be that of a propagandist for Hungarian art at home and abroad. During his rambles in the art galleries of Europe, he discovered the canvases of Ladislas de Paál, a forgotten disciple of Munkácsy. He arranged several exhibits of the works of this great

painter of landscapes and dedicated to him his first monograph, published in Paris, *Ladislas de Paál* (1903). As director of the Ernst Museum, Budapest, he made the exhibit rooms of that institution available to several generations of young artists who were, in their days, too revolutionary to be accepted by juries of the official conventional salons. Thus he became an influence in shaping the artistic taste of the Hungarian public. An enthusiastic lover of art and of a kindly disposition, Lázár was a friend and patron of painters struggling for recognition. He embraced Christianity.

In his monographs on the sculptor János Fadrusz, on the painters Mihály Munkácsy (1925), Mihály Zichy (1928), and Ádám Mányoki (1934), Lázár acquainted the public with the great Magyar masters of the past. His monograph *Paul Merse von Szinyei* (in German; Leipzig) followed an exhibit at Lázár's initiative of the work of the Hungarian impressionist master. He published also *A magyar művészet jövője* (The Future of Hungarian Art; 1916). He arranged for Hungarian paintings to be shown at the biennial exhibits of Venice. In 1942 he lived in Budapest.

His works published in countries other than Hungary are: *Gauguin* (Paris); *Courbet et son influence à l'étranger* (Paris); *Die beiden Wurzeln der Kruzifix-Darstellung* (Strasbourg); *Die Maler des Impressionismus* (Leipzig).

LÁZÁR, PÁL, mechanical engineer and educator, b. Nagybajom, Hungary, 1856; d. Budapest, 1917. Employed as engineer in the construction of agricultural machinery, he prevailed upon the Hungarian government to establish at the Institute of Technology a chair in agricultural engineering (1866), which Lázár was the first to occupy. He remained associated with the Institute until his death, and published several books on mechanized agriculture, such as *Geräte und Maschinen zur Boden- und Pflanzenkultur; Talajművelés gőzgépekkel* (Cultivation of the Soil with Steam Engines); *Behandlung der Lokomobile.* Other published books, describing implements and machines of special branches of agriculture, were used as textbooks at the Institute.

Lázár was a man of practice as well as theory; he took part in the founding of several industrial enterprises. From 1905 to 1910 he was a deputy to the lower legislative chamber, and in 1907 Francis Joseph I bestowed upon him the title of Councillor of the Court. He adopted the Christian faith.

LAZARE, BERNARD, writer, b. Nîmes, France, 1865; d. Paris, 1903. Lazare went to Paris in 1886 and studied at the École des Chartes. In 1892 a volume of Lazare's poems, *Le miroir des légendes,* was published, and in 1894 *La porte d'ivoire.* In the meantime he became known as a critic. In 1894 Lazare also published a study on anti-Semitism which was translated into English and Russian and acknowledged, even by the anti-Semite Drumont, to be an "impartial, scholarly inquiry." Lazare strove to clarify the religious, national, economic and political origins of anti-Semitism; he concluded that it is created mainly by Christian capitalists who wish to suppress Jewish competition.

Immediately after the first Dreyfus trial, Lazare began his campaign to prove Dreyfus' innocence. In his first memorandum Lazare exposed the fallacy of



Bernard Lazare

Dreyfus' judges. The Dreyfus family, however, postponed the publication of Lazare's work until 1896. Lazare's personality was as important to the Dreyfus cause as the arguments he presented. Nor did he merely sacrifice his time and effort on the Dreyfus case, but he endangered his life both in a pistol duel with Drumont and in Paris street riots. He inspirited those who were wavering; he encouraged the frightened men who recognized Dreyfus' innocence but did not dare face influential anti-Dreyfusards. Léon Blum and Charles Péguy, widely different in character and views, agreed with Joseph Reinach, historian of the Dreyfus case, that Lazare was "un juif de la race prophétique."

Lazare knew that in fighting for Dreyfus he was fighting for Judaism, and that in struggling on behalf of the Jews he was struggling for humanity. He also became interested in the sufferings of the Eastern European Jews, who had earlier been scorned by him, and on a visit which he made to Roumania he attacked the government of that country, at the risk of his life, for its persecution of the Jews in 1902. Lazare was sympathetic to Zionism at the beginning of the movement, but withdrew in 1899, and severed his relations with Theodor Herzl. After having dealt with the negative side of the Jewish question in his work on anti-Semitism and the Dreyfus case, Lazare tried to outline his positive attitude in *Jewish Nationalism* (1898) and in *Le fumier de Job,* an unfinished work which was published many years after Lazare's death. Lazare intended to proceed from a presentation of the persecution of the Jews to a discussion of Jewish philosophy in order to arrive at the conclusion that Judaism is the main point of departure toward humanity.

Lit.: Reinach, Joseph, *Histoire de l'affaire Dreyfus* (1905); Péguy, Charles, *Notre jeunesse* (1910); Blum, Léon, *Souvenirs sur l'affaire* (1935); Fontainas, André, Preface to the French *édition définitive* of Lazare's *Anti-Semitism* (1935); Hagani, Baruch, *Bernard Lazare* (1919).

LAZARON, MORRIS SAMUEL, rabbi, b. Savannah, Ga., 1888. Among his ancestors was Don Bartolome (Baruch ben Ishac ibn Daud), founder in the 9th cent. of the De Sola family. Lazaron studied at the University of Cincinnati (A.B., 1909; M.A., 1911) and the Hebrew Union College (Rabbi, 1914). In 1914

he became rabbi of Congregation Leshem Shomayim in Wheeling, W. Va., and in the following year of the Baltimore Hebrew Congregation of Baltimore, Md. In 1942 he was still serving the latter congregation.

During the first World War, Lazaron was a chaplain in the United States Army and, from 1918 on, a major chaplain in the officers' reserve corps. As the representative of American Jewry, he was one of the four officiating chaplains at the burial of the Unknown Soldier in Arlington National Cemetery, Washington, D. C. In 1933 and 1935 he toured the United States in company with a Catholic priest and a Protestant minister under the auspices of the National Conference of Christians and Jews for the purpose of promoting good relations between faiths. He went to England with a group of interfaith clergymen (1941) to study the effect of the war upon the English.

Lazaron is the author of a number of books of Jewish interest: *Side Arms* (1917); *Religious Services for Jewish Youth* (1927); *Ask the Rabbi* (1927; with Albert Katz Weinberg); *Consolations of Our Faith* (1928); *Seed of Abraham* (1930); *Ten Jews of the Ages* (1930); and *Common Ground* (1938; deploring any separation of Americans on nationalistic or cultural grounds).

He was awarded the Gottheil Medal by the Zeta Beta Tau fraternity for the greatest contribution to the welfare of American Jewry in 1933. In 1936 Rutgers University conferred upon him an honorary degree (Litt.D.).

LAZARSFELD, PAUL F., psychologist, b. Vienna, 1901. He studied at the University of Vienna, and taught psychology there for a number of years. His chief work was in the field of social and applied psychology, in which he published one volume on the vocational problems of adolescents, a textbook on educational statics, and a study of the social effects of unemployment in a village whose total population was unemployed. In 1933 he was awarded a Rockefeller fellowship to travel in the United States for three years and study research methods. He decided to remain in the country, and in 1937 was appointed director of the Office of Radio Research, under the auspices of Princeton University by a grant of the Rockefeller Foundation. In 1940 the grant and work were transferred to Columbia University, and was functioning in 1942 under Lazarsfeld's supervision. He was also guest lecturer in the university's department of sociology. The purpose of the Office has been to investigate the effects of radio upon the lives of different groups of listeners. A volume of technical papers on the subject has been issued.

Lazarsfeld has continued his studies on the psychological effects of unemployment, this time as consultant for the Federal Relief Administration. At the same time he was consultant in the field of market research for various American firms. His writings include: *Research Memorandum on the Family in the Depression* (New York, 1937); *Radio Research* (New York, 1941); *Radio and the Printed Page* (New York, 1941).

LAZARUS, Greek form of Lazar, a shorter form of the Hebrew name Eleazar.

LAZARUS, AARON, early settler of Wilmington, N. C., b. Charleston, S. C., 1777; d. Petersburg, Va., 1841. He came to Wilmington, in company with Aaron Riviera, in early manhood, and established himself there, becoming one of the first directors of the Wilmington and Weldon Railroad Company. Aaron Lazarus was twice married. His first wife, Esther Cohen, whom he married in 1803, died in 1816 and left over nine children. In 1821 he married as his second wife Rachel, daughter of Jacob Mordecai (founder of a young ladies' non-sectarian seminary at Warrenton, N. C.). Four children were born of the second marriage. His wife Rachel Mordecai Lazarus appears in English literature as an American correspondent of Maria Edgeworth, the novelist, with whom she took issue for holding views that reflected upon Judaism and the Jews.



Morris S. Lazaron

Lit.: Publications of the American Jewish Historical Society, No. 6 (1897) 47-48; No. 19 (1910) 75; Markens, I., *The Hebrews in America* (1888) 113.

LAZARUS, ELEAZAR S., city official, resident of New York city during the first half of the 19th cent., b. 1788; d. 1844. He served for many years as assessor of the Fourteenth Ward. He edited the Hebrew text in *The Form of Daily Prayers* (New York, 1826), a work designed for Spanish and Portuguese Jews, the first Hebrew prayer-book published in North America. He was the grandfather of Emma Lazarus.

LAZARUS, EMMA, poet and essayist, b. New York city, 1849; d. New York city, 1887. She was of Sephardic lineage, but her early literary work, which began with the publication of a volume of poems in 1867, showed no affiliation with Jewish history or thought. At that time Miss Lazarus was not only Hellenistic in approach, but she was consciously and avowedly anxious to avoid Hebraic influences and bonds.

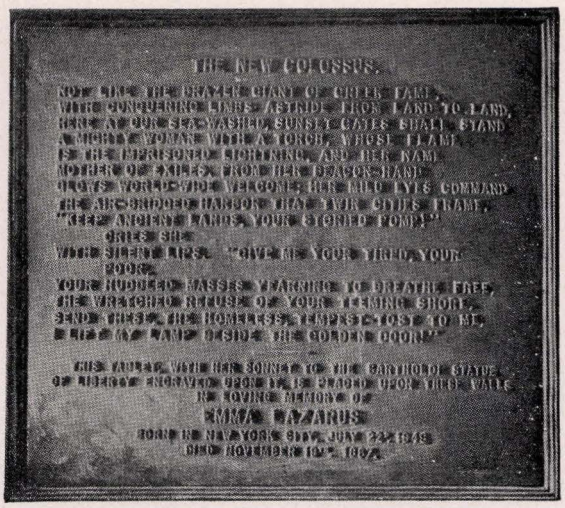
Her work attracted the attention of William Cullen Bryant, of Ralph Waldo Emerson (with whom she carried on a correspondence for many years and to whom she dedicated *Admetus and Other Poems,* 1871) and of Edmund C. Stedman, the poet. Stedman reproached her for her lack of interest in the tradition of

her own people. She rejected the criticism, yet *The Dance to Death,* a poetic tragedy in five acts, set in 15th cent. Thuringia during the period of persecution of the Jews, may have resulted from the prodding of Stedman. John Burroughs, with whom she also carried on a long and friendly correspondence, stressed the Hebraic influences in Walt Whitman and Thomas Carlyle in his letters to her.

It remained for an emotional, rather than a cultural impact, however, to stir Emma Lazarus to an awareness of Jewish life that not only made her a stirring spokesman for her people but a better vehicle for her own talents. A visit to Ward's Island, where hundreds of victims of the czarist persecutions of 1880 and 1881 were awaiting admission to the United States, was the first blow at her earlier complacency. Following closely on this was an article by a Madame Ragozin in the *Century Magazine* of April, 1882, which repeated hoary anti-Jewish charges and attempted to justify the Russian persecutions. The next issue of the magazine, to which Miss Lazarus had hitherto contributed on literary and general subjects, contained a reply from her, "Russian Christianity versus Modern Judaism."

From this point on all her powers as poet and essayist were put to the service of presenting the history of her people and trying to ease their predicament in the contemporary world. She started to learn Hebrew and undertook English translations of the German versions of medieval Judeo-Spanish poets, although her *Poems and Ballads of Heine,* done before the change in her position, had treated Heine purely as a German. Her own verse now displayed almost regularly the fire that her earlier writing had shown only in flashes. In the following lines from *The New Ezekiel,* a short poem, the new incandescence glows plainly, and leads the way to Miss Lazarus' adoption of the idea that Palestine must be reestablished as a Jewish homeland:

"The Spirit is not dead, proclaim the word,
Where lay dead bone, a host of armed men stand!
I ope your graves, my people, saith the Lord,
And I shall place you in your promised land."



"The New Colossus," a poem by Emma Lazarus, enshrined on the base of the Statue of Liberty, New York



Emma Lazarus

Miss Lazarus' recognition in England, which she visited in 1883 and again in 1885, and her espousal of the Palestine ideal, made Lawrence Oliphant turn to her in the hope that she might induce the American government to foster Jewish settlements in Palestine.

Her practical achievements in Jewish life, however, were in another form. On November 3, 1882, the *American Hebrew,* whose editor, Philip Cowen, became a close friend and adviser of Miss Lazarus, began the publication of sixteen articles, "Epistles to the Hebrews," by her. Among the suggestions which she made was one for the industrial training of Jews. She organized meetings of Jewish leaders, out of which eventually developed the Hebrew Technical Institute of New York. In 1883, when a fund was being raised for the pedestal of the Statue of Liberty, presented by France, Miss Lazarus contributed a sonnet, *The New Colossus.* The sonnet brought $1,500. In 1903, it was inscribed in a plaque placed into the base of the Statue, and the poet's harmonized expression of her love for America and her understanding of the oppressed elsewhere is permanently inscribed in a figure that has become the symbol of freedom.

The Lazarus poems were published in a two-volume collected edition sometime after her death, as was her *Alide,* a novel based on an episode in Goethe's life.

LIBBY BENEDICT.

Lit.: Rusk, Ralph L., *Letters to Emma Lazarus in the Columbia University Library* (1939); Lesser, Allen, *Weave a Wreath of Laurel* (1938); *American Hebrew,* Nov. 24, 1905, pp. 750-54; Sept. 6, 1918, p. 416; July 5, 1929, p. 229; *Opinion,* April, 1939, pp. 18-22; Markens, Isaac, *The Hebrews in America* (1888) 26-61.

LAZARUS, GUSTAV, pianist and teacher, b. Cologne, Germany, 1861; d. Berlin, 1920. He was a student at the Cologne Conservatory, after which he appeared successfully as concert pianist in Germany, France, and England. In 1887 he became professor of the piano at the Scharwenka Conservatory in Berlin, holding this post for twelve years. In 1899 he became its director. He composed more than 170 works in every musical form, including operas, choral works, chamber music, orchestral compositions, and numerous songs and piano pieces. One of his operas, *Mandanika,* was successfully produced in Elberfeld in 1899.

LAZARUS, JOSEPHINE, essayist, b. New York city, 1846; d. New York city, 1910. She was the daughter of Moses and Esther (Nathan) Lazarus. She is best remembered for her biographical sketches, especially one written on Emma Lazarus, her younger sister, which first appeared in *The Century Magazine* (October, 1888), and was later used as an introduction to *The Poems of Emma Lazarus,* published in 1889. Josephine Lazarus was the author of a collection of essays on Jewish subjects, entitled *The Spirit of Judaism* (1895). In addition to contributing to various periodicals, she also published a book, *Madame Dreyfus* (1899). Although she was a critic and writer of merit, her work was overshadowed by the achievements of her more distinguished sister, Emma Lazarus.

Lit.: American Jewish Year Book (1904-5) 134; *ibid.* (1910-11) 110.

LAZARUS, MICHAEL, early settler at Charleston, S. C., in 1750, named as one of the original members of the Jewish community of that city. He was an active member of Congregation Beth Elohim of Charleston, serving as secretary from 1750 to 1758. In the *South Carolina Gazette* of April 24, 1762, Michael Lazarus is named as doing business in King Street. His name appears, in 1770, as a subscriber to a fund for the support of Brown College of Rhode Island, his contribution being the amount of one pound and ten shillings. Little is known of him aside from the above facts.

Michael Lazarus, the younger, a namesake of the above, and doubtless a direct descendant, was vice-president of the Palmetto Society in Charleston in 1827; he was also one of the leaders of the Reform Society of Israelites, founded in 1825, which sought to introduce Reform Judaism in America at that early period. He served as a trustee of Congregation Beth Elohim from 1835 to 1859. His death occurred in 1862. An obituary notice in the *Charleston Courier* refers to him as having been "the first that opened the navigation by steam of the Savannah River, between Charleston and Augusta."

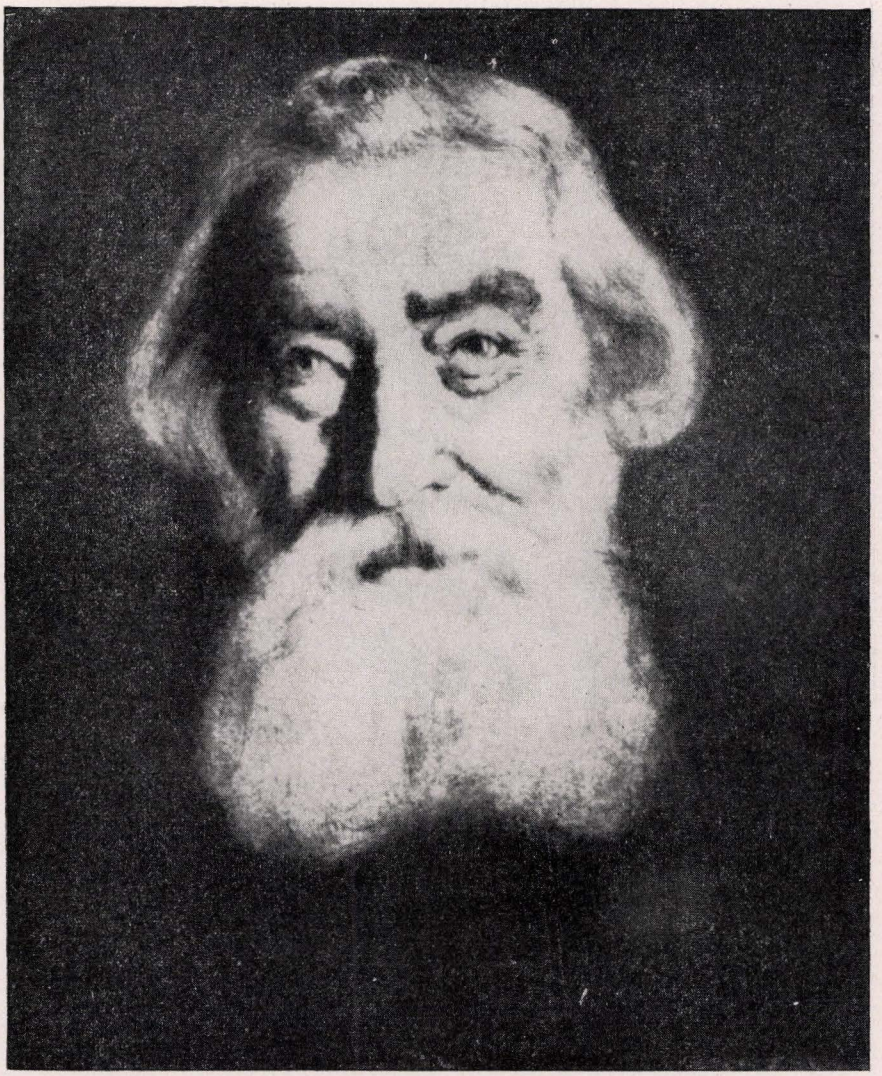
Lit.: Publications of the American Jewish Historical Society, No. 12 (1904) 44; No. 19 (1910) 115; Elzas, Barnett, *The Jews of South Carolina* (1905) 161-64, 169, 192, 206.

LAZARUS, MORITZ, lay scholar, b. Filene, Posen, 1824; d. Meran, Tyrol, 1903. He was the son of a rabbi, Aaron Levin Lazarus, head of the local Jewish community. His early education was such as befitted the son of his father (a pupil of Akiba Eger), who destined the boy for a mercantile career. The young man, however, refused to follow the parental plans, and after a thorough training in Jewish knowledge embarked upon general secular studies. These began in 1844 with his admission to the Gymnasium at Brunswick, from which he graduated two years later. He attended the University of Berlin from 1846 to 1849, where he took courses chiefly in philosophy and history. Here he came under the influence of Herbart, the proponent of whose educational doctrines he became. In 1850, the same year in which he received his Ph.D. degree, he married his first wife, and in 1895, after her death, Nahida Ruth Remy, who, under his tutelage, had become a convert to Judaism. He devoted himself to the study of psychology and was the founder of *Völkerpsychologie* (national psychology). He taught that nations are individuals, not only physical but also spiritual entities, a nation's spiritual character revealing itself in the life and culture of a people. He wrote extensively on this subject, and launched, together with H. Steinthal, the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft* (vols. 1 to 20, Berlin, 1859-90, after which last date its title was changed to *Zeitschrift des Vereins für Volkskunde*). His chief work in this domain is *Das Leben der Seele in Monographien* (3 vols., 1856 et seq.; 3rd complete ed., 1883-97; 4th ed. of vols. 1 and 2, 1917-18). In 1860 he was called to Bern as professor of psychology, being rector from 1863 to 1864. From 1868 to 1872 he lectured on philosophy at the Berlin Military Academy, and from 1873 to 1896 he was professor of philosophy at the University of Berlin.

Lazarus took a very active part in Jewish life. From 1867 to 1892 he was a member of the Repräsentanten-Versammlung of the Berlin community; from 1892 to 1894 vice-president of the Deutsch-Israelitischer Gemeindebund; from 1867 to 1874 president of the Berlin branch of the Alliance Israélite Universelle; in 1869 and 1871 presiding officer of the Jewish synods of Leipzig and Augsburg, respectively, and held many other offices. He was one of the founders of the Lehranstalt für die Wissenschaft des Judentums in Berlin, and for a long while served it as president and in other capacities.

Lazarus was a splendid orator and much in demand as a speaker. He fought the anti-Semitism of Prussia, particularly in the early 1870's, with tongue and pen. His Jewish addresses were published in *Treu und Frei* (Leipzig, 1887). He believed that anti-Semitism could be dispelled by means of argument, for it was only a passing phase of ignorance and intolerance. His most important Jewish work is his *Ethik des Judentums* (English trans., Henrietta Szold, *Ethics of Judaism,* Philadelphia, 1900; vol. 1, 1898; 5th ed., 1904; vol. 2, 1911). It is of interest that the pioneer Hebrew journalist Reuben Brainin translated his lecture "The Prophet Jeremiah" (1894) into Hebrew.

Lazarus was more than he ever admitted a product of his own day. His high regard for Prussia accounts for his contention that Judaism is largely a religion, an ethical discipline. More specifically he equates Jewish ethics with the Kantian good, despite the fact that Judaism itself considers its morals as divine revelation. Morality for him is autonomous, and in order to drive home this point for Judaism, he often resorts to far-fetched explanations. The liberal in him makes him overstress the universal element in Judaism, neglecting or explaining away the particularistic phase. Jews are



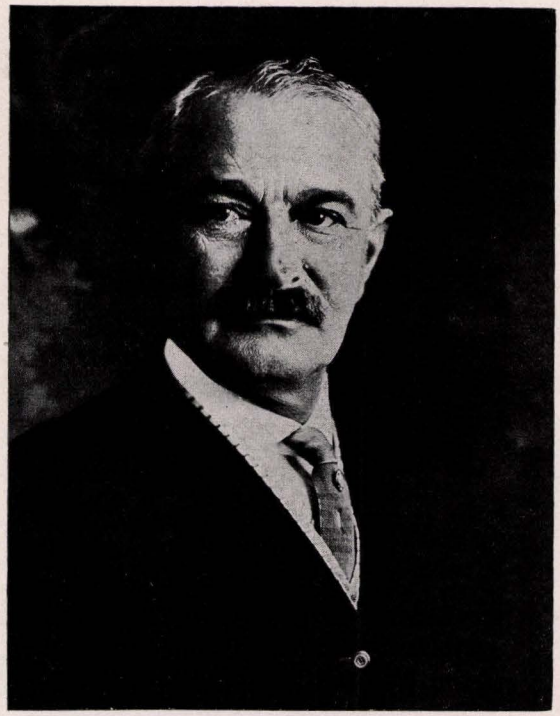
Moritz Lazarus. From an etching by Hermann Struck in the possession of the Jewish Theological Seminary of America

to him only such by religion and can, because they are German by nationality, easily be included in their nation, religion being their only differential. Nationality is psychologically a consciousness of a common past and culture, of which the objective manifestation is language. His treatment of holiness as the core of Jewish life and of the legalistic means adapted by Judaism to insure the good life is fairly adequate. Jewish ethics is social but duty devolves upon each individual. The *Ethics of Judaism* is the only comprehensive treatment of the subject, and is a valuable contribution. It has been criticized by Hermann Cohen, Franz Rosenzweig and others. FELIX A. LEVY.

Lit.: Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880); Berliner, E., *Professor Moritz Lazarus und die öffentliche Meinung* (1887); Flint, Robert, *History of the Philosophy of History* (1893); Munz, B., *Moritz Lazarus* (1899); Stein, L., "Moritz Lazarus," *Bibliographisches Jahrbuch,* vol. 8 (1903); Leicht, A., *Lazarus als Begründer der Völkerpsychologie* (1904); idem, *Lazarus-Studien* (1912); idem, *Lazarus Gedenkschrift zum 100. Geburtstage* (1924); Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941); *Reshummoth,* vol. 5, p. 81 et seq.

LAZARUS, NAHIDA RUTH, German author, convert to Judaism, b. Berlin, 1849; d. Meran, Italy, 1928. Nahida, who came from a family of Prussian officers and officials, was troubled by religious scruples from her youth on. In her autobiography, *Ich suchte dich* (1896), she told of how she was attracted by the Old Testament but was shocked by the New Testament, especially by some statements of Paul the Apostle and by Jesus' rebuff of his mother. These intellectual objections combined with her instinctive feminism to help repudiate her Christian religious education. Nahida was not confirmed although her relatives called in the most famous Protestant ministers to help overcome her doubts.

She married the critic Max Remy and helped him in his work. After her husband's death in 1881 she became a disciple of Moritz Lazarus (1824-1903), the philosopher. In 1892 she published *Das Gebet in Bibel und Talmud,* relying upon Michael Sachs' edition of the Mahzor and following Leopold Zunz and Isaac Marcus Jost in historical matters. Kaufmann Kohler, although a Jew, protested against her polemics against the Christian Church and its rites in reviewing her book, while most of her Protestant critics raised only minor objections to this point. In 1893 Nahida Remy published *Das jüdische Weib,* describing outstanding



Samuel L. Lazarus

Jewish women of the Bible and of post-Biblical ages, and stating that Jewish tradition was always more favorable to women than was Christianity. The book was translated into Hebrew, English and Hungarian. In 1895 Nahida Remy was converted to Judaism and married Moritz Lazarus. She also published many novels, stories and essays in Jewish and non-Jewish periodicals. Aided by Alfred Leicht, she edited Moritz Lazarus' *Lebenserinnerungen* (1906) and his *Aus der Jugendzeit* (1913).

LAZARUS, SAMUEL L., St. Louis industrialist and political official, b. Syracuse, N. Y., 1855; d. New York city, 1926. Leaving home at the age of thirteen, Lazarus went to New Orleans, and later to Texas, where he did odd work in the pioneer country. In 1875 he went into business for himself in Whitesboro, Texas, but left the town a year later to enter the cattle trade. He was vice-president of the American Live Stock Company from 1889 to 1891. Then he entered the railroad business, and in 1896 was appointed receiver for the Texas, Louisiana and Eastern Company. In 1901 Lazarus was made head of the Red River, Texas and Southern Railroad. In the following year he moved to St. Louis, and although he retained and expanded his railroad interests he centered his energies on the Acme Cement Plaster Company, of which he had been president since 1898. In St. Louis Lazarus also became active in the Democratic Party, and was president of the city council from 1913 to 1915, when the council was abolished by a change in the city ordinances.

LEAGUE OF BRITISH JEWS, an association of British citizens of the Jewish faith, founded in London in 1917 as the result of apprehension lest the projected establishment of a Jewish National Home in Palestine be construed to imply forfeiture of citizenship by British Jews. The objects of the League are: "(1) to uphold the status of British subjects professing the Jewish religion; (2) to resist the allegation that the Jews constitute a separate political nationality; and (3) to facilitate the settlement in Palestine of such Jews as may desire to make Palestine their home." The League operates on the two principles (1) that Jews are united by religion, not by nationality, and (2) that in a modern state distinctiveness of religion need not serve as a bar against full participation in national life. It is along these lines that the League seeks a definitive solution of the so-called Jewish problem in all countries. The League originally extended its activities beyond Great Britain, striving to assist coreligionists everywhere to acquire and enjoy full rights of citizenship in their respective lands of residence, and exerting every effort to secure relief for oppressed and less fortunate Jews throughout the world. On the other hand, it did not aid in the settlement of Jews in Palestine, as laid down in its program.

The small membership of the League is recruited mainly from the upper strata of Jewish society and from the more assimilated elements of the community. The chairman of its trustees is Lionel Nathan de Rothschild, who is also president of the United Synagogue and of the Jewish Memorial Council. Its secretary is Sir Philip M. Magnus, a son of Laurie Magnus, the journalist, who was one of its founders. During recent years the League has led a moribund existence, and while not definitely liquidated, is today inactive.

Lit.: Jewish Chronicle (London), 1917.

LEAGUE OF NATIONS, an association of national states, dominions and colonies, created by the incorporation of the Covenant in the Treaty of Versailles and other treaties after the end of the first World War. Due to the insistence of President Woodrow Wilson, the Covenant of the League became a part of the peace treaties. The main purposes of the League, as expressed in the preamble of the Covenant, was the maintenance of peace and, as a corollary to that, the solution of international disputes by peaceful methods and promotion of international cooperation.

Besides the political work the League developed a great many social, health, economic and technical activities. On the whole, the non-political enterprises met with great success. However, the League was to stand or fall on its ability to prevent war and organize international peaceful cooperation.

At first, the League succeeded in settling peacefully several disputes which either involved small countries, or which, while of interest to the Great Powers, were not of sufficient importance for the latter to defy the League. The first major defeat of the League came after the Japanese attack on Manchuria. The League proved powerless in meeting its primary obligation of maintaining the peace. Aggressions multiplied; there followed the attack of Italy on Abyssinia, the second attack of Japan on China, and finally, the attack of Nazi Germany on Poland and the outbreak of the second World War.

However, the idea of a League of Nations for settling peacefully all disputes between States did not die with the failure of the first practical attempt to establish such a League. It should not be overlooked that in

some instances the League did succeed in either protecting the rights of individuals or in preventing injustices from being committed.

Jews entertained great hopes when the League of Nations was established in 1919, believing that a new era of international brotherhood would now finally become a reality. They were especially interested in two new approaches to international relations, 1) the protection of minorities in Eastern and Central European countries, and 2) the promise to facilitate the establishment of a Jewish National Home in Palestine guaranteed by the Palestine Mandate under the League's supervision.

Protection of Minorities. The protection of the racial, linguistic and religious minorities as such is not an innovation introduced in the sphere of international law by the post-War treaties. Diplomatic history shows several examples of treaties (such as the Treaty of Berlin, 1878) containing special clauses providing certain guarantees for groups of the population belonging to a different race, speaking a different language, or adhering to a distinct religious community. However, the previous treaties did not provide a system for enforcing the obligations thus subscribed, nor did they establish a procedure by which redress could be obtained. Woodrow Wilson firmly believed that unless the minorities within the states were duly protected by the League, the League would fail in its primary purpose of safeguarding the peace of the world. The relations between certain states and their minorities were therefore declared to be of "international concern," and an attempt was made to regulate them.

The international instruments containing stipulations for the protection of minorities placed under the guarantee of the League of Nations may be classified as follows:

1) special treaties signed at Paris during the peace conference. These are the so-called minority treaties that the principal allied and associated Powers signed with Poland, Yugoslavia, Czechoslovakia, Roumania, and Greece.

2) special chapters inserted into the general treaties of peace. Such provisions were written into the treaties with Austria, Bulgaria, Hungary, and Turkey.
(It should be noted that no such provision was inserted into the treaty with Germany because the principal allied and associated Powers did not imagine that Germany would ever discriminate against or persecute her minorities.)

3) declarations made before the Council of the League of Nations. Albania, Estonia, Finland, Latvia, and Lithuania, before being accepted by the League, had to promise to grant equality of treatment to all their citizens.

4) special conventions: (1) German-Polish convention of Upper Silesia of May 15, 1922, and (2) convention concerning the Memel territory of May 8, 1924.

The reasons for such special guarantees are to be found in the history of Europe, particularly during the 19th century. There had been no attempt on the part of a number of European governments to protect their minorities. In some of the countries, the minorities were in a state of semi-slavery; they had no civil, religious or political rights.

The foundation of the new structure of minority protection was equality of rights. All inhabitants "without distinction of birth, nationality, language, race or religion" were assured "full and complete protection of life, liberty and religious freedom." Careful safeguards were provided to assure to persons differing from the majority of the population in race, language, or religion equality of rights. All citizens "shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language, or religion."

Special rights were given to the Jews in the treaties with Greece and Poland and in the declarations made before the Council by the Lithuanian government. In the treaty with Greece, the government undertook to protect the observance of the Jewish Sabbath in towns and districts where there was a considerable proportion of Jews. This provision, however, did not exempt Jews from such obligations as should be imposed upon all other Greek nationals on the Jewish Sabbath day for the necessary purpose of military service, national defense, or the preservation of public order (Article 10 of the Greek Minorities Treaty).

The Lithuanian declaration (Article 7) and the Polish treaty (Article 10) provided for the constitution of educational committees appointed by the Jewish communities with a view to provide for the distribution of the proportional share of public funds allocated to Jewish schools, and for the organization and management of these schools. Respect for the Jewish Sabbath was also stipulated. No election was to be held on a Saturday. This provision, however, was coupled with the same exceptions as those which were contained in the treaty with Greece. (Article 8 of the Lithuanian declaration and Article 11 of the Polish treaty).

In its minorities treaty, Roumania recognized as Roumanian nationals, *ipso facto,* and without the requirement of any formality, Jews inhabiting any Roumanian territory who did not possess another nationality (Article 7 of the Roumanian Minorities Treaty). This provision was inserted as a result of a notorious breach of faith by Roumania of the stipulations of the Berlin treaty of 1878 by which Roumanian independence was established.

In the treaty of Berlin there was inserted a specific clause providing for all inhabitants of the newly created states—Roumania, Serbia, and Bulgaria—equal rights regardless of faith and creed. The Roumanian government completely disregarded this clause. It declared that the Jews were not citizens of the country and before receiving the rights guaranteed by the Berlin treaty they would have to be naturalized. Naturalization was made so difficult that between 1878 and 1919 no more than 100 of the 300,000 Jews in Roumania were naturalized; the treaty became a dead letter. The Paris Peace Conference, therefore, found it necessary to write into the Roumanian treaty a specific and unequivocal stipulation that the Jews would be considered *ipso facto* citizens of the country.

The minorities treaties were placed under the guarantee of the League of Nations. Article 12 of the treaty with Poland and similar articles in the other treaties read as follows:

"Poland agrees that the stipulation in the foregoing articles so far as they affect persons belonging to racial, religious or linguistic minorities constitute obligations of international

concern and shall be placed under the guarantee of the League of Nations. They shall not be modified without the assent of the majority of the Council of the League of Nations. The United States, the British Empire, France, Italy, and Japan, hereby agree not to withhold their assent from any modifications in these articles which in due form are assented to by a majority of the Council of the League of Nations. Poland agrees that any member of the League of Nations shall have the right to bring to the attention of the Council any infraction or any danger of infraction of any of these obligations and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances. Poland further agrees that any difference of opinion as to questions of law or fact arising out of these articles between the Polish government and any of the Principal Allied and Associated Powers, or any Power or member of the Council of the League of Nations shall be held to be a dispute of international character under Article 14 of the Covenant of the League of Nations. The Polish government hereby consents that any such dispute shall if the other party thereto demands be referred to the Permanent Court of International Justice. The decision of the Permanent Court shall have the same force and effect as an award under Article 13 of the Covenant."

A very detailed procedure was established by the Council in dealing with the minorities question. This procedure comprised the examination of petitions in this field by a committee of three appointed by the Council of the League of Nations. The petitions were then transmitted to the government concerned for their observations. Following their receipt, the committee of three determined whether any action should be taken on the question or whether it could be settled by the Committee through non-official negotiations, or whether it should be referred to the Council. Some of the petitions actually came before the Council or before the Permanent Court of International Justice when the latter were asked for an advisory opinion.

The stipulations of the minorities treaties as well as the procedure adopted by the Council were extensively criticized. Indeed, some of the terms of the minorities treaties were vague and could be interpreted in various ways. Also the procedure disadvantaged certain minorities because only those with powerful support in the Council were able to have their complaints brought before the Council. The very fact that only the Council had jurisdiction in minority problems and not the Assembly of the League greatly handicapped the minorities. Furthermore, countries and especially Germany were using the minorities treaties as a powerful weapon in their revisionist campaigns against the status quo.

The fact that only the new or greatly enlarged states were bound by minority obligations resulted in an inequality in international law which they greatly resented. Clemenceau, president of the Peace Conference, defended this discrimination in a letter to Paderewski, then prime minister of Poland, in which he declared that it was a long-accepted principle of public law that when a new state was established the great powers could accompany their recognition by the requirement that such a state should comply with certain principles of government.

However, this letter did not prevent the Polish parliament, notwithstanding that it ratified the minorities treaties, from asking the government to take steps to reconcile its provisions with the full sovereignty of Poland. Similar sentiments were expressed by all the countries that were compelled to assume minority obligations. To satisfy in part the objection that the minorities treaties had created inequality among the states, the 1922 Assembly of the League adopted the following resolution:

"The Assembly expresses the hope that the states that are not bound by any legal obligations to the League with respect to minorities will, nevertheless, observe in the treatment of their own racial, religious, or linguistic minorities, at least as high a standard of justice and toleration as is required by any of the treaties and by the regular action of the Council."

It is doubtful whether the pleas of the countries bound by the minority obligations for extension of the system were inspired by purely humanitarian motives. It was rather a result of lack of faith in the whole system of international protection; at the same time it was a way of bringing about the abolition of the minorities treaties. Yet the real difficulties in the practical working of the system were in the inequalities in fact, due more to administrative discrimination than to formal legislation. Arthur Ruppin divides the violations of the rights of Jews into five classes, as follows:

1) the refusal to naturalize Jews, especially in the states created after the first World War.

2) discrimination against the Jews in appointment and promotion in the public services or in the allocation of state contracts.

3) economic conditions and taxations which placed the Jews at a disadvantage.

4) discrimination against Jews in admittance to secondary schools and universities.

5) insufficient state assistance to Jewish educational, religious and welfare organizations.

Yet, in spite of these violations in practically all the countries that assumed the minorities obligations—with the probable exception of Czechoslovakia—only two cases concerning Jewish rights were ever taken up by the Council of the League of Nations.

The first concerned the Hungarian law of 1920 which provided that the number of Jewish students admitted to universities should be in proportion to the ratio of Jews to the total population. A petition on behalf of the Jews of Hungary was brought by the Joint Foreign Committee of the British Board of Deputies and the Anglo-Jewish Association and the Alliance Israélite Universelle, complaining that the *numerus clausus* law was a clear violation of the Hungarian obligations. The Hungarian government replied that this law applied equally to the majority and minority and therefore was not a violation of the treaty or of its principles. Finally, the Hungarian representative assured the Council that the *numerus clausus* was only a temporary measure and that it would soon be modified. A law of February, 1928, substituted for enrollment along racial lines a system of preferences following the social and professional status of the parents. Practically very little was changed.

The second petition on Jewish rights that came before the Council was that of Franz Bernheim, an Upper Silesian refugee who had suffered because of the anti-Jewish laws issued by the Nazi authorities. Upper Silesia was divided between Germany and Po-

land after a plebiscite in March, 1921; but the ethnic problem was not solved completely thereby, because minorities remained on both sides of the new frontier. The Council of the League of Nations therefore recommended that the German and Polish governments agree to a convention insuring the protection of minorities in Upper Silesia "upon the basis of equitable reciprocity." Both governments accepted the recommendation and on May 15, 1922, signed a special convention, known as the Geneva Convention, relating to Upper Silesia.

In that convention, the German and Polish governments undertook "at least for a transitional period of fifteen years" to assure absolute equality to all minorities resident in the German and Polish part of Upper Silesia respectively. They agreed that all nationals of those regions "shall be equal before the law and shall enjoy the same civil and political rights without distinction as to race, language or religion." This convention provided for the most complete protection of the minorities' rights and was especially significant because it gave to the individual belonging to a minority group the right of direct appeal to the Council of the League of Nations.

The Bernheim petition was based on that provision of the Geneva Convention and in spite of the technical objections raised by the Nazi government, was taken up by the Council. The determined position of the Council of the League compelled the Nazi government to make a promise—a promise which was never kept—that the Geneva Convention would be observed and that the rights of the Upper Silesian Jews would be respected. However, the League could do little to protect the rights of the Jews in Germany and only the Assembly, in a resolution of October 11, 1933, reiterated its recommendation of 1922, that all the states which were not bound by legal obligations with respect to minorities should nevertheless observe, in the treatment of their racial, religious and linguistic minorities, the same principles as were required by the minorities treaties. Soon after, Germany resigned from the League of Nations, and increased her persecutions and discriminations against the Jews.

The Jews themselves were loath to bring a complaint to the League and to invoke any international aid against their own governments. The Turkish Jews, in 1925, decided not to claim the status and the rights of a minority given to them in the Lausanne treaty. In some countries, the view was expressed by Jews that the sending of a petition to the League was a treasonable act. The Comité des Délégations Juives (Committee of Jewish Delegations) stated in its 1932 bulletin that "in general, the history of all the attempts made by the Committee of Jewish Delegations on the one hand, and by the Joint Foreign Committee and the Alliance Israélite Universelle on the other, to invoke the League of Nations assistance, gives little hope. For that reason, little by little, Jewish organizations are ceasing to appeal to the League."

Finally, on September 13, 1934, the Polish foreign minister, Colonel Josef Beck, declared that until a general system of minority protection was adopted, Poland was "compelled to refuse all cooperation with the international organizations in the matter of the supervision of the application by Poland of the system of minority protection under the agreement of June 28, 1919." While France and Great Britain protested against this unilateral repudiation of treaty obligations by Poland, the whole system of protection of minorities by the League of Nations had practically ceased to exist in 1934.

Refugees. The question of Jewish refugees was aired in the Assembly of the League of Nations in 1933. Greatly concerned with the policies of the government of Hitler which had recently come to power, the Assembly had a "full dress" discussion on totalitarian methods and most of the speakers condemned the Nazi policies. The resolution of October 11, 1933, set up an "International High Commission for Refugees (Jewish and other) coming from Germany."

The High Commission was established for the purpose of solving by international action the economic, financial and social problems which arose in consequence of the fact that a large number of refugees had left Germany and taken refuge in various countries. The High Commissioner was appointed by the Council of the League of Nations. A governing body comprising representatives of fifteen countries was appointed to outline the general framework of the High Commission's activities and to assist the High Commissioner in his work. Between the sessions of the governing body a permanent committee was to act in especially urgent matters calling for immediate action.

An American, James G. McDonald, was appointed High Commissioner for refugees coming from Germany. After two years, however, he resigned, pointing out that due to the "intensified persecution in Germany which threatens the pauperization of hundreds of thousands of Germans, the efforts of private organizations and of the League can only mitigate a problem of growing gravity and complexity." McDonald, in his letter of resignation, came to the conclusion that "in the present economic conditions of the world, the European states and even those overseas have only a limited power of absorption of refugees. The problem must be tackled at its source if a disaster is to be avoided.

"This is the function of the League which is essentially an association of states for the consideration of matters of common concern. The Covenant empowers the Council and the Assembly to deal with any matter within the sphere of activity of the League or affecting the peace of the world. The effort of the League to ensure respect for human personality, when not grounded on express provisions of the Covenant or on international treaties has a sure foundation in the fact that the protection of the individual from racial and religious intolerance is a vital condition of international peace and security."

Implied in McDonald's letter of resignation was a criticism of the League because it had not succeeded in bringing about the solution of the refugee problem and was unable to prevail on its members to admit a sufficient number of refugees. The refugee problem became increasingly difficult by reason of continuous discrimination against the Jews, the introduction in Germany of the Nuremberg and other anti-Jewish laws.

The Palestine Mandate. The mandates consti-

tuted one of the most important new features introduced in international relations by the Covenant of the League. Article 22 of the Covenant provided that the well-being and development of the peoples not yet able to govern themselves formed a sacred trust of civilization and should be put under the authority of the League. In fact, the League merely confirmed the partition among the Allied Powers of the colonies that had previously belonged to Turkey and Germany. The new feature of the mandatory system was that a certain degree of supervision over the administration of those colonies was given to an international body like the Council of the League of Nations. A Permanent Mandates Commission was set up to receive and examine the annual reports of the mandatory powers and to advise the Council on all matters relating to the observance of the mandates. In practice the Mandates Commission proved to be one of the best working and most independent bodies of the League.

After some discussion, the Council of the League endorsed the Balfour Declaration and set up the Palestine Mandate which came into force on September 29, 1923.

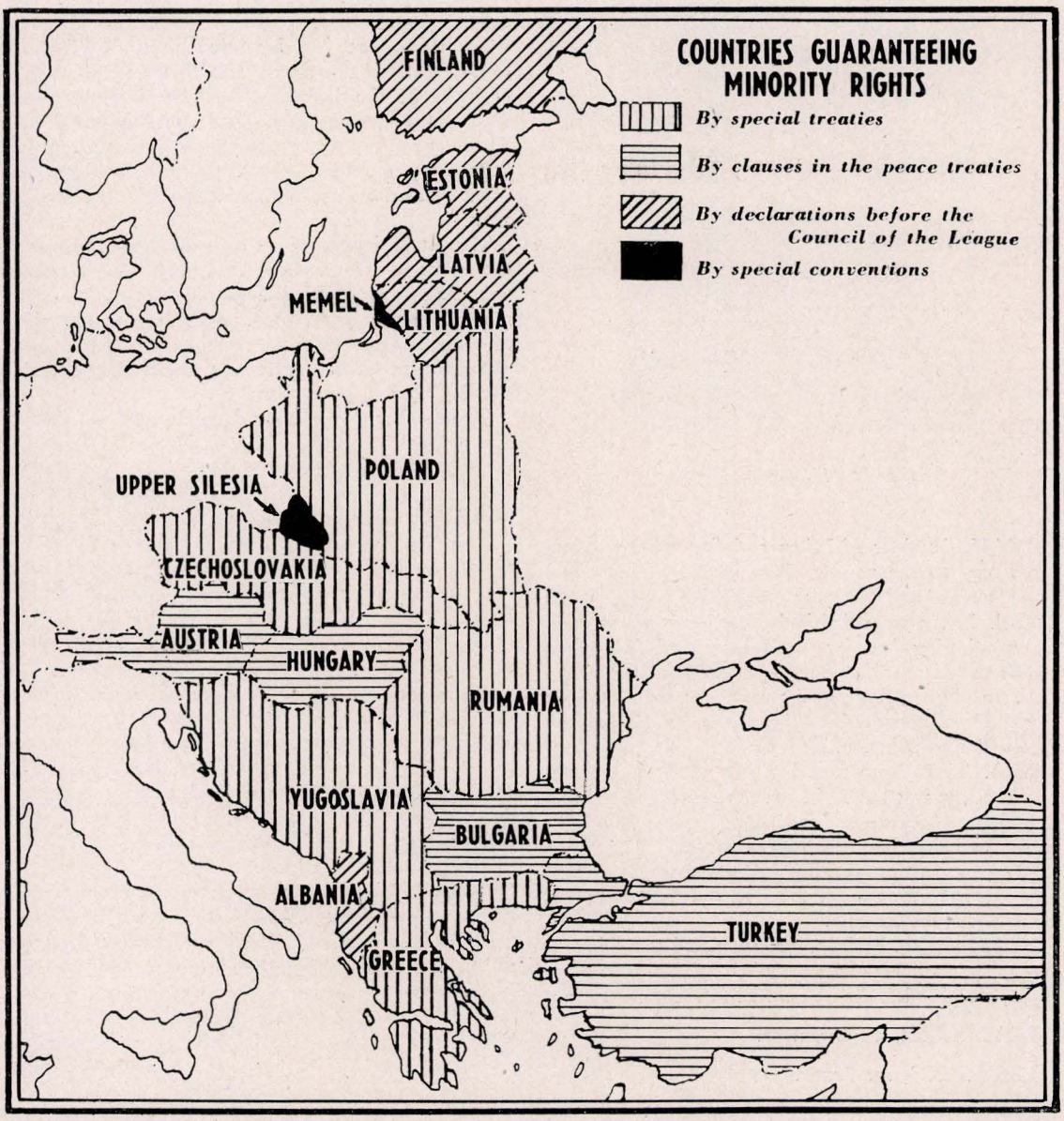
The Mandates Commission, in a number of instances, criticized the policies of the British government in Palestine. After the disturbances of 1929, the Mandate Commission decided to hold an extraordinary session and invited the British government to submit a special statement with regard to its Palestinian policy. The Commission rejected the view that the outbreaks were unexpected and unpremeditated and that they were not directed against British authority. It held that with a little foresight on the part of the mandatory power, many incidents could have been avoided and that inaction was the fundamental cause of a disturbance of such dimensions. Insufficient attention had been paid, the Commission said, to the "social and economic adaptation of the Arab population to the new conditions due to the Jewish migration." Moreover, despite the Commission's warnings, inadequate forces were maintained to secure "the essential condition for development of the Jewish National Home, security of person and property." It also argued that more might have been done to bring about that "economic fusion of interests which is the best possible means of developing a sense of solidarity and blunting the edge of antagonism."

The Permanent Mandates Commission again criticized the mandatory power when the partition proposal of 1937 came before it. The British Government declared that it was unable to administer Palestine under the original terms of the Mandate. It recommended the partition of the country into two states: a Jewish state in the West and North, and an Arab state to the East and South. The Mandates Commission in its opinion pointed out that a mandate that was declared unworkable by the mandatory power almost became so by that very fact. It condemned the idea of partition with faint praise by expressing itself as being favorable in principle to an examination of a solution involving partition, but as opposed to the immediate creation of two independent States. But the Council of the League of Nations, in September, 1937, authorized the British Government to study the practical application of a scheme of partition.

The Royal Commission, set up for this purpose by Great Britain, however, came to the conclusion that the partition proposal was impractical. Early in 1939, Jewish and Arab representatives were called for a conference in London, but the discussion there failed to reach an agreement, and the British Government issued a White Paper on May 20, 1939. The principal features advocated in the White Paper were: complete stoppage of Jewish immigration after another five years, during which period the total Jewish immigration was not to exceed 75,000; Jewish acquisition of land to be restricted to certain areas; and the establishment of a Palestinian state with an Arab majority. A division of opinion resulted within the Mandates Commission and no unanimous decision could be attained. The majority declared that the White Paper was incompatible with the spirit and letter of the Mandate and that the policies advocated in the White Paper were in contradiction with the very terms of the Mandate and the fundamental intentions of its authors. The minority considered that the existing circumstances would justify the policy of the White Paper, provided the Council did not oppose it.

Calendar Reform. Among the various matters dealt with by the League and of interest to Jews was calendar reform. Beginning in 1923, the Committee for Communications and Transit of the League of Nations discussed the question of revision of the Gregorian calendar. The Committee had before it a total of 185 schemes from 33 countries for the reform of the calendar. The Jewish religious bodies headed by Chief Rabbi Joseph H. Hertz objected to most of these schemes. The opposition was especially centered upon the institution of "a blank day" that would have made the Jewish Sabbath a movable day, i.e., the actual seventh day of the week in some years would not have corresponded to Saturday but to some other day of the week. The position of the Jewish representatives was briefly summed up by Hertz as follows: "We do not in principle oppose calendar reform so long as the immemorial institution of the week and its unbroken continuity are observed. The proposals bearing on the era, the length of the year, the number of months, the date of the beginning of the year, or the stabilization of Easter—these do not in any way affect the Jewish Church. But we are unalterably opposed to any measure that would bring with it an unstabilization of the Sabbath or a constantly moving day of rest which would spell confusion for our religious life. It would vastly increase the difficulties of Sabbath observance for the overwhelming majority of loyal Jews and tend to undermine the Sabbath idea among the masses of our people."

Finally the League of Nations decided that public opinion was not prepared to accept any changes of the calendar and the entire matter was postponed.



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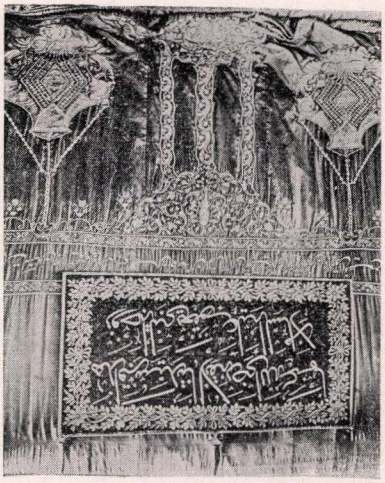
To sum up, the experiences of the League in matters of particular interest to the Jews were not very satisfactory. The League was unable to do much for the Jews in Danzig, or in the Saar, which were under its jurisdiction, and completely failed to solve the refugee problem. Because of its general weakness and defective procedure the League failed to provide any real protection for the Jewish minority rights. As far as the Palestine Mandate was concerned, while the League could not actually greatly modify the policies of the mandatory power, the Mandates Commission was an important body of criticism and opposition to the interpretations of the Mandate by Great Britain.

SIMON SEGAL.

Lit.: Temperley, H. W. V., *A History of the Peace Conference of Paris*, vol. 5; Kohler, Max J., and Wolf, Simon. *Jewish Disabilities in the Balkan States* (1916); Wolf, Lucien, "Notes on the Diplomatic History of the Jewish Question," *Transactions of the Jewish Historical Society of England* (1919); *Protection of Linguistic, Racial and Religious Majorities by the League of Nations,* issued by the League (1927); Duparc, J. Fouques, *La protection des minorités de race, de langue et de religion* (1922); Evans, Ifor L., "The Protection of Minorities, *The British Year Book of International Law* (1923-24); Mair, L. P., *The Protection of Minorities* (1928); *Jewish Minority in Hungary* (1926); Janowsky, Oscar I., and Fagen, Melvin M., *International Aspects of German Racial Policies* (1937); Buell, Raymond Leslie, *Poland, Key to Europe* (1939); Segal, Simon, *The New Poland and the Jews* (1938); minutes of the sessions of the Permanent Mandate Commission of the League of Nations; World Institute of International Affairs, *Great Britain and Palestine, 1915-1939;* Jewish Agency for Palestine, *The Jewish Case Against the Palestine White Paper* (1939); Landman, Isaac, "The League of Nations and the Jews," *American Hebrew,* May 23 to July 11, 1919.



The grave of Leah in Palestine

LEAH, daughter of Laban and first wife of Jacob. According to the reports given in *Genesis,* her eyes were "tender" and so Jacob preferred her younger sister Rachel. Laban succeeded in having Jacob marry Leah by substituting her for Rachel—swathed in veiling which would conceal the fact—at the time of the nuptials. In pity for Leah, as the unloved wife, God gave her children, and she bore six sons and a daughter to Jacob (Reuben, Simeon, Levi, Judah, Issachar, Zebulun; Dinah). There is no record of her death, but a notation that she was buried in the Cave of Machpelah.

Biblical scholars are inclined to regard the Leah stories as colored by the history of the tribes which traced their descent from her, and which were regarded as a distinct group from the Rachel tribes, Ephraim, Manasseh and Benjamin.

In the Midrash, Leah is represented as honorable and pious, the weakness of her eyes being explained as due to her weeping lest she be married to the godless Esau.

LEAP YEAR, *see* CALENDAR.

LEARNING, *see* STUDY.

LEASE (*sechiruth; locatio conductio rei*). In Jewish law the agreement between landlord and tenant obligates the lessor (*maskir*) to transfer an object to the possession of the lessee (*socher*) for use during the time of hire in return for the payment of a definite consideration (rent). All movable or immovable things, as well as the labor power of a free individual, are considered objects of hire (the contract between employer and employee in modern civil law). Hence, the concept of hiring and letting is more comprehensive in Jewish law than in other law. If a plot of land is leased along with the right of enjoyment of the produce and if payment is made not in a definite sum of money but in the products of the soil, then the question of letting is involved. The hiring of the labor power of an individual is regulated by the labor contract and, in cases where the special skill of a craftsman in producing a work is involved, by the production contract. The following considers solely the question of the actual leasing, that is, the transfer of possession of a movable or immovable object in return for the payment of a definite sum.

Payment of rent falls due only at the end of the term of the lease. As regards the rent agreed upon for tools or animals, the laws in force are those of fraud (*'ona'ah*) as at purchase, just as hiring and letting generally are repeatedly designated in the Talmud as "temporary purchase" (*B.M.* 56b; Maimonides, *Hilchoth Mechirah* 13:7; *Shulhan Aruch, Hoshen Mishpat* 227:35).

The establishment of an agreement follows one of the forms of acquisition (Kinyan), the form varying according to whether it is a question of movable or immovable goods (*B.M.* 99a). According to the views of some, the surrender of the money suffices for the establishment of an agreement concerning movable goods (*Hoshen Mishpat* 198:6).

The liability of the lessor depends upon whether he has pledged a definite object for lease or not. If a definite object was pledged, then, in the event of its loss, the lessor is not obligated to supply a suitable substitute, but must only provide a proportionate restitution of the rent. If, however, the transfer of an undefined object was agreed upon, then the lessor is liable for corresponding indemnification (*B.M.* 8:9; *B.M.* 103a). Repairs, which only a skilled craftsman can effect, must be undertaken by the lessor; others fall to the duty of the lessee (*B.M.* 8:7).

The lessor must supply the lessee with limited ownership (*shibbud*) of the object of hire. The contract of hire has not only obligatory validity for all, i.e. personally binding pursuant to the contract, but also juridical validity. Hence the Roman legal maxim, "purchase destroys rent," has no validity in Jewish law, just as it is not necessarily true in modern civil law.

The liability of the lessee extends, as in the case of the custodian, to slight neglect; in the event of loss owing to normal use of the object, he is not liable (*B.M.* 80b). If, however, precise details were arranged regarding the use of the object, the lessee must hold to those stipulations (*B.M.* 6:3-5; *B.M.* 78a et seq.). The lessee of immovable goods generally has the right of subletting, not, however, the lessee of movable property (*B.M.* 29b). Should he sublet a movable object, then he is held liable for eventual damage.

If no definite time of contract is specified, then, under the conditions obtaining in Palestine, at the leasing of a house in the summer a time of thirty days must be allowed for giving notice. If the house was leased during the rainy season, notice may not be given from Sukkoth to Passover. In large cities, where dwellings are hard to find, notice of twelve months must always be given; the same holds for stores. In the case of a bakery or dye-shop, three years' notice must be given, a regulation which was enforced to protect the interests of these trades to some extent from their customers (*B.M.* 8:6; *B.M.* 101b). If notice of "one year" was pledged, then the lessee profits, if it should be a leap year; if, however, the time of notice runs for a definite number of months, then the intercalary month is counted (*B.M.* 8:8). Before the expiration of the time of notice, the lessor may not evict the lessee from the house, even if he himself should be without shelter. For the purpose of protecting the Jewish population, which lived, for the most part, in lodgings leased from

non-Jews, a law was enacted in the Orient, which stated that a Jew may conclude a lease only when the former Jewish lessee has granted his permission. This law was prescribed to make rent manipulation impossible.

By the land lease contract, which is a special kind of lease, the landlord (*mahkir*) agrees to turn over a fruit-bearing immovable piece of property to the land tenant (*hocher, kabbelan* or *mekabbel*) to cultivate it and to grow fruits thereon, and the land tenant agrees to deliver to the landlord fruits in an amount to be fixed in detail. Under a special form of the land lease contract, the landlord gives to the land tenant also the necessary tools (*B.M.* 103b). The principles of overreaching are not applicable in determining the rent (*B.M.* 4:9). The Mishnah (*B.M.* 9:1-10) regulates in detail the obligations of the land tenant with regard to the manner in which he should cultivate the land. The Jewish law distinguishes two kinds of land lease:

1. *Hachiruth,* the actual land lease contract. There the land tenant, to compensate the landlord for turning over the real property, stipulates to give him as rent a quantity of natural products which is always the same (*Tos. Demai* 6:2). If payment of a certain amount of money is agreed upon, there is no actual land lease contract, but simply a lease; however, the same rules are applicable as in the case of a land lease contract. The rent must be paid no matter whether or not the land tenant cultivates the land and obtains a return. There is an exception to this rule in the case of a disaster befalling the land (bad harvest in the majority of the region's fields, because of locust plague, corn fire, storm or similar events), in which case a corresponding reduction of the rent or total release from the obligation to pay the same is the result (*B.M.* 105b). Although the landlord has as a rule an absolute claim for compensation and is not interested in the result of the return, he can nevertheless ask the land tenant to weed the field. In such case, the land tenant can not refer the landlord to the payment of the rent, for the landlord could meet such objection by asserting the possibility of a sudden termination of the land lease (*B.M.* 9:4).

2. *'Arisuth, kabbelanuth,* the land lease supervision contract. The land tenant (*'aris, kabbelan*) agrees to cultivate the field properly and to give to the landlord as rent a definite part of its return (one-half, two-thirds or three-fourths) in the natural products. The land tenant thus enters with the landlord into a form of partnership regarding the return, or he can also be considered a gardener who receives for his work a compensation consisting of a part of the return. The rent is due only if a return is realized; if there is no return, the land tenant owes no compensation. A Baraitha (*B.M.* 105a) gives the following written formula for this kind of land lease: "I will obligate myself and plow, sow, harvest, bind into sheaves, thresh, winnow and heap before you; then you will come and receive one-half and I will keep for my work and expenses the other half."

The land lease contract can be entered into by that form of Kinyan which includes the grasping of a cloak, or, as frequently happened, by a deed (*shetar hachiruth* or *shetar kablanuth*). If not used to form the contract, this deed was sometimes used also as an evidentiary document (*B.B.* 10:4; *B.B.* 168a). The land lease, in Jewish law, gives to the land tenant a limited property right in the real property which is effective against all the world (*shibbud*), and this right, like the right of the ordinary tenant, is not destroyed by a sale of the real property which is the subject of the land lease. The liability of the land tenant for damages is like that of the ordinary tenant. There is no presumption of title (Hazakah) in favor of land tenants.

The purpose of entering into a land lease contract was sometimes also the circumvention of the Biblical prohibition against the taking of interest; such a contract is called in the Talmud "the Land Lease of the Narseans" (*B.M.* 68a). These impoverished landowners living in Narash seem to have mortgaged their real properties to the money lenders and at the same time reacquired the same from them under land lease contracts, so that the land rent constituted collusive interest on a loan. Such contracts were therefore considered as being improper because the money lenders did not become owners of the properties despite the mortgage transaction and were therefore in no position to make land lease contracts regarding the same. It seems that afterwards the Narseans transferred their real estate in trust (as fiduciary property), "in order not to close the door in front of the borrower"; this type of transaction was declared to violate the spirit of the law, hence was deemed improper.

In Talmudic times, the land lease contract seems to have been made for a number of years. It can be inferred from the Mishnah (*B.M.* 9:9) that a contract period of seven years was nothing extraordinary; *Tos. B.M.* 9:3, 9 speaks of a period of two years. If the parties did not agree on a certain period, an unlimited duration is presumed.

Of great interest is the Jewish legal institution of hereditary land lease (*hachure batte 'aboth*), which is hardly sufficiently explored and which creates almost a property right in the land tenant and his heirs as legal successors. This institution is mentioned in *Yer. Bik.* 1, 64b, where it is called also "land lease in perpetuity" (*hachur le'olam*), as contrasted with "land lease for a time" (*hachur lesha'ah*). *Bik.* 1:11, which provides that the land tenants of real properties must present the first fruits of the season, is referred to these hereditary land tenants. Also from statements in the Talmud (*B.M.* 109a) it appears that in the case of the death of the landlord, the descent to the heirs of a land lease contract made for an indefinite period is considered a just solution.

The principle of the hereditary land lease has assumed a great significance in the economic development of the nations and also in modern attempts at agrarian reforms. Particularly has this principle gained actual significance in the modern construction movements in Palestine, since the idea of the nationalization of the land and of the conversion of the private real property into national community property is the elementary principle of the Jewish National Fund (Keren Kayemeth Leyisrael) which will again realize the old Jewish idea that the land does not belong to the individual but to the community and that the right to receive a return therefrom shall be borrowed by the individual from the community.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sechiruth* 4 to 8; *Shulhan Aruch, Hoshen Mishpat* 307-30; Mayer, Samuel, *Die Rechte*



The traditional search for leaven in the household

der Israeliten, Athener und Römer (3 vols., 1862-76); Bloch, Moses, *Der Vertrag nach mosaisch-talmudischem Rechte* (1893); Gulak, Asher, *Yesode Hamishpat Haibri,* vol. 1, §§ 74 and 83; vol. 2.

LEAVEN (Hebrew, *hametz*), general term used in the Bible for fermented dough. Such leaven was forbidden to be used in the meal-offering (*Lev.* 2:11) and was entirely prohibited during the festival of Passover, before which it had to be removed from all dwellings (*Ex.* 12:15, 17-20). The Biblical narrative bases this prohibition on the story that when the Israelites left Egypt they were in such haste that they had no time to leaven their bread, and therefore ate it unleavened (*Ex.* 12:39). Bible scholars hold that there is a further meaning behind this leaven taboo, which has been obscured by later interpretation and is not at all clear. The practice of eating unleavened bread (Matzoth) is connected with the agricultural character of the festival; it has been suggested that there was a separate agricultural festival which was combined with Passover. It has been generally held that the unleavened bread, the more primitive form of baking, was preferred in religious rites, by a natural conservatism of religious ritual. This would also explain why leaven was forbidden in the meal-offering.

Rabbinical tradition defines as leaven (*hametz*) everything prepared with leavened dough from grains of wheat, rye, barley, spelt and oats. The commandment not to have leaven during Passover is interpreted in the strictest sense, the smallest particle of leaven in a substance being sufficient to regard it as *hametzdig,* or unsuitable for Passover. Any flour or grain which is not subject to strict inspection is regarded as potentially liable to becoming leaven, and must not be used. When sugar was first introduced into Europe, it was so expensive as to be frequently adulterated with flour; hence Orthodox Jews regard as leaven both sugar and candy that are not prepared especially for the Passover week. Leaven in the house is removed and burned before the noon of the day preceding the festival, and a formula must be pronounced, according to the Orthodox, declaring any small bit that is overlooked to be of no account. Since Orthodox Jews may not own any leaven during the Passover week, proprietors of bakeries and other places where there is leaven go through the form of selling the shop to a non-Jew, with the understanding that it may be repurchased, at a slightly higher figure, at the end of the festival.

LEAVEN, REMOVAL OF. The law of Passover as observed by Orthodox Jews requires that all leaven (*hametz*) be removed from the home during the week of the festival. So strict is the regulation that not even the smallest particle is supposed to remain, and hence it is incumbent on every householder to search every nook and corner of the house by candle-light on the evening before the 14th of Nisan. This rite is known as *bedikah,* or "searching"; and before it is begun, a blessing concluding with the words "about the removal of leaven" is recited. Since a blessing must never be said without good reason (*lebattalah*), small pieces of bread are deliberately left here and there about the house for the searcher to find and gather together. When the search has been finished, the householder utters an Aramaic formula, intended to cover all possible leaven that might have been overlooked. This declares that such leaven is to be regarded as non-existent (*batel;* hence the name Hametz Batteln for the practice) and renounced as if it were the dust of the earth. All the leaven that has been found in the search is burned at 10 A.M. on the 14th of Nisan; at this time another formula of renunciation is recited. Cf. *Orah Hayim* 431 et seq., 445.

LEAVITT, EZEKIEL, rabbi, teacher, and author, b. Tolotchin, Russia, 1880. He was educated at the Gymnasia of Odessa and St. Petersburg, and later received the Ph.D. degree from Columbia University. From 1899 to 1902 he was professor of Hebrew and religion at the Gymnasium of Kishinev, Russia. He came to the United States in 1902.

From 1903 to 1922 Leavitt was engaged in numerous Jewish educational and journalistic activities. He was successively superintendent of the Hebrew school and editor of the *Jewish Voice* in Washington, D. C.; superintendent of the Hebrew Educational Institute in Albany, N. Y.; editor of the Boston *Jewish Voice;* and a high school teacher in Chelsea, Mass. In 1922 he organized the Hebrew Teachers College in Boston and became its first principal. He later served as rabbi of the Mapleton Park Hebrew Institute of Brooklyn, N. Y.

Leavitt was a prolific author. He wrote short stories, poems, plays, and books on philosophical and educational subjects of Jewish interest in English, Russian, Hebrew, and Yiddish. His works include: *Talmudic Discourses; Sipurim v'Zivurim* (1892); *Ben Hamzorim* (1898); *Russian Poems* (1901); *Russian Fables and Poems* (1904); *Songs of Grief and Gladness* (1908); *Education and Psychology* (1908); *Lieder* (1909); *Hebrew Poems of Ezekiel Leavitt* (vol. 1, 1910; vol. 2, 1920); *Spinoza, As I Understand Him* (1926); *The Higher Love* (1934).

LEBANON (equivalent, if Semitic, to "white mountain"). 1. a mountain-range in Northern Palestine about 102½ miles in length, extending northward from the mouth of the Litani River to the Nahr el Kebir. The name indicates the perpetual snow of its loftiest summits. Its highest point is over 9,840 feet high. The



A view of a typical district in the Lebanon, showing the cedars for which it is famous. From Fürst's "Pracht-Bibel"

mountain-chain of Lebanon is divided into two parallel mountain-ranges by the El-Beka plain, which is seventy-two miles long; of these the western range is the Lebanon proper, while the eastern one is called Anti-Lebanon. The railroad and the highway from Damascus to Beirut cross the Lebanon at a height of more than 4,920 feet. The cedars of Lebanon, which once covered the entire mountain-range, are famous. They conferred upon it a special glory which inspired poets and prophets. However, the kings of the neighboring countries (Egypt, Israel under Solomon, Assyria and Babylonia) had a great part of the trees hewn down, with the result that today only a tiny fragment remains. Formerly there were also many other coniferous trees on Lebanon; on its western slope there are still many fruit-trees and vines. This western slope, with its mild climate and marvellous scenery, possesses a number of much-frequented health and summer resorts. Prophetic parables mention also the numerous wild animals of the Lebanon. Hermon is the southern spur of the Anti-Lebanon.

2. The Republic of Lebanon, a part of the territory of Syria. It has about 700,000 inhabitants, mostly Christians (especially Maronites and Greek Orthodox), and including 230,000 Mohammedans, several thousand Druses, and about 3,500 Jews. From 1860 on Lebanon had extensive autonomy within the Turkish empire under the protection of the Western European powers as the result of the Druse war. After the first World War France enlarged the Republic of Lebanon, which

it had declared an "independent state" on September 1, 1920, calling it "Great Lebanon" ("Grand Liban"). In 1926 this republic received a constitution, with a president and a parliament, but actually remained under French control. During the uprising of the Druses in 1925 the French relied upon the Christian Libanese, who cherished an old enmity against the Druses. Politically and economically Lebanon is a very important neighbor of Palestine.

See also: SYRIA.

Lit.: Toynbee, *The Islamic World* (1927) 354-60; Kohn, Hans, *Geschichte der nationalen Bewegung im Orient* (1928) 232-36; Reports of the French Government to the Mandate Commission of the League of Nations, and Minutes of the Mandate Commission from 1924 on.

LEBENSBAUM, ROSE (pseudonym, Anna Margolin), Yiddish poetess, b. Brest-Litovsk (then Russia), Poland, 1887. Emigrating to the United States at an early age, upon the death of her father, she chose a career in journalism. From 1910 to 1911 she lived in Warsaw, Poland, after which she took up residence in Palestine, returning to New York city to become a staff member of the *Tog*.

Since 1920 Anna Margolin has published poetry in the *Neie Velt, Freie Arbeter Shtimme, In Sich, Nei Yiddish* and *Zukunft*. She has also edited an anthology, *Dos Yiddishe Lied in Amerike* (1923), selecting a sheaf of the best poems of that year. Her volume of verse, *Lieder* (Poems; 1929), may well be considered a rare contribution to Yiddish poetry. Its pessimism and fatalism are adroitly poised between sensitive refinement and tenderness.

Lit.: Fogelman, L., in *Zukunft,* July, 1929; Iceland, R., in *Literarishe Bletter,* July 15, 1929.

LEBENSOHN, ABRAHAM DOB HACOHEN (surnamed Michailishker; pseudonym, Adam), Hebrew poet and grammarian, b. Vilna, about 1794; d. Vilna, 1878. His mother having died in his childhood, he and his father, who was poor and weak, were both supported by his grandfather, in whose home he was given a traditional Jewish education which included the study of the Bible and the Talmud. At the age of eleven he was taught to read in public portions of the Torah and the Prophets. It was then that he became interested in the study of Hebrew grammar. At the age of thirteen, as was the custom of those times, he married into one of the leading Jewish families in Michailishok, near Vilna, and lived in the home of his father-in-law for eight years. Here he studied incessantly the intricacies of the Hebrew language and read the books he could get hold of in Michailishok. He was particularly influenced by the poetical works of Moses Hayim Luzzatto and Naphtali Herz Wessely. He afterward lived in Oshmina, a town near Vilna, where for about four years he engaged in business but was unsuccessful. He then returned to his native city, Vilna, where he took up teaching as his profession. Years of teaching from eight in the morning until nine at night undermined his health. He was affected by tuberculosis and was compelled to abandon teaching, and became a broker, devoting his leisure to the pursuit of learning.

Lebensohn's first publication, *Shir Habibim,* a poem in honor of Count Tyszkiewicz, appeared in Vilna in 1822. It was followed by *Ebel Kabed,* an elegy on the death of Rabbi Saul Katzenellenbogen (Vilna, 1825), which made a considerable impression. In 1842 appeared in Leipzig his first volume of poems, *Shire Sefath Kodesh* (The Songs of the Holy Tongue). This publication launched a new era in modern Hebrew poetry in Russia. Lebensohn was hailed as the greatest Hebrew poet of his time; he certainly was the first to revive Hebrew poetry in Russia. However, with the change of time, there came also a change in the evaluation of his verse. Although it is often maintained that there is enough in Lebensohn's writing to place him among the great poets, it is not possible to sustain such a claim. To be sure, as a poet Lebensohn felt keenly and thought deeply, but he lacked a broad intellectual background. He spent his entire life in the narrow atmosphere of the elementary Hebrew teacher and the petty trader. He was a sentimental, conventional poet, well-known in his day and of considerable influence upon later Hebrew poets. Acknowledging his indebtedness to Lebensohn, Judah Leon Gordon writes in one of his letters, "I love him with a strong love, for in nothing he ever wrote did even a tiny error slip from his pen."

The premature death of his son, the young and gifted poet Micah Joseph, extorted cries of distress and despair from Lebensohn. No wonder his poetry deals largely with such subjects as cruelty of nature and mankind, impotence in the presence of death, pity and remorse. Lebensohn's style, strong and clear, at times betrays charm and originality of expression, although as a rule it is rhetorical. By the nature of his verse, both thematic and linguistic, Lebensohn belonged to the first, the "humanistic" stage of the Haskalah period in Hebrew literature, being considered its greatest poet.

While writing poetry, Lebensohn was also occupying himself with Bible exegesis and Hebrew grammar. He gave up his brokerage business and undertook, together with Isaac Benjacob (Jacobsohn), the well-known bibliographer, the publication of a new edition of the Hebrew Bible, with a German translation and the *Biur,* to which he added his own notes (*Mikrae Kodesh,* Vilna, 1848-53). This venture in the publishing business, although successful, even financially, could not assure Lebensohn an income sufficient for a livelihood. He therefore secured a position in the Rabbinical School of Vilna (1848) which he filled with considerable credit for almost twenty years. When Sir Moses Montefiore came to Russia (1846) to induce the czar's government to improve the conditions of the Jews in Russia, Lebensohn placed himself on the side of those who advocated reforms in their religious and social life. He prepared an article for Montefiore's perusal, wherein he maintained that the main causes of the prevailing misery of the Jews in Russia were lack of enlightenment (Haskalah), the ignorance of the rabbis, and extravagance. These he thought could be eliminated by governmental intervention.

The second volume of Lebensohn's *Shire Sefath Kodesh* appeared in 1856, fourteen years after the publication of the first volume. The third volume, entitled *Yether Shire Adam,* containing also poems by his deceased son Micah Joseph, appeared in 1869. In his allegorical drama *Emeth Veemunah* (1867), the influence of Moses Hayim Luzzatto is evident. It deals with the struggle between knowledge and ignorance,

a theme beloved of the Maskilim of that period. It was an attempt, though a feeble one, to reconcile true religion with the teachings of science. The plot is developed in three acts. Its style is clear and fluent, but it lacks any trace of poetic ardor. After twenty years of service at the Rabbinical School, Lebensohn resigned and devoted himself entirely to literature and scholarship.

A new edition of the three volumes of *Shire Sefath Kodesh* appeared in Vilna in 1895. The most important exegetical and grammatical work of Lebensohn, besides the *Biurim,* is *Yithron Leadam,* notes on Ben-Zeeb's Hebrew grammar, *Talmud Lashon Ibri* (Vilna, 1874).

To a certain extent Lebensohn was the embodiment of the Haskalah period. There was none like him who expressed the languages and hopes of that period in a strong, Biblical style. Many of the Maskilim considered themselves his disciples, while their opponents waged war against him and his teachings. Like Judah Leon Gordon in later years, Lebensohn exerted considerable influence upon his era, not only by his writings, but also by his personality. Therefore, he was considered, in later years, the pioneer of Haskalah in Russia. JOSHUA BLOCH.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 216-19, 226; Slouschz, Nahum, *The Renaissance of Hebrew Literature,* 105-17; Lachower, Fishel, *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2, pp. 92-99; Klausner, Joseph, *History of Modern Hebrew Literature* (Hebrew), vol. 3, pp. 186-248.

LEBENSOHN, MICAH JOSEPH (surnamed MICHaL, from his initials), Hebrew poet, b. Vilna, 1828; d. Vilna, 1852. Under the direction of his father, Abraham Baer Lebensohn, he enjoyed the advantage of a well-ordered and liberal education, and the transition from the Jewish—the sacred—to the profane mode of thought was, therefore, not accompanied by the mental anguish and soul-struggles and revolt that attended the careers of most of the Maskilim. Micah Joseph Lebensohn studied not only the Bible and Talmud, but modern sciences and languages as well. His father, the well-known poet of his day, transmitted to the son exceptional abilities, a gentle nature, and a profound love for poetry, but also, alas, the germs of that fell disease, tuberculosis. This no doubt accounts for the profound sadness mingled with a thirst for life, unattainable to him, which permeates his verse.

At an early age he began to translate poetry into Hebrew and to write original verse. At the age of nineteen he translated from Schiller's German version of the third and fourth books of Virgil's *Aeneid,* containing the episode of the Wooden Horse, *Harisoth Troya* (The Destruction of Troy), finished in style and poetic polish, which made a profound impression upon the Hebrew-reading public. By translating into Hebrew works by well-known poets, Horace and Virgil, Schiller and Goethe, Mickiewicz and Alfieri, his talent developed and was prepared for worthwhile original creations. With the encouragement of the scholars Leopold Zunz, Samuel Luzzatto and Senior Sachs, he began to compose poems on historical Biblical themes and within six months he completed his book *Shire Bath Tziyyon* (Songs of the Daughter of Zion; 1851; 2nd ed., 1869), containing six epic poems, admirable in thought, form and inspiration, which were written while the poet was in Berlin, whither he had gone for his cure (1847). There he also attended Schelling's lectures on natural philosophy, which exerted a strong influence upon him. From Berlin he went to Salzbrunn and other watering places in a vain search for relief from his blighting disease.



Micah Joseph Lebensohn

In 1851 he returned to Vilna, and continued to write, in moments of alleviation, new songs and poems until he died in 1852, not quite twenty-four years old, after a life full of trouble and suffering. His father published posthumously a collection of his lyric poems and translations from verse in other languages under the title of *Kinnor Bath Tziyyon* (The Harp of the Daughter of Zion; 1870). It contains love poems and Zionist lamentations, all bearing the impress of the deep melancholy and the sadness that characterized the last years of the poet's life. An edition of his poems, translations and letters, with an introduction and notes by Jacob Fichman, appeared in Berlin in 1924. A German translation of his *Shire Bath Tziyyon,* by Joshua Steinberg, appeared in Vilna in 1859 (reprinted in 1902). An edition of his poems with an introduction by Reuben Brainin was published in New York in 1918. A collection of his poems for school use was published in Jerusalem in 1929.

With Micah Joseph Lebensohn the Haskalah poetry made a forward step toward the fulfilling of the real function of secular Hebrew poetry. He was no innovator as regards poetic form, but he was the first to apply the rules of modern prosody strictly to Hebrew verse. Despite his chronic illness, he sings often of the enjoyment of life. His poems reveal sincerity, passionate notes of nature and of love; they are of real merit, because they spring directly from the emotions. Likewise genuinely profound are his pessimistic poems, which spring from his struggles with his own soul and the dread of an early death. Quite a number of his poems bear a romantic stamp. Altogether his poetry shows that he was a skillful interpreter of human passions and aspirations, with a profound touch of pathos and a keen appreciation of the beauties of nature. His

richly poetic diction, his imaginative power, his harmonious Hebrew style, unmarred by the blatant, crude exaggerations of his predecessors, contributed to the reputation which he acquired as the first artist of his day in Hebrew poetry. Had he not died all too early, he would have fulfilled the promise he held out of becoming the greatest lyric poet of the Haskalah period in Russia. Fate reserved this for Judah Leon Gordon, the friend of his youth, upon whom Micah Joseph Lebensohn exerted the greatest influence. A little drama, *Ophel Bath Tziyyon,* dedicated by Gordon to the memory of the poet snatched away in the prime of his years, shows the depth and tenderness of Gordon's affection for him. JOSHUA BLOCH.

Lit.: Citron, S. L., *Yotzere Hasifruth Haibrith Hahadashah,* vol. 1, pp. 23, 105; Waldstein, A. S., *Modern Hebrew Literature,* pp. 15-17; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 226-28, 233; Klausner, Joseph, *History of Modern Hebrew Literature* (Hebrew), vol. 3, pp. 249-94; Rhine, A. B., *Leon Gordon,* pp. 108, 158; Mierowsky, David, *Letters of a Jewish Father to His Son,* pp. 102-7.

LEBERT, HERMANN, physician, b. Breslau, Germany, 1813; d. Bex, Switzerland, 1878. He was a professor of internal medicine at the Universities of Zürich (1853-59) and Breslau (1859-78) and devoted particular attention to tuberculosis and carcinoma. His contribution to the advancement of medical knowledge was his discovery of the connection between suppuration of the ear and abscess of the brain. He was the author of *Physiologie pathologique* (2 vols., 1845), *Traité practique de maladies cancéreuses* (1851), and *Krankheiten des Magens* (1878). King Friedrich Wilhelm IV of Prussia awarded him a gold medal.

LEBERT, SIGMUND (originally Levy), pianist and teacher, b. Ludwigsburg, Germany, 1822; d. Stuttgart, Germany, 1884. He appeared extensively as concert pianist and achieved a great European reputation, but his principal achievements have been in the field of pedagogy. After many years of successful teaching in Munich, he helped to found the world-famous Stuttgart Conservatory in 1856. His *Grosse Klavierschule* has been a standard work in the field of piano pedagogy for many years, translated into English, French, Italian, and German. He also edited the piano sonatas of Beethoven, and Clementi's *Gradus ad Parnassum.* In 1873 he was appointed royal professor at Württemberg and received an honorary doctorate from the University of Tübingen.

LEBLANG, JOSEPH, theatrical financier and philanthropist, b. Budapest, 1874; d. New York city, 1931. Educated in the Gymnasium of his native town, he came to New York at the age of eleven. As proprietor of a small cigar store in the theatre district, Leblang made a side-line of buying and selling at cut-rate prices the theatre passes given to neighboring storekeepers for display of window cards. Later he gave full time to the development of a cut-rate theatre ticket agency, which sold tickets obtained from speculators who had overbought and from producers who were trying to build up faltering shows. As Leblang prospered, he took over large real estate holdings in the theatrical district and became an important influence in the business end of the theatre. Some shows, such as *Abie's Irish Rose,* survived only because of the Leblang cut-rate agency. Leblang also led the movement against the evils of ticket speculation. His particular Jewish interests were the Jewish Education Association and Ivriah (of which his wife was president for many years), through which he aided Jewish education in New York.

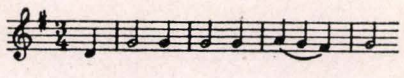
LEBRECHT, FÜRCHTEGOTT (Shemaiah), scholar, b. Memmelbach, Bavaria, 1800; d. Berlin, 1876. He attended the Yeshiva of Rabbi Moses Sofer, courses in literature and Gesenius' seminar in Halle on the Old Testament. In 1832 he went to Berlin, where he engaged in literary work. From 1840 to 1848 he taught in the newly founded teachers' institute. In 1856 he became director and librarian of the Veitel Heine Ephraim Teachers' Institute. Lebrecht edited David Kimhi's Hebrew dictionary, *Sefer Hashorashim* (Berlin, 1838 and 1847), and wrote *Kritische Lese verbesserter Lesearten und Erklärungen zum Talmud* (1864) and *Bether, eine frägliche Stadt im hadrianisch-jüdischen Kriege, ein 1700-jähriges Missverständnis* (1877).

LECACHE, BERNARD, French writer and leader in the struggle against anti-Semitism, b. Paris, 1892. After a successful career in the French press, Lecache turned to combatting anti-Semitism. La ligue internationale contre l'antisémitisme, which he founded, had branches throughout France and her colonies, and in many foreign countries. Basing its activities on the theory that Jews must use militant methods, he trained young people in self-defense that frequently succeeded in defeating rowdies incited by the "Action Française."

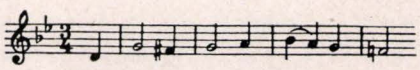
Lecache also believed that the League had to derive its political support from Leftist groups who were naturally aligned against fascism and racism; the League belonged to the French Front Populaire. After 1933, Lecache founded the Association mondiale contre le racisme. When France was defeated (1940), he escaped to Algeria and wrote against the anti-Semitic tendencies of the Pétain regime. He was interned in a camp near Oran, Algeria. Lecache was wounded during the first World War. He was the author of many books, among which is a study on the Petlura pogroms. He was also (1932-33) the editor of *Le Cri des Peuples,* a magazine published in behalf of oppressed minorities.

LECH LECHA, *see* PARASHAH.

LECHAH DODI ("Come, my friend"), hymn for the service at the beginning of the Sabbath (*kabbalath Shabbath,* "reception of the Sabbath"), written about 1540 by Solomon Halevi Alkabetz. The poem is an acrostic, the initial letters of the stanzas forming the author's name. The poem, probably the latest part in the German and Polish liturgy, gives expression to the future hope of Israel in vivid metaphors and poetic imagery. Each verse is followed by the refrain: "Come, my friend, to meet the bride; let us welcome the presence of the Sabbath." Great poets were attracted by the lyric values of the hymn; Herder translated it into German, and there is also a rendering of it in Heine's



A "Lechah Dodi" melody sung in the Sefirah days



"Lechah Dodi" used about the Ninth of Ab

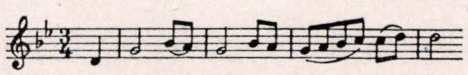
works, which some assume to have been written by Zunz. Heine erroneously ascribed the poem to Judah Halevi. English translations of the Lechah Dodi can be found in all English prayer-books.

See also: KABBALATH SHABBATH.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 108; *Jewish Encyclopedia,* vol. 7, pp. 675-77; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 111-12, cxxiv-cxxvii; Schechter, A. I., *Lectures in Jewish Liturgy,* 56-60; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 3, pp. 42-43; Idelsohn, A. Z., *Jewish Liturgy* (1932) 128-29.

The melodies of Lechah Dodi have been both numerous and of different character, denoting the preference of place and time. These settings belong to the metrical and rhythmic songs of the synagogue. In the Jewish oriental folk song, we notice a preference for the "Bayati" and the "Nawa" "Makams" or modes represented in the traditions of the synagogue. These scales appear in the Prophets, Magen Aboth, and the Lamentations modes (see Idelsohn, A. Z., *Jewish Music,* 364).

The practice of making the melody consonant with each occasion is an ancient tradition. Representative "motives" are found for this poem as well as for the Mi Chamocha, the Yigdal and the Kaddish. For certain periods, German and Polish rituals go back to two older melodies, in the style of northern folk songs of a time later than that at which the poem was written. For the Sabbath "Hazon" (i.e. before the Ninth of Ab) the tune of "Eli Zion" is employed. This melody has been traced by Birnbaum to a Polish folk song. In London we find a popular melody used by Isaac Nathan in his setting to Byron's *Hebrew Melodies* (London, 1815), for the poem "She Walks in Beauty." This mediocre tune and many like it have disappeared from use. Of greater interest is the melody heard during "Sefirah," or the period between Passover and Pentecost, when the "Omer" or sheaf is counted. The tune is similar to the Cavatina in Mozart's *The Marriage of Figaro.* Idelsohn's correction is pertinent. He writes: "The traditional tune of the socalled 'Sefira' Lecho Dodi is claimed to be an aria in Mozart's "The Wedding (Marriage) of Figaro," No. 3. In reality the tune of the Lecho Dodi has also very much similarity to a German folk-song of Paderborn of the year 1765. (v. W. Bäumker, Das Katolische-Deutsche Kirchenlied, vol. III No. 121). That the "Chazzanim" did not take the tune from Mozart is evident from the fact that Mozart composed his Figaro in 1785, while the Lecho Dodi tune was well known a long time before that as proved by the manuscripts" (Idelsohn, A. Z., *Jewish Music,* 509-10, note 54). In the works of Abraham Baer and Louis Lewandowski (see Nos. 329 and 937), the motives of the New Year are used for the Lechah Dodi melody. For the Sephardic and Oriental practice, see Idelsohn, A. Z., *Thesaurus of Hebrew Oriental Melodies.* JACOB SINGER.



An unusual form of the "Lechah Dodi" melody, first published in 1843

LECHAYIM, *see* PHRASES, POPULAR.

LEDERER, ÁBRAHÁM, pedagogue, b. Libochowitz, Bohemia, 1827; d. Budapest, 1916. He studied at the Teachers' Training School and the University of Prague. Afterwards he taught at schools in Mährisch-Neustadt and Lundenberg, Moravia. In 1855 he was appointed teacher at the school of the Jewish congregation of Tata, Hungary. His methods of education and his organizing ability brought such excellent results that, in 1857, the government entrusted him with the organization and direction of a Jewish model school in Pest. To this school was added, in 1859, a teachers' training school, of which Lederer became principal. He also taught pedagogy and sciences at that school. In 1867 he founded the National Association of Jewish Teachers (of Hungary). He retired in 1889.

An educator of distinction, Lederer, through the teachers trained at his school, exerted a beneficial influence on the education of children in Jewish parochial schools throughout Hungary. He contributed to German journals of education, and translated Hungarian textbooks into German. He published *Heimatskunde Ungarns* (1859) and *Erziehungslehre* (1865), in addition to a number of books in Hungarian on teaching methods.

LEDERER, EDVARD (pseudonym, Leda), Czech writer, b. Chostovice, 1859. In 1890 he began to practice as a lawyer in Jindrichov Hradec; from the end of the first World War until 1926 he was an expert for Jewish cultural affairs in the ministry of public instruction and culture. He was an ardent adherent of the Czech movement for autonomy and for mutual good relations between Czechs and Jews. In addition, he wrote novels, dramas and poems, including: *Kus české samosprávy,* a work on Czech autonomy; *Česko-Židovská otázka* (The Czech-Jewish Problem); *Na zapadlé hroudě* (On Distant Shores); *Divadelní opona* (Theatre Curtain); *Paleček* (The Dunce); *Paní Protekce* (Mrs. Protection).

LEDERER, EMIL, economist and sociologist, b. Pilsen, Bohemia, 1882; d. New York city, 1939. Lederer studied at several Austrian and German universities, and received his doctor's degree in jurisprudence from the University of Vienna. From 1907 to 1910 he was secretary of the trade unions of Lower Austria. In 1910 he became editor of the *Archiv für Sozialwissenschaft und Sozialpolitik,* which he directed until the Nazis assumed power in Germany in 1933. In 1912 he was made a lecturer at the University of Heidelberg, and in 1920 was appointed professor. In 1919 the Austrian Federal Committee for socialization asked Lederer to direct its economic division. From 1930 to 1932 he edited the three-volume *Das Kartellproblem.*

Lederer was for two years (1925-27) visiting professor at the University of Tokio. After his dismissal by the Nazis, Lederer went to Japan again (1933), and then to New York city, where he taught at the New School for Social Research. He was interested chiefly in the problems of social groups, studying them from the Marxist point of view. Combining empirical and theoretical studies, Lederer transformed or even disputed many statements of Marx, but he

remained devoted to Marxist socialism and continued to respect Marx while criticizing his theories.

Among Lederer's best known works were: *Die Privatangestellten in der modernen Wirtschaftsentwicklung* (1912; English version, 1937); *Die sozialen Organisationen* (1922); *The New Middle Class* (1937); *Technical Progress and Unemployment* (1939). His most important work was *Grundzüge der ökonomischen Theorie* (1922; 3rd ed., 1931). Lederer transcended economic theory and arrived at a sociological interpretation of economic facts in which he tried to coordinate the interaction of all spheres of social relationship. The interaction of politics and economics was a postulate of his thinking. He rather overestimated the political influence of economic organizations, but he rejected the economic interpretation of politics given by Marx as an exaggerated simplification. The emergence of dictatorships and totalitarian states induced Lederer to revise all his thinking on society, evolution, revolution and transformation of the economic system. The result of that revision was his last book, *State of the Masses,* finished by Lederer a week before his death and published in 1940.

Lederer, a socialist, deeply influenced by Marx, discovered the social value of classes and of differentiation into groups, and decided that the "coexistence of various groups makes society." He concluded that the Marxist idea of a classless society was not an ideal but rather a threat realized or arrived at by totalitarian dictatorship. Nevertheless, Lederer endeavored in his last book to retain as many Marxist beliefs as he possibly could. Lederer also published valuable studies on Japan: *Japan-Europa* (with his wife Emy Seidler, 1928); *Japan in World Economics* (1937); *Japan in Transition* (1938). HUGO BIEBER.

Lit.: *Social Research* (1930-40).

LEDERER, EPHRAIM, communal leader, b. Philadelphia, 1862; d. Philadelphia, 1925. He studied law in the office of Judge F. Amedee Bregy and at the University of Pennsylvania Law School (LL.B., 1893). He was active in politics as a member of the Democratic Party, and in 1913 President Woodrow Wilson appointed him Collector of Internal Revenue for the Eastern District of Pennsylvania. He held this post for eight years. But the main interest of his life was the Jewish community and particularly Jewish education. He was a member of the board of trustees of the Jewish Publication Society, and the Philadelphia secretary of the Jewish Theological Seminary of America for over thirty-five years. In 1911 he was appointed chairman of the education committee of the Philadelphia Kehillah, and he was the president of the board of trustees of Gratz College.

Lederer was a wise, sympathetic personality whose chief importance was as an example and spiritual mentor for the youth of the crowded southern part of Philadelphia who came into contact with him through his educational work. This spirit of benevolence and wisdom was very much in evidence in the editorials which Lederer wrote for *The Jewish Exponent* from 1905 to 1925.

Lit.: Cohen, Charles J., in *Publications of the American Jewish Historical Society,* No. 31, pp. 275-78; Greenstone, Julius H., in *American Jewish Year Book,* vol. 28 (1926-27) 273-85.

LEDERER, SÁNDOR, economist and communal leader, b. Kiskunfélegyháza, Hungary, 1852; d. Budapest, 1927. He studied law and political sciences at the University of Budapest, then entered public service. In 1878 he became a councillor in the Hungarian ministry of commerce. He was a director of the national exhibit of 1885, and subsequently of the Hungarian exhibits at the international fairs of Brussels and Barcelona (1888). As a token of recognition for his services, he received several decorations from Francis Joseph I, and one from the king of Belgium.

In 1890, Lederer retired from public service and utilized the contacts which he had made in interesting foreign, especially Belgian, capital in Hungarian investments, and founded several industrial enterprises. He was interested also in the agrarian question and published books in Hungarian on farmers' cooperatives and credits for farmers.

From 1900 on he took part in Jewish communal activities. In 1918 he became a member of the Board, in 1919 vice-president, and in 1924 president, of the Jewish congregation of Pest. Although he led the congregation only for three years, he inspired many reforms and improvements in communal life. Among his noteworthy achievements was the building of several large district synagogues.

LEE, HEINRICH, *see* LANDSBERGER, HEINRICH.

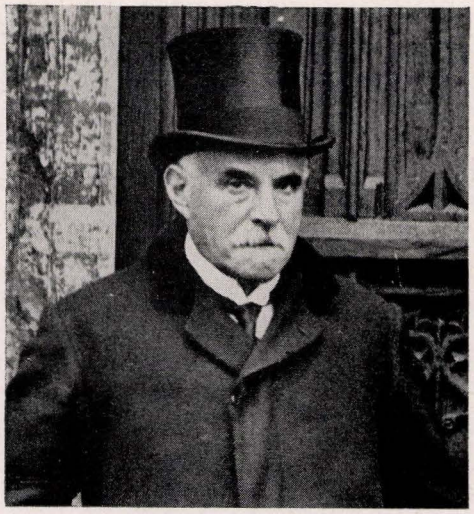
LEE, MALKE, Yiddish poetess, b. Monasterzisko, Galicia, Austria, 1904. She was graduated from a Polish elementary school, learned Hebrew, German and Ruthenian, and later resumed her studies in Vienna, where she went to live at the outbreak of the first World War. Her earliest verse was written in German. After emigrating to the United States (1923), she began to write in Yiddish.

Most of Malke Lee's poetry appeared in the *Freiheit* and in *Hammer* (New York). She is closely identified with the Yiddish proletarian group of writers, although her verse is lyrical and sentimental, her themes almost always personal, rather than social or political. Her lines are intimately vibrant, often intensified by simple but striking images depicting love, motherhood, and the Jewish woman. Her verse in the late 1930's described a world in conflagration valiantly contending with its Fascist enemy.

Malke Lee has also written memoirs of the World War, *Mit Kindershe Oign* (Through Childish Eyes), serialized in the *Freiheit* (1927). Her published books are *Lieder* (Poems; New York, 1932) and *Gesangen* (Songs; New York, 1941).

Lit.: Niger, S., in *Zukunft,* May, 1926; Sept., 1932; Mukdoni, A., in *Morgen Journal,* Aug. 3, 1941.

LEE, SIR SIDNEY (Lazarus Solomon Lee), British historian, b. London, 1859; d. London, 1926. He was graduated from Balliol College, Oxford, in 1882. From 1883 to 1890 he was assistant editor of the *Dictionary of National Biography,* whose editor-in-chief, Sir Leslie Stephen, wrote: "My greatest piece of good fortune was that from the first I had the co-operation of Mr. Sidney Lee as my sub-editor." On Stephen's retirement in 1891, Lee became editor-in-chief, serving in this capacity until 1912. Lee contributed more than 800 biographies to the *Dictionary,*



Sidney Lee

but his editorial work was even more important. His erudition and his talent for diplomacy enabled him to control his collaborators, who dealt with widely different personalities and periods, and to adapt their peculiarities to the general plan of the *Dictionary*.

Lee's greatest fame was derived from his Shakespearian studies. While still a student Lee had published *The Original of Shylock* (1880), asserting that Rodrigo Lopez was the prototype of Shakespeare's Jew. That study formed the basis of a paper dealing with Jewish life in Elizabethan England (1888). Shakespeare remained the main object of Lee's researches. In 1898 he published his *Life of Shakespeare*, the 15th edition of which appeared after Lee's death. He also wrote *Shakespeare and the Modern Stage* (1906); *The French Renaissance in England* (1910); *Shakespeare and the Italian Renaissance* (1915); and *Shakespeare's England* (1917).

Lee edited the Oxford facsimile edition of the first folio of Shakespeare's comedies, histories and tragedies, and a facsimile edition of the first quarto. The result of his experience in editing the biographical dictionary appeared in *Principles of Biography* (1911). His *Queen Victoria* (1902) brought him, because of his discretion in utilizing confidential documents, the favor of Edward VII and the whole royal family. King George V, after his father's death, entrusted Lee with the writing of the official biography of Edward VII, the first volume of which appeared in 1925. The author died while preparing the second volume. His devotion to the *Dictionary of National Biography* made Lee neglect his own material interests, and when the work was finished, he was almost penniless. He was saved by American friends who invited him to lecture in the United States. Out of gratitude to his American hosts, Lee wrote *The Call of the West*, which dealt with the knowledge of America in Shakespeare's time. Lee was knighted in 1911, and in 1913 was appointed professor at the University of London. He was made a member of the British Academy in 1910, and was also a foreign member of the American Academy of Arts and Sciences, a corresponding member of the Massachusetts Historical Society and the recipient of honorary degrees from the University of Manchester, Oxford and Glasgow. Of all his honorary functions, Lee cherished most his trusteeship of Shakespeare's tomb. Lee was buried at Stratford-on-Avon.

LEEDS, industrial city in the West Riding, Yorkshire, England. Jewish settlement in Leeds dates from the 1830's, when the commercial potentialities of the city, as the center of the wool and clothing trades, began to attract immigrants from Germany and continental Europe. As early as 1840 there was a small congregation, possessing its own burial ground, but it was not until the establishment of a larger synagogue and Beth Hamidrash in 1873 that the formal structure of the community came into being. This initial step was followed, in 1876, by the opening of a Polish synagogue in Byron Street, and by the establishment, two years later, of a local Jewish Board of Guardians. The large-scale immigration from Eastern Europe in the 1880's led to further developments, chief among which was the founding, in 1886, of the Central Congregation, originally known as the Mariampoler Synagogue.

Since those early days the community has grown considerably in numbers and influence, and is today (1942) the third largest in Great Britain, the Jewish population of the city being estimated at 22,000 out of a total of 490,000 (approximately 4.5 per cent). Concentrated mainly in the Potternewton district, it possesses no fewer than sixteen synagogues, the more important of which are federated in the United Hebrew Congregations. Communal affairs are supervised by a Representative Council constituted out of religious and lay organizations, and possessing its own headquarters, which function as a kind of Jewish city-hall. Ecclesiastical control is in the hands of a local Beth Din, and there is also a Board for Shehitah. Philanthropic and social effort is represented by the Herzl-Moser Hospital, the Home for Aged Jews, and a variety of friendly and provident organizations. Cultural activities are concentrated largely in a Jewish Institute, but there are also a number of smaller societies for adults and adolescents. Jewish education is provided by a school administered under the auspices of the United Hebrew Congregations, as well as by a Talmud Torah and several minor institutions. Two Yeshivas (rabbinical seminaries) established during the past forty years (1900-40) were amalgamated in March, 1940. In the following year, a lectureship in Modern Hebrew, held by Simon Rawidowicz, chairman of the British Tarbuth Association, was established at the local university.

Leeds Jewry has produced noted scholars in Joshua Abelson, rabbinist (1873-1940), formerly minister of the United Hebrew Congregations, and Selig Brodetsky (b. 1888), professor of applied mathematics in the University of Leeds and currently president of the Board of Deputies of British Jews. In civic life, distinction has fallen to Julius Friend, first Jewish medical practitioner in the city and a member of the City Council, and to Hyman Morris (b. 1873), president of the Jewish Board of Guardians and of the Representative Council, who has been elected successively member of the City Council, alderman, justice of the peace and, finally (1941), mayor.

At the outbreak of the second World War, and until

it was itself bombed in the winter of 1940, Leeds served as an "evacuation area" from the metropolis of London and other danger zones. The Jewish community set up a special Refugee Control Committee and opened a hostel for evacuated children. Following the invasion of the Low Countries, it also provided hospitality for a considerable number of Jewish refugees from Belgium and The Netherlands. In October, 1941, the Council of the United Hebrew Congregations inaugurated a unique system of excluding from the rites of the synagogue all Jews convicted of violating wartime regulations.

In 1941 the Jewry of Leeds dedicated a new synagogue, the first built since the beginning of the second World War. It was built entirely by Jewish students of Leeds University, who, without any outside assistance, laid the bricks and fitted the electrical installation and plumbing. David Sandelson, O.B.E., president of the Leeds United Hebrew Congregations, presided at the ceremony. THEODOR H. GASTER.

Lit.: The Jewish Year Book (London, 1940); *Jewish Chronicle* (London), 1939-1941 (especially the issue of Aug. 16, 1940).

LEESER, ISAAC, rabbi, translator and leader of American Jewry, b. Neuenkirchen, Westphalia, Germany, 1806; d. Philadelphia, 1868. In 1824 he concluded his studies at the Gymnasium in Münster to accept the invitation of his uncle, Zalma Rehine, to come to Richmond, Va. There he entered the mercantile establishment of Judah and Rehine, at the same time reading the Sephardic Minhag in the synagogue in Richmond. In 1829 he left his business position to become Hazan of Congregation Mikve Israel in Philadelphia, serving until 1850. In 1855 he became Hazan of Congregation Beth El-Emeth in the same city, which had been organized to induce him to return to the ministry. During his entire life in the United States Leeser devoted himself to the education of Jews in Judaism and to the interpretation of Judaism to the non-Jew. His first serious writing was in answer to an article in a New York newspaper, depreciatory of the Jews; this article was itself a republication of one previously printed in England. Leeser's answer grew into a series of six essays in the Richmond *Whig*, and it was these which brought him to public notice. They were later published in book form as *Jews and the Mosaic Law* (1833).

Leeser has been called "orthodox" by later writers. He rejected any label, however, stating that at the outset he was called a reformer by his congregation and was considered an opponent of reforms by those who developed the American Reform Movement in Judaism. Leeser was not opposed to changes in the ritual *per se*. His own first change was to introduce into the Sephardic synagogue regular preaching in the English language, the sermon being preceded by an English prayer. This innovation met with official disapproval for fifteen years, but was responsible for the gradual acceptance of English preaching even in Reform Jewish synagogues where German-born Jews and their descendants for many years clung to sermons in the German language. Leeser believed himself to be a staunch Jew who opposed departures from ancient tradition; he did not, however, oppose such adaptation as did not, in his belief, violate Mosaic and rabbinic practice. He rejected all parties in Judaism.

As educator Leeser published textbooks, advocated and formed a Jewish publication society and published a monthly journal of information, the *Occident and Jewish Advocate* (1843 et seq.). It was the first periodical of its kind in America, as the only earlier publication, Jackson's *The Jew*, had as its object the combatting of Christian missionary teachings. Leeser sought unity in the Jewish community by advocating a union of congregations and a board of delegates.

Together with Rebecca Gratz, Leeser founded the first Jewish congregational Sunday School to remain in continuous existence; it developed into the Hebrew Sunday School Society of Philadelphia. (An earlier attempt to establish a Sunday School in Richmond had been shortlived.) Believing in teaching Hebrew and the Hebrew point of view, Leeser worked with Solomon Solis and others to found a secular school, the Hebrew Education Society, and just before his death he had succeeded in his oft urged plan to found a college that would train rabbis for the American pulpit—Maimonides College.

Leeser believed firmly in the right of his opponent to disagree, even when he fought against the disagreement. He attended and wrote in praise of the first confirmation service of the Rodeph Sholom synagogue in Philadelphia, at the same time expressing his disapproval of the introduction of that rite into the service. He fought the proselytizing efforts of the Christians, and in the public print discussed with the missionaries the differences between their beliefs and his own. He joined hands wherever he could with his fellow-citizens, his brethren and his compatriots of all faiths, working steadily for the establishment of a Jewish way of life in America that should, by being indigenous, remain firm on its foundation.

Leeser supplied his own congregation, which followed the Sephardic ritual, with a complete set of Hebrew-English prayer-books, and the Ashkenazic Jews with a daily prayer-book. He translated the Hebrew Bible into English which did little violence to the classic English of the King James version; his translation, at the same time, by its fidelity to the Hebrew original, corrected many errors and refuted Christological interpretations. In all his work Leeser's zeal, modesty, kindliness and courage won the respect of friends and opponents alike.

A biography of his life, by Emily Solis-Cohen, was in process of preparation in 1942. (*See the illustration in vol. 5, dedicatory page*) EMILY SOLIS-COHEN.

Lit.: Englander, Henry, in *Central Conference of American Rabbis Year Book*, vol. 28 (1918) 213-52; Wolf, Simon, *Selected Addresses and Papers* (1926) 97-107; Morais, H. S., *The Jews of Philadelphia* (1894).

LEFCOURT, ABRAHAM E., New York city real estate operator and builder, b. New York city, 1877; d. New York city, 1932. His real estate business developed rapidly during the period of New York city's expansion and reconstruction, between 1910 and the crash of 1929. Most of his buildings were erected on and near Broadway, in the Times Square section, in what became the garment center of the city. Here Lefcourt replaced many old hotels and other structures, reminiscent of early 20th cent. New York city life, with skyscrapers bearing his name and devoted

largely to various phases of the garment industry. He was also active, however, in other sections of the city, and replaced many landmarks by tall modern structures. During the peak year of 1928, Lefcourt's building operations totalled $50,000,000.

LEFIN, MENDEL, *see* SATANOWER, MENDEL.

LEFKOWITZ, DAVID, rabbi, b. Eperies (now Presov), Austria-Hungary, 1875. In 1881, after his father's death, he was brought to the United States. At the age of seven, he was placed in the Hebrew Orphan Asylum of New York city. He studied at the College of the City of New York (B.S., 1894), supporting himself by teaching at the orphan asylum. After graduation, he continued his teaching for two years. He thought of becoming an artist and was admitted to the Art Students League of New York, but finally studied for the rabbinate (University of Cincinnati, B.L., 1899; Hebrew Union College, Rabbi, 1900).

In 1900 he became the rabbi of Congregation B'nai Yeshurun (afterwards Temple Israel) of Dayton, Ohio. He served in that capacity for twenty years. In Dayton, he participated in many communal activities: he was president of the Humane Society and of the Playgrounds and Gardens Association; he was active in inaugurating the city manager form of government; and, during the first World War, he was chairman of the American Red Cross of Montgomery County (which includes Dayton). He held this post until 1920.

Lefkowitz was chosen rabbi of Temple Emanu-El, Dallas, Texas, in 1920. In 1935 he was elected rabbi for life. He organized the Southwestern Jewish Chautauqua (afterwards, the Southwestern Conference of Jewish Religious Schools), and was its first president (1923-25); later, he was elected honorary president.

He was also editor of the Dallas *Jewish American*. In Dallas, as in Dayton, Lefkowitz participated in many communal activities of general interest, including the Dallas Community Chest, of which he was vice-president; and he was chairman of the American Red Cross (1925-26). He was the first chairman of the Committee of Church and State of the Central Conference of American Rabbis, and held the office many years. From 1929 to 1931 he was president of the Conference.

He was on the advisory board of Southern Methodist University as well as a member of the board of governors of the Hebrew Union College, and was awarded honorary degrees by both (LL.D., Southern Methodist University, 1927; D.D., Hebrew Union College, 1939).

LEFMANN, SALOMO, Sanskritist, b. Telgte, Westphalia, Germany, 1831; d. Heidelberg, Germany, 1912. After being educated in the Jewish school of his native town, he became a teacher of Jewish religion and an instructor in the Jewish elementary schools, as well as a participant in Jewish communal affairs. In 1859 Lefmann began a period of university studies, attending the Universities of Heidelberg and Paris and graduating from the University of Berlin in 1864.

In 1866 Lefmann published a paper on German orthography. Then he specialized in comparative grammar of the Indo-European languages and in Sanskrit texts. He made a name for himself as a historian by his biography of the linguist August Schleicher (1870), a *History of the Modern Science of Language* (1871), and the biography of Franz Bopp, founder of comparative linguistics in Germany (1891-97).

After his appointment as professor of Sanskrit philology and history of India at the University of Heidelberg, Lefmann published a study on the Gatha-dialect (1875). He translated *Lalita Vistara*, the doctrine of Cákya Simha, into German (1874), and later issued a critical edition of the text (1883-1907). His scientific credo was expressed in a lecture on the evolution of the linguistic transformation of meaning before the thirteenth international congress of orientalists. Lefmann also published *History of Ancient India* (1879-91; 2nd ed., 1898). Until his death Lefmann was president of various Jewish religious and communal organizations in Heidelberg.

LEFSCHETZ, SOLOMON, mathematician, b. Moscow, Russia, 1884. He was educated at the École Centrale, Paris (Mechanical Engineer, 1905), and Clark University (fellow, 1910-11; Ph.D., 1911). In 1936 he was awarded the honorary D.Sc. degree by Charles University in Prague. He was employed as engineer by the Westinghouse Electric and Manufacturing Company at Pittsburgh from 1907 to 1910. For the next two years he served as instructor in mathematics at the University of Nebraska. In 1913 he went to the University of Kansas as instructor in mathematics. In 1916 he was promoted to assistant professorship, three years later to associate professorship and finally (1923) to full professorship. After serving as visiting and associate professor at Princeton University (1924-25) he was appointed professor of mathematics (1928) and research professor (1933), a post which he still held in 1942.

Lefschetz was one of the important figures in American mathematical circles, particularly significant in the fast developing field of algebraic geometry and the related science of topology. In 1919 he was awarded the Bordin prize of the French Academy for his researches in algebraic geometry. He also received the Bôcher prize of the American Mathematical Society in 1924.

He edited the *Annals of Mathematics*, and was an associate-editor of the *Bulletin des sciences mathématiques*. In addition to numerous articles in these and other mathematical journals, he wrote two books, *L'analysis situs et la géométrie algébrique* (1924) and *Topology* (1930).

LEFTWICH, JOSEPH, writer, b. Zutphen, Holland, 1892. He was educated in London, and was for a time one of the editors of *Renaissance*, a Yiddish monthly. In 1921 he was made editor of the Jewish Telegraphic Agency, and held this post until 1936. Leftwich's first published work was in the form of art and literary criticism. In 1933 he published *Yisroel*, an anthology by Jewish writers from the medieval to the modern period, derived from all languages. A second anthology, *The Golden Peacock* (1939), was made up of translations from Yiddish poetry. Leftwich also wrote *What Will Happen to the Jews?*

(1936), a survey of the predicament of the Jewish people in the aggravated state produced by the Nazi persecutions in Germany. He advocated a double-streamed process of emigration, to Palestine and to other countries whose undeveloped natural resources made additional population desirable. Leftwich has also written fiction, and translated a great deal from Yiddish and German.

LEGACY, *see* INHERITANCE; WILLS.

LEGENDS (*legenda*, that which is to be read). Legends, a medieval term originally used for the readings on designated days from the stories of Christian saints, has now come to mean tales, often of an edifying nature, about characters or events prominent in the history of a given religion and in which the marvellous plays an integral part.

Jewish legends are as old as Jewish literature. But, although many Bible narratives, such as the stories of the destruction of Sodom, of the sufferings of Job and of the adventures of Jonah, may be classified as legends, it is customary to begin the study of Jewish legends with those found in post-Biblical literature. Midrashim, i.e. elaborations of Biblical themes, are already found in the Apocrypha. The Talmudic literature contains legends about contemporary men and events as well as tales about Biblical times. Alongside of the Halachah there grew up, as an integral part of Talmudic literature, a body of non-legal matter, a good part of which is of a folk-lore nature, to which is applied the general term "Haggadah."

It is this vast literature, woven over a period of almost 2,000 years, in Babylonia and the lands of the Eastern Mediterranean, which constitutes the main treasure-house of Jewish legends. The rise of a rationalistic spirit among scholastic philosophers and grammarians in the lands of Islam, who were often hostile to the spirit of the Haggadah, brought an end to this type of literature. In Frankish and Germanic lands, however, where a more naïve outlook still prevailed, new cycles of legends arose, frequently centered about local "pious men," such as Judah Hehasid of Regensburg, whose school produced the *Sefer Hasidim*, containing many legends which breathe the spirit of a new piety, similar in tone to Franciscan legends. Developing the Talmudic theme that "God wants the heart," i.e. the good intention, these legends tell of the simple shepherd who, even though he misquotes his prayers, has a place in heaven higher than that of the learned rabbi. This was the period when religious themes in general European literature were superimposed upon heroic ones, when the sage replaced the emperor and holiness ranked higher than beauty. The clever fellow no longer won out, as in primitive tales, and God's will and the piety of the saint were placed higher than human wit. The psalmist's expression, "The righteous man is the foundation of the universe," became a beloved theme in popular literature. One final form of such legends for the edification of "laymen and women" was published in Judeo-German under the title of *Maaseh Buch* (Basel, 1580; English trans., Moses Gaster, Philadelphia, 1934). In addition to Talmudic legends taken over from earlier collections, it contains local Jewish legends about Judah Hehasid, Jehiel of Paris, and others, as well as non-Jewish tales in Jewish garb.

The rise of the Cabala to an important part in Jewish theology was followed by its vulgarization and, as it reached the popular level, it began to color Jewish folklore. The catastrophe of the expulsion from Spain, as well as from many Central European countries, the renewed Messianic excitements following these events, together with the dominant position assumed by the Cabala by the year 1500, gave rise to a new type of sacred tale which may be characterized as the magical legend. We hear of Joseph della Reina who, impatient with the delay of the Messianic advent, tries to force deliverance by entering the domain of the devil in order to fight evil from within. The fact that he succumbed is merely the verdict of legend over history. It portrays the many apostasies of the period resulting from Messianic disappointments. The theme of the Golem, originally a purely learned Cabalistic speculation, was developed in the literary circles of the Ghetto into a legend of the Golem who saves the community from the libel of the blood accusation, often caused by the denunciation of an apostate.

The highly tense Jewish center of Safed in Galilee, dreaming the dream of a renewal of the glory of Israel, produced great religious poetry as well as many legends about its heroes. This marked the beginning of the miraculous biographical legends, similar to the stories of Christian saints, around men like Isaac Luria, the founder of the "psychological" Cabala, and his pupil Hayim Vital. The biographical legend reached its full development in the stories about the Baal Shem Tob, the founder of Hasidism, and about later Hasidic rabbis. Here especially in the early group of legends we have a blending of the Haggadic tale with the Cabalistic wonder-tales into which were woven many a theme borrowed from the surrounding non-Jewish population, chiefly Ukrainian, Wallachian and Moldavian, for in these frontier regions, where Jews lived in villages, they had more contact with the peasants than with big-town scholarship. In addition to legends about Zaddikim, told by their followers, there arose also a general interest in legendary lore, sacred fairy tales about the Shekinah and Maasim Noraim, or "fateful" legends about a bitter decree from heaven which had to be remedied, often told by Hasidic leaders themselves as part of the communal meals on the eve of the departure of the Sabbath. However, it should be noted that many legends were also told of the Mithnaggedim, the opponents of Hasidism.

Jewish legends have a parallel development in the Orient, where many an Arabic tale was clothed in Jewish garb and soon appropriated by the people. Many late Haggadic themes are tinged with Mohammedan folklore, such as the tales about King Solomon, in which the king bears a close resemblance to the wise Oriental despot of the Mohammedan legends, frequently in complete opposition to earlier Jewish stories in which Solomon plays a less glorious part.

Due to their wanderings, whether voluntary or enforced, the Jews were instrumental in spreading many prominent legends. The originally Buddhist legend of Barlaam and Josaphat, or the Prince and the Dervish, so popular during the Middle Ages, was brought to the Occident by Jewish travelers. These travelers also acted as transmitters of tales from the Thousand and One Nights, those of Kalilah and Dimnah, and others.

The debt of Islamic and Christian legendary lore to the Jewish Haggadah is now an acknowledged fact. The most thorough study, as far as Western European legends are concerned, was made by Heinrich Günter in his *Die christliche Legende des Abendlandes*. In this study he demonstrated that many a legend told about the saints of Scotland, Sicily or the Rhineland, and about such men as the rain-maker, Honi Hameaggel, the stalwart Akiba or the subtle Meir has already been told. On the other hand, many Jewish legends prove, on close investigation, to have been themselves borrowed from Hellenistic, Egyptian or Babylonian themes. The story of the Procrustes bed found in Greek literature becomes a genuine Jewish legend, in a moral vein, about the way in which the men of Sodom treated transients. Borrowings may often consist in a slight change of name and locale. The Christian legend about the miraculous floating of the coffin of St. Emmeran up the Danube becomes the story of Rabbi Amram of Mayence, whose coffin floated up the Rhine. More often, however, borrowings are followed by internal changes which make the legend a new creation. The motif of invisibility, so common in primitive tales, is given a national tinge when it helps the saintly man rescue a community in danger.

Although legends are of slight use in discovering exact historical facts (since it is within the realm of a legend to make Boaz the founder of a Yeshiva, or King David a student of Pilpul, or to bring together men separated by time and space, such as Rashi and Maimonides), they nevertheless perform a historical function, for through them the outlook of the people is revealed, their verdict on historical events, even if anachronistic, is traced in the memories thereof, and folk piety throughout the ages and the relationship of man to the supernatural are portrayed in relief.

Patriarchs and heroes, saints and martyrs are not the only subjects of Jewish legends. A great event may capture the imagination of the people, such as the Exodus, which plays a prominent part in Jewish theology and is reflected in many Talmudic and Midrashic tales. The destruction of the Temple assumed a cosmic significance and legendary coloring and at the same time portrays the indestructibility of the spirit.

Similarly, a whole cycle of legends may revolve about a holy object such as the staff of Aaron or the rod of Moses, which in Talmudic literature are identified not only with each other but with the staff with which Jacob crossed the Jordan. This staff, fashioned in the very beginning of Creation, will be the staff with which the Messiah will finally rule the universe in harmony. A new cycle of legends concerning this holy staff is to be found in Christianity, which identifies it with the Cross.

The supposed graves of the patriarchs and the great religious leaders are also the source of many legendary themes. There are many native Palestinian legends, Jewish, Mohammedan and Christian, centering about the cave of Machpelah, where the Patriarchs' graves are shown, while many Jewish and Mohammedan legends of Babylonia revolve about the grave of the prophet Ezekiel.

A common theme in Talmudic and medieval folk tales is the institution of the Sabbath, where in many instances the Sabbath is even personified as the Queen Sabbath. The Sabbath is also bound up with simple folk piety, and both are extolled in the story of the farmer who retired to his attic for the duration of the sacred day to avoid breaking the Sabbath in his ignorance. Similarly, we are told of how the arrival of the Sabbath was delayed in order to give a pious man an opportunity to perform a good deed without being compelled to break the Sabbath.

Probably the most popular single figure in Jewish legend is the prophet Elijah. In the Bible he appears in supernatural colors as the stern miracle-working prophet of Yahveh, later translated into Heaven in a fiery chariot. The prophet Malachi relates the tradition of Elijah's appearing as the forerunner of the Messiah when the great and terrible Day of God arrives. Gradually he becomes the patron saint of the Jewish people as well as its advocate; he personally expounds the law to Jewish scholars; and he reveals divine secrets to the Cabalists. He is the Angel of the Covenant at the rite of circumcision of every Jewish child, and a place of honor is set for him at every Seder table on Passover. He accompanies the suffering Messiah at the gates of Rome. In his peregrinations on earth he assumes various shapes, flying through time and space to save a community from inimical legislation, to help a poor man eke out a living, to tempt a haughty scholar or to expose a shameful denunciation. The popularity of Elijah continues to this very day. In every country new traits are added to his personality, some of them even mythological in character, elevating him to a position as God's representative on earth. Very often local legends, originally woven about other heroes, are given added credence and importance by attaching them in some manner to Elijah.

ABRAHAM BERGER.

Lit.: Allerlei Geschichten, Maase-Buch, edit. Bertha Pappenheim (1929); Berdyczewski (Bin Gorion), *Der Born Judas* (6 vols., 1919-24); Berger, *Literature of Jewish Folklore* (1931); *Bergmann, Legenden der Juden* (1919); Bialik, C. N., *And it came to pass; Legends and stories about King David and King Solomon* (1938); Buber, *Jewish Mysticism and the Legend of the Baal Shem* (1931); Gaster, Moses, *Exempla of the Rabbis* (1924); Ginzberg, Louis, *The Legends of the Jews* (7 vols., 1909-38); Günter, Heinrich, *Christliche Legende des Abendlandes* (1910); *Jewish Folklore, East and West* (1937); *Maaseh Book,* trans. Moses Gaster (1934); Pascheles, Wolf, *Jewish Legends of the Middle Ages* (1914).

LEGHORN, *see* LIVORNO.

LEHACHIS, LEHACHLIS, *see* PHRASES, POPULAR.

LEHAVDIL, *see* PHRASES, POPULAR (under Lehabdil).

LEHAYIM, *see* PHRASES, POPULAR.

LEHFELDT, ROBERT ALFRED, physicist and economist, b. Birmingham, England, 1868; d. Cape Town, South Africa, 1927. He studied at Cambridge and the University of London, and became a professor of physics at East London College. Later he was called to the South African School of Mines and Technology in Johannesburg, which eventually became the University of Witwatersrand. Here Lehfeldt's interest changed to economics, and in 1916 he was made professor of economics at the University of Witwatersrand.



Arthur Lehman

Lehfeldt's scientific and mathematical training was shown in his approach to economic problems. He advocated a system of currency stabilized by the supply of gold. To achieve this he suggested an international commission to purchase and control the leading gold mines. Lehfeldt was a consultant for many South African commissions studying the economic problems of the country, particularly in relation to currency affairs. His point of view was instrumental in encouraging the study of South African economics. Lehfeldt was the author of *Gold Prices and the Witwatersrand* (1919); *Restoration of the World's Currencies* (1923); and *National Resources of South Africa* (1922). Before his adoption of economics as a career he wrote *Text Book of Physics* (1892) and *Physical Chemistry* (1899).

LEHMAN, ARTHUR, banker, b. New York city, 1873; d. New York city, 1936. He was the son of Mayer Lehman and the brother of Herbert Henry and Irving Lehman. After taking his A.B. degree at Harvard College in 1894, he went to New Orleans to work with a cotton firm. A year later he returned to New York, and after a period of apprenticeship in a New York bank, he became a partner in the Lehman Bros. firm in 1898. In addition to his many business interests, Lehman was active also in general and Jewish philanthropies and in educational movements. He was a member of the board of trustees of the New School for Social Research and of the Museum of the City of New York. Lehman was one of the founders of the Federation for the Support of Jewish Philanthropic Societies and was for a time its president. From 1917 to 1920 he was treasurer of the Joint Distribution Committee and continued on its executive committee until 1921. He was also treasurer (from 1917 on) of the American Jewish Relief Committee. During his brother's incumbency as Governor of New York, Lehman was appointed commissioner of the Department of Public Welfare. In 1924, in honor of the thirtieth anniversary of his graduation from Harvard, Lehman gave $200,000 to that university, for a new administration building. At the time of his death, Lehman was senior member of the Lehman Bros. banking firm and president of the Lehman Corporation.

Lit.: *American Hebrew,* Jan. 4, 1929, p. 326; *New York Times,* May 17, 1936.

LEHMAN, EUGENE HEITLER, educator, b. Pueblo, Col., 1878. He took his B.A. degree at Yale University in 1902, his M.A. degree in 1910, and also studied at Columbia University and the University of Berlin. In 1909 he was an instructor in English literature at the Jewish Theological Seminary of America, in New York; for the following three years he was instructor in Biblical literature at Yale University. Lehman's work in pedagogy has been combined with his interest in the outdoor, athletic aspects of education. In 1910 he established and became director of the Highland Nature Camp for girls in Maine, and in 1942 still held this post. He was director of the Lehman-Leete School for girls from 1915 to 1919. In 1942 he was still director of Highland Manor, a boarding school for girls, which position he assumed in 1920, and was also president of the Highland Manor Junior College for Girls.

Lehman was editor of *Camps and Camping* from 1922 to 1931 and associate editor of *Camp Life* from 1929 to 1931. Among his published works are: *Junior Bible for Jewish Children,* in three volumes (1913), and, in collaboration with Julia Richman, *The Jewish Teacher,* in three volumes (1916). He also contributed the article on camping to the *Encyclopædia Britannica.* Lehman served as mayor of Tarrytown, N. Y., from 1931 to 1933, and occupied various other communal posts.

LEHMAN, HERBERT HENRY, four times governor of New York State, b. New York city, 1878. Lehman received his A.B. degree from Williams College in 1899. The Lehman family had been in the cotton and textile business since their arrival in the United States after the 1848 revolution in Germany. Young Lehman did not become associated with the family firm, but entered the cotton goods business as a salesman with the J. Spencer Turner Company in New York city. He advanced rapidly and in 1906 was made vice-president and treasurer of the company. Two years later he became a partner in the Lehman Brothers banking firm. On January 1, 1933, when he began his first term as governor, he severed his connection with the banking firm.

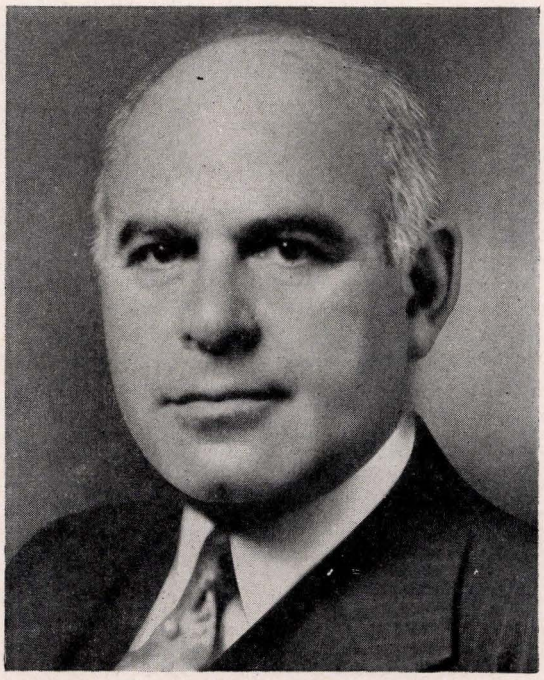
When the United States entered the first World War in 1917, Lehman went to Washington to become an aide to Franklin Delano Roosevelt, then assistant secretary of the Navy. Later he was commissioned a captain in the Army and assigned to the General Staff in Washington. For his outstanding work he was awarded the Distinguished Service Medal. Lehman retired from active service in 1919 as a colonel on the General Staff. Since then he has continued as a colonel of Reserves.

Years before he was identified as an important figure in the political campaigns of Governor Alfred E. Smith,

Lehman was well known in Democratic party circles. As early as 1920 he was one of the staunch and enthusiastic supporters of Smith. In 1924 Governor Smith appointed Lehman to mediate industrial disputes in the garment trades. In 1926 Mayor James J. Walker of New York commissioned Lehman to study the city's finances. He submitted a comprehensive report to Mayor Walker.

Governor Smith appointed Lehman chairman of his campaign committee for the gubernatorial election of 1926, and Lehman served as finance chairman for the Smith presidential campaign of 1928. During the national campaign, Smith, in looking around for men to strengthen his bid for votes in New York State, chose Lehman to run for lieutenant governor with Franklin Delano Roosevelt as the candidate for governor. Roosevelt and Lehman were elected by a small margin, while Smith lost New York State by a large plurality.

Lehman's wide knowledge of business affairs and his years of association with philanthropies and New York's needle trades were valuable assets to the Roosevelt administration. Lehman brought great energy and industry to the job of lieutenant governor and for the first time the position became valuable in the administration of the State's affairs. Roosevelt delegated many tasks to his lieutenant governor and they were carried out with precision and thoroughness. As lieutenant governor Lehman made a personal investigation of the state hospitals for mental defectives. There was a



Herbert H. Lehman



Herbert H. Lehman shown being sworn in, as lieutenant-governor of New York, by his brother, Judge Irving Lehman (1931), in the presence of Franklin D. Roosevelt, then governor (extreme right), and Mrs. Lehman (extreme left). In the background are members of the Roosevelt and Lehman families

growing demand for more institutions of that nature. As a result of his study a plan of expansion was agreed upon and begun without loss of time.

During the absence of Roosevelt from the State, and while Lehman was serving as acting governor in 1929, a riot broke out at the State Prison in Auburn. The warden was seized by desperate convicts and his life threatened unless they were released. Guards were slain and buildings set on fire. Lehman, faced with a nerve-wracking decision, ordered the State Police and the New York National Guardsmen to storm the prison, rescue the warden and restore law and order. That was done. This incident led Lehman to a study of the prison situation and resulted in many reforms which the lieutenant governor initiated, including changes in the parole system.

In 1929, among New York city financial institutions which collapsed, was the City Trust Company. Thousands of small depositors lost virtually all their savings. As a result of the investigation that followed the bank's closing, the state superintendent of banks was sent to prison. Lehman's concern for the depositors caused him to summon a group of bankers who formed a corporation to take over the assets of the City Trust Company. The depositors were paid off dollar for dollar. A million dollars of Lehman's funds went into the corporation. He did not recover any of that amount.

In 1930 Roosevelt and Lehman again were the state's Democratic standard bearers. They were overwhelmingly reelected. Lehman, who had carried the state in 1928 by only 14,000 votes, in 1930 polled a plurality of 565,000. When Roosevelt became the Democratic candidate for the presidency in 1932 it was logical that Herbert Lehman would succeed him as governor. Lehman astonished even his most enthusiastic supporters by reaching the unheard of plurality of 849,000 votes.

Governor Lehman was reelected three times. He served the state as chief executive for four successive terms (three of two years and one of four years) for a total of ten years. In 1934 he was reelected by 808,089 votes, in 1936 by 520,491 votes and in 1938, against a particularly intense Republican campaign, Lehman still carried the State by 64,394 votes.

Probably the most difficult task that confronted Lehman during his governorship was the financing of the State. Certainly it was the most continuous problem before him. He inherited a State deficit of about $100,000,000. A shrinkage in the state's revenues during the depression years was accompanied by an increase in the rolls of the unemployed. In the first place, the state received from its tax sources less money for expenses; and, in the second instance, expenses were increased because of the larger need for taking care of the destitute. As a result of his experiences with unemployment, Lehman perfected and put into effect a welfare system and a program for unemployment insurance that became outstanding examples of governmental methods of handling these difficulties. Despite political and class opposition Lehman effectuated a comprehensive program for the betterment of industrial and social conditions in the Empire State. His eight-point social security plan became a model for national government as well as other state governments. The governor persistently and consistently advocated the development of the St. Lawrence Waterway and Power project.

The plight of the milk farmer demanded a great deal of the governor's time and administration. The dairy industry is the largest agricultural activity in the State of New York. Its ups and downs influence the economic stability of thousands of communities in upstate New York and affect also the daily lives of millions of metropolitan New York consumers whose milk source is above the Bronx line. Milk control and milk publicity laws were inaugurated by Lehman. At the same time electrification of rural districts, improvement of roads, and provisions of bus communication for schools were successfully urged by Lehman. He also carried on a State campaign for lower public utility rates, and succeeded in eliminating abuses that had been subjecting the citizens of the State to unnecessarily high rates. A mortgage moratorium law adopted by the State legislature at the governor's instance in 1933 and extended through subsequent depression years aided thousands of small home owners and made it possible for them to retain their residences.

Lehman was one of the earliest advocates of all-out aid to Great Britain when the second World War broke out in the fall of 1939. He foresaw the entrance of the United States into the conflict and in 1940 took steps to develop a civilian protection system. He organized during the summer of 1940 a Civilian Defense Council, and in the legislative session of 1941 the legislature established it as the official state agency for civilian protection. The governor inspired the first farming-out of war contracts and the national government used it in setting up the national war production machinery. Every phase of civilian protection was taken care of in New York State months ahead of any other state. As the national tax burden increased during 1942 the governor eased the state tax burden by calling for a 25 per cent reduction in income tax payments.

Lehman entered upon philanthropic service soon after his graduation from college, when he became advisor to a boys' club in the Henry Street Settlement. Expanding his communal interests, he became a trustee of the Henry Street Settlement and a director of the Welfare Council of New York city, of the Child Welfare Committee of America and of the National Association for the Advancement of Colored People. After the end of the first World War Lehman was chairman of the Reconstruction Committee of the Joint Distribution Committee, and insisted that the European Jews themselves be permitted to determine how the reconstruction funds were to be used. He was also vice-chairman of the Palestine Economic Corporation, and a trustee of the Hebrew Sheltering Guardian Society and of the Bureau of Jewish Social Research. Lehman retained all his positions with Jewish philanthropic agencies during his long and arduous service to the State of New York. He never hesitated to speak out on behalf of various Jewish fund-raising campaigns and related causes. It was a principle of his Americanism that he was free to participate in social welfare which con-

cerned Jews just as he was free to be of service in other welfare work.

In 1941 the Jewish Theological Seminary of America awarded him the honorary LL.D. degree. Other honorary degrees conferred on the governor are: 1921, Williams College, M.A.; 1929, Williams College, LL.D.; 1933, Alfred University, LL.D.; 1933, New York University, LL.D.; 1933, Oglethorpe University, LL.D.; 1933, Yeshiva College, L.H.D.; 1934, Hamilton College, LL.D.; 1934, St. Bonaventure's College, LL.D.; 1937, Niagara University, LL.D.; 1938, Syracuse University, LL.D.; 1941, Fordham University, LL.D.

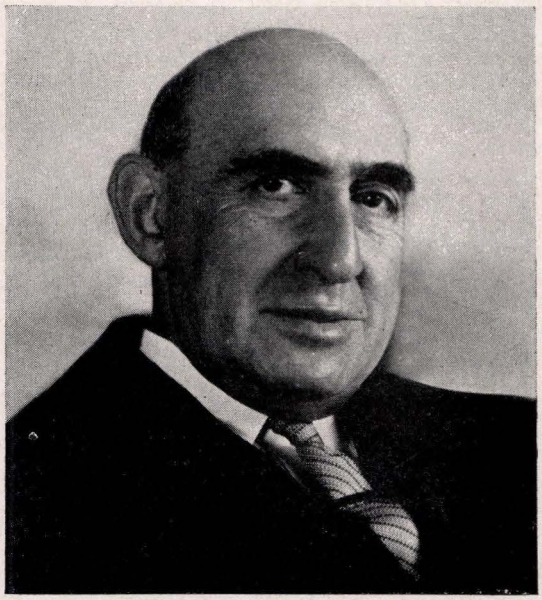
Lehman did not aspire to coin melodramatic phrases, nor did he attempt to acquire the art that moves masses by means of oratory. When he went to the people over the head of a refractory opposition legislature, he scored by the simple presentation of the hard cold facts in the case. His point of view on the relationship of the Jewish tradition to the American tradition he clarified in simple terms on various occasions. America, Governor Lehman said, is a "nation born of a great ideal and as long as the nation survives that ideal must and will be cherished and preserved." Within this framework, "Jewish history teaches that spiritual ideals, in a people as well as in an individual, give strength and endurance transcending material wealth and power."

ISAAC LANDMAN.

Lit.: Public Papers of Herbert H. Lehman (1933-42); Analyticus, "Our Next Governor," *Opinion,* April 4, 1932, pp. 6-8; *New Yorker,* May 2, 1936, pp. 21-26; May 9, 1936, pp. 25-30; Landman, Isaac, "The Other Governor of New York," *American Hebrew,* Jan. 29, 1932, pp. 290-91, 303-4.

LEHMAN, IRVING, chief justice of the New York State Court of Appeals, b. New York city, 1876. He was the son of Mayer Lehman and the brother of Arthur and Herbert H. Lehman. He took his A.B. degree from Columbia University in 1896, his A.M. degree the following year and his LL.B. degree in 1898. Lehman was admitted to the bar in 1898 and practised his profession until 1908. During that year he was elected for a fourteen-year term as a justice of the New York Supreme Court. In 1922, as a result of distinguished service on the bench, he was jointly renominated by the two major political parties for a second judicial term of office. He served but one year of this second term, for he was then nominated by both parties and elected as associate judge of the highest court in the state, where he still served in 1942.

At the expiration of his first term as a member of that court, Lehman was nominated by all the major political parties for reelection. In 1939 the chief judge of the Court of Appeals, Frederick E. Crane, retired because of the constitutional age limit. The major political parties thereupon nominated Lehman to succeed Crane. He has since served as chief judge. His elevation to the highest judicial office in the state of New York was the result of a life-long devotion to the study of all branches of common and statute law, and to his acknowledged place as a legal philosopher. His opinions, majority and dissenting, and his many legal writings display a far-sighted and statesmanlike interpretation of statutes and a persistent belief in the flexibility of the common law to cope with each new



Irving Lehman

social and economic condition as it arises in the relationship of man to man and man to government. To Judge Lehman, the law has been a living, vital force, and not a classic assortment of set rules into which each case must fit or remain without adequate answer. Of course, he has been guided by precedent, for that is the *sine qua non* of legal stability; nevertheless, precedent, for him, must be interpreted in the light of an everchanging society, and not perpetually restricted to the exact interpretation placed upon it when first enunciated. Judge Lehman himself stated it this way:

"The judge . . . has also the responsibility of preserving and even of molding the law so that human relations can be fitly ordered by it in the future. . . . The American form of government, organized under written constitutions, creates new questions which can be answered by no analogies drawn with certainty from ancient decisions; and the development of democratic ideals, the clearer recognition that the law must protect the human rights of the poor as well as the property rights of the rich, point insistently to a consideration of these questions from a fresh viewpoint, untrammeled by blind acceptance of outworn theories of the past. . . . New problems of human relations require a statement of the rules by which such relations are governed. . . . We must sometimes create new precedents because no precedents exist; . . . If a judge recognizes that when a new rule of law must be enunciated, because there is no rule exactly applicable to the case under consideration, he is really creating law, he cannot logically base his decision merely upon apparent analogies; he must seek the reason for old precedents and then determine whether law based upon old reasons is law in harmony with the needs of today."

In consonance with modern progressive judicial thought, Lehman believed that a judge's function is to follow, within constitutional limits, the legislative policy as laid down in remedial legislation to meet any recognized economic or social evil. His own words are:

"The courts that keep abreast with the thought of the times recognize that their function is not to pass upon legis-

lative discretion, but upon legislative power. They may set no limits to legislative power, but must give effect to the limits set by the constitution. . . . Each case must therefore be considered in the light of the evil the Legislature is trying to remedy or the benefit it is trying to achieve, and in the light of the means used by the Legislature to achieve that purpose. . . ."

Lehman did not pay mere lip service to these beliefs. Almost twelve years after writing the foregoing views, he prepared a strong dissenting opinion in a case wherein the majority of the New York Court of Appeals held that legislation establishing minimum wage standards was unconstitutional. Although he found adequate basis in certain statutory differences for coming to a conclusion different from the majority of his colleagues and different from a prior holding of the Supreme Court on the subject of minimum wages, he pointed out that even without any difference in the facts or in the statute, the highest court should feel free to reverse its own holdings when it finds them out of step with new conditions.

"That does not mean, of course," he says (referring to the binding power of judicial precedents), "that a court of last resort may not reconsider the same question when it is again presented, and then reach a contrary conclusion. In the light of wider experience, broader information or changed conditions, the weight that should, reasonably, be given to conflicting considerations may change and error may become manifest. A constitution may be amended only in manner provided therein, but a court which under the Constitution is charged with the duty of construing the Constitution may change its construction when convinced of error. That courts have not been willing to perpetuate a construction after they have been convinced of its unsoundness, has been a source of strength to our system of constitutional government."

Later the majority decision was affirmed by the United States Supreme Court; but Justices Hughes, Brandeis, Stone and Cardozo dissented and agreed with the conclusions reached by Judge Lehman. The statement of Judge Lehman, however, that the Supreme Court should change its construction of the Constitution when convinced of its unsoundness, was borne out a year later when the court, in March, 1937, overruled its own former decisions on the subject and held minimum wage legislation to be constitutional.

Lehman has been an active participant in community affairs about him; and has taken vigorous leadership in Jewish community relationships. He was an active member of the Jewish Welfare Board for well over a score of years, serving as its president from 1921 to 1940. He was president of Temple Emanu-El from 1929 to 1938, and in 1942 was still on the executive committee of the Union of American Hebrew Congregations. He was a member of the executive committee of the American Jewish Committee and an honorary vice-president in 1942. He was a member of the board of governors of the American Friends of the Hebrew University, and a member of the board of directors of the Jewish Theological Seminary of America. Considered a scholar in ancient and modern Hebraic culture, he has been active in the promotion of Jewish religious education and cultural interests, as his communal affiliations indicate. To him, as an American, the basic concept of religious freedom appealed as the very foundation of true democracy and individual liberties:

". . . true freedom was not achieved so long as thought and conscience might be fettered. . . . As the very foundation of our government, the organic law decrees freedom of thought and conscience, yet from time to time men try to destroy or abridge the freedom which the law decrees. It has been said that no man is worthy of freedom who cannot defend it. . . . We rejoice and are proud because we are citizens of the country which has recognized that right (religious freedom) and guaranteed it in its constitution. We prove ourselves worthy of it when we are ready to defend it from direct or indirect attack, when we fight all forms of prejudice, whether directed against us or others, which threaten it."

The United States is truly the land of freedom because religious tolerance found its genesis here as part of the basic law of the government of its people. Significant are Lehman's succinct words about Justice Cardozo: "The honors paid to him gave him added joy because they showed to him, a Jew, and to all the world, that America does not withhold from any of her sons because of creed or race the meed of love or praise which he has earned."

SAMUEL I. ROSENMAN.

Lit.: Lehman, Irving, "Technical Rules of Evidence," *Columbia Law Review,* May, 1926, pp. 509-20; idem, "Religious Freedom as a Legal Right," *American Hebrew,* Sept. 23, 1927, pp. 602, 669, 672-73; idem, "The Influence of the Universities on Judicial Decisions," *Cornell Law Quarterly,* Dec., 1924; idem, *Memorial Speech on Louis Marshall* (1930); idem, *Memorial Speech on Benjamin Nathan Cardozo* (1938).

LEHMAN, LEO, merchant, b. Indianapolis, Ind., 1880. He went to work for a department store in Cincinnati at the age of seventeen, and rose to be chairman of the board. He was, likewise, president of a large department store in Pittsburgh (1942).

Lehman was a member of the Pittsburgh Planning Commission for a number of years. He was also vice-chairman of the Federal Housing Authority of Pittsburgh and a member of the Phipps Flower Conservatory Committee. He was, among his other Jewish activities, the treasurer of Montefiore Hospital and of the J. M. Gusky Hebrew Orphanage and Home, both in Pittsburgh. He was a member of the board of Rodef Shalom Congregation of Pittsburgh.

LEHMAN, MAYER, banker, b. Bavaria, 1830; d. New York city, 1897. Although he was still a youth during the 1848 revolution in Germany, Lehman's adherence to the group of liberals of which Carl Schurz was a member made his immigration to the United States desirable. He settled in Montgomery, Ala., and soon entered the political life of the community. During the Civil War, Lehman was associated with the Confederate Army. Jefferson Davis and the governor of Alabama knew him, and he was entrusted with caring for the Alabama prisoners in northern states. Until this time Lehman, in partnership with his brothers, had been engaged in general merchandising and the cotton business in Montgomery. At the end of the Civil War the family moved to New York, where the banking firm of Lehman Bros. was established by Lehman and his brother Emanuel. In the larger city, too, Lehman was active in communal affairs, Jewish as well as general. He was one of the founders of the New York Cotton Exchange.

LEHMAN, SAMUEL (SHMUEL), Yiddish folklorist, b. Warsaw, Poland, 1886; d. Warsaw, 1941. He was orphaned at the age of four and reared at the home

of his uncle. Even as a young boy he showed a marked interest in folklore and, notwithstanding his lack of formal schooling, he achieved a wealth of knowledge in this field. In 1902 he began to collect the folk songs, proverbs and sayings he had heard in Warsaw. In order to verify their original sources and to gain his information at first hand, in 1910 he toured more than fifty Jewish cities and towns, making copious notes of the various manifestations of folklore.

In 1912, together with N. Prilutzki, Lehman published the *Zamlbicher far Yiddishe Folklore, Filologie un Kultur-Geshichte,* containing a rich collection of Yiddish proverbs, sayings, idioms, local expressions, and the Yiddish folk-names for various countries, districts, cities and towns. The items thus gathered and recorded numbered 1,061. Some of his most important collections of folklore were: *Arbet un Freiheit* (1921), songs composed and sung during the revolutionary movement in czarist Russia; *Ganovim un Gneive* (Thieves and Theft), slang expressions, anecdotes, sayings, nicknames, couplets, and proverbs describing the life of thieves; *Die Kinder Velt,* rhymes, jingles, songs, games, and sayings relating to childhood; *Treifene Schoire* (Forbidden Goods), a Purim play (the last three collections were published in *Bei Undz Yiddn,* 1923); *Liebelieder fun Ganovim* (Love-Songs of Thieves), in *Filologishe Shriftn fun Yivo,* vol. 1 (1926); *Ganovim Lieder* (Songs of Thieves), published separately (1928); "Fun der Eiropeiisher Milchome" (From the War in Europe), expressions, sayings and anecdotes, in *Lebn* (1922); "Die Untervelt in Ire Lieder" (The Underworld in Song), with notes, in *Arkhiv far Yiddisher Shprachforshung, Literatur-Forshung un Entologie* (Warsaw, 1926-33); *Eliohu Hanovi in der Folk-Fantazie* (Elijah the Prophet in the Imagination of the People), stories and legends heard from the mouths of the people.

Lit.: Shatzky, I., in *Bicher Velt,* vol. 1 (1922); idem, in *Neie Lebn,* vol. 11 (1923); Cahn, I. L., in *Filologishe Shriftn fun Yivo,* vol. 1; Shatzky, I., in *Yivo Bletter,* Sept.-Oct., 1941.

LEHMANN, BEHREND (Issachar Halevi Bermann), financier and philanthropist, son of Judah Lehmann, b. Halberstadt, Germany, 1661; d. Halberstadt, 1730. A successful merchant, he became acquainted with the court agent Liepmann of Hannover, and in recognition of his ability was chosen confidential agent to the court. Through this alliance he gained access to the royal courts of Hannover, Dessau, Brunswick, Saxony, and particularly Dresden, for which he conducted financial transactions. During the successful campaign waged by Frederick August I of Saxony to secure the kingdom of Poland in 1697 (as king of Poland he was called Augustus II), Lehmann contributed to the financial chest of the election and served as financier and diplomatic agent in Poland, thereby gaining great favor with the court. As a reward for his loyal support, the title of "royal resident" was conferred upon him. He utilized his position as court agent and banker to serve the interests of the Jews, whose privileged status in Halberstadt under Frederick I and Frederick II was due mainly to his influence. In addition, he obtained for the Jews the right of residence in Dresden.

His interest in the advancement of Jewish culture led him to build a Talmudic school in Halberstadt; the many young scholars who thus found maintenance in Halberstadt enhanced the study of the Talmud. He secured permission from Frederick I to print the Babylonian Talmud in Frankfort in 1696, defraying the entire cost of this enterprise and contributing 5,000 copies to Talmudic students. Many books written by Jewish scholars were published by Lehmann at his own expense. In his old age he met with financial reverses and lost his fortune due to the business losses of others, especially the firm of Leffmann Behrens and Sons in Hannover. His memorial in the Jewish community of Halberstadt was still maintained in 1939.

Lit.: Lehmann, Emil, *Der polnische Resident Behrend Lehmann* (1885); Meisl, "Behrend Lehmann und der sächsiche Hof," *Jahrbuch der Jüdisch-Literarischen Gesellschaft* (1924); Fünn, S. J., *Keneseth Yisrael,* p. 184; *Encyclopaedia Judaica,* vol. 10 (1934) col. 734.

LEHMANN, EMIL, jurist and leader of Reform Judaism, b. Dresden, Germany, 1829; d. Dresden, 1898. He was educated at the Israelitische Gemeindeschule and the Kreuzschule in Dresden and studied law at the University of Leipzig from 1848 to 1851. From 1851 to 1859 he worked as a journalist for the *Sächsische Dorfzeitung.* He played an active role in liberal German politics, especially concerning himself with the emancipation of the Jews. In 1863 he started practising law, and two years later he was elected to the Dresden city council, of which he remained a member until 1883. In 1868 he and his colleagues succeeded in having legislation passed that granted equal rights to the Jews of Saxony. From 1875 to 1880 he was one of the representatives of the progressive Fortschritt Party in the Saxony Landtag. During this period he wrote a number of pamphlets exposing the lies and errors of anti-Semitism.

Lehmann was one of the most vigorous and radical of the early advocates of Reform in the Jewish religion. He stressed the common ethical content of Christianity and Judaism and went further than most Reformers in demanding the abolition of circumcision and the traditional holy days. He was one of the founders of the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens and of the Deutsch-Israelitischer Gemeindebund.

He was president of the Jewish congregation of Dresden for many years, and he wrote a history of the congregation, *Ein Halbjahrhundert in der israelitischen Religionsgemeinde zu Dresden* (1890). He was author of many other books, including: *Der polnische Resident Behrend Lehmann* (a biography of his ancestor, the founder of the congregation; 1885); *Höre Israel* (1871); *Lessing und seine Bedeutung für die Juden* (1879); *Die Juden jetzt und einst: Zur Lösung der Judenfrage* (1887). His collected works were published posthumously in 1889 in Berlin.

Lit.: *Allgemeine Deutsche Biographie,* 1906, p. 620; Reports of the Deutsch-Israelitischer Gemeindebund, No. 47 (1878) 2.

LEHMANN, JOSEPH, journalist, b. Glogau, Germany, 1801; d. Berlin, 1873. Lehmann was the son of a self-taught well-to-do merchant who expected his son too to become a self-made man. In 1816 Lehmann entered the business of David Veit in Berlin, and some years later married the sister of Moritz Veit. He was a friend of Heine, Ganz, and Zunz, and participated in



Marcus Lehmann

the activities of the Verein für Cultur und Wissenschaft der Juden. Remaining in the Veit business, Lehmann learned almost all the languages of Europe and some oriental tongues.

In 1831, when the Prussian crown prince, later King Frederick William IV, suggested the creation of a great official newspaper, the *Preussische Staatszeitung,* Lehmann, because of his knowledge of languages, was appointed its editor, and exchanged the Veit business for the Prussian Foreign Office. After the outbreak of the French revolution in 1830, political literature so increased that the Prussian government resolved to create a special supplement to the *Staatszeitung* in order to deal with foreign political publications. Lehmann directed also this supplement, which was named *Magazin für die Literatur des Auslands.* He remained the editor of the *Magazin* for forty-two years.

When Lehmann retired from office after the outbreak of the revolution of 1848, King Frederick William gave him the proprietorship of the *Magazin.* During forty-two years, until a week before Lehmann's death, no issue of the periodical appeared without containing at least one contribution by him. In 1849, Lehmann, opposed to radicalism, contributed to the *Constitutionelle Zeitung* for some months. He then returned to his native town and became deputy of the town council and director of the Lower Silesian railways. In 1865 Lehmann returned to Berlin. He was considered by the Prussian government the special authority for Alsace-Lorraine and for all German settlements abroad. He took an active part also in the founding of the Hochschule für die Wissenschaft des Judentums in Berlin.

Lit.: *Magazin für die Literatur des Auslands* (1873).

LEHMANN, MARCUS, rabbi, b. Verden, Germany, 1831; d. Mayence, Germany, 1890. He was educated at the Universities of Berlin and Prague, and received his Ph.D. degree from the University of Halle. He studied Hebrew language and Orthodox Jewish theology under Israel Hildesheimer at Halberstadt.

In 1853 the Mayence congregation split into Reform and Orthodox factions, and in the following year Lehmann was asked to become rabbi of the Orthodox congregation, a post which he held until his death. In 1859 he founded a religious school, which later became co-educational, where both Jewish and secular subjects were taught. In 1860 he established *Der Israelit,* which soon became the leading organ of Orthodox Jewish thought in Germany.

He was a prolific writer of both fiction and religious and historical books. His collected short stories were published under the title of *Vergangenheit und Gegenwart* in six volumes (1872-88). He also wrote a historical novel, *Rabbi Joselmann von Rosheim* (2 vols., 1879-80). Among his religious works are: *Die Orgel in der Synagoge* (1862); *Die Abschaffung des Kol Nidre, und Herr Dr. Aub in Mainz* (1863); *Der Talmud Jeruschalmi. Traktat Berakot. Text mit dem zum ersten Male nach einer in Palästina aufgefundenen Handschrift herausgegebenen Commentare des R. I. Syrelei* (1874).

Lit.: *Gedenkblätter an Rabbiner Dr. Marcus Lehmann* (1890); Lehmann, Jon, *Lebensbeschreibung von Dr. Marcus Lehmann* (1905).

LEHRANSTALT FÜR DIE WISSENSCHAFT DES JUDENTUMS, *see* HOCHSCHULE FÜR DIE WISSENSCHAFT DES JUDENTUMS.

LEHREN, family of scholars and communal leaders in Amsterdam, Holland, at the end of the 18th cent. Three brothers in particular who were members of this family and were prominent in the field of finance and commerce as well as in communal and state life were: Zebi Hirsch, b. Lehrensteinfeld, Württemberg, 1784 (hence the family name Lehren); d. Amsterdam, 1853; Jacob Meir, b. 1793; d. Amsterdam, 1861; Akiba, b. 1797; d. Amsterdam, 1876. Each of these three brothers was for many years president of the Jewish community in Amsterdam and an ardent fosterer of Jewish charitable organizations and institutions; they were particularly active in the organization and affairs of the Halukkah, which in 1810 appointed Zebi Hirsch chairman of a committee responsible for administering the funds received in Holland for the benefit of the Palestinian Jews. In 1822 he ruled that only one collector of alms be sent to Holland from Palestine and the money thus collected be divided equally and proportionately among the members of the Ashkenazic and Sephardic congregations. Although he was bitterly assailed because of this procedure, the chief rabbi of Jerusalem justified his action. When his attitude led to suspicion as to his honesty in the administration of the funds collected, he published *Kontres Emeth Meeretz* (Amsterdam, 1843-44) in defense of his actions, setting forth his reason for the action taken and proving the integrity of the committee entrusted with the funds.

In cooperation with Moses Montefiore, the Lehren brothers supported the Jews of Damascus in their struggle against the ritual murder charge of 1840. All three brothers vehemently attacked the decisions of the first rabbinical assembly of Brunswick (1844) by means of a letter forwarded to all the rabbis of Poland, Germany, Moravia and Hungary. In response, seventy-eight Orthodox rabbis of these four countries joined

them in an open protest which was published in Zebi Hirsch's collected essays *Torath Hakenaoth* (Amsterdam, 1845) and *Kinath Tziyyon* (Amsterdam, 1846).

Jacob Meir and Akiba Lehren were both Talmudic scholars who devoted much interest to the training of Jewish rabbis and teachers. Their great collection of books, consisting of early period literature and rare editions, was publicly auctioned off at Amsterdam in 1899. Akiba Lehren published for the first time the ritual work of Isaac ben Moses of Vienna entitled *Or Zarua* (Amsterdam, 1862).

Lit.: *Allgemeine Zeitung des Judentums* 1845, p. 125; 1861, p. 344; 1866, p. 209; 1876, p. 809; *Hamaggid,* 1876, p. 412; Bernfeld, S., *Toledoth Hareformatzion Beyisrael* (1900), 199; *Katalog der Sammlungen Majer Lehren* (1899).

LEHRER, LEIBUSH, psychologist and Yiddish writer, b. Warsaw, Poland, 1887. Following a traditional Jewish education in the Yeshivas of Makov and Novominsk, he emigrated to the United States in 1909, where he studied at Clark University, specializing in psychology and receiving the B.A. and M.A. degrees. His Yiddish verse first appeared (1910) under the pen name of L. Magister, in the *Freie Arbeter Shtimme,* also in the *Yiddishe Folk, Freie Gezelshaft,* and other journals. His poetry is romantic and moody.

Lehrer devoted most of his writings to questions of psychology and pedagogy and particularly to the problems of modern Jewish life. In the field of psychology he endeavored to define his own theory of a relational system, akin to Gestaltism, which introduces the concept of dynamics. For to Lehrer the basis of the Gestalt (image) is not perception, but rather an elemental groping toward relationships between component elements. This constitutes dynamics, and includes primarily the driving forces which motivate every moment of our activity.

As regards problems of Jewish life, Lehrer represented a standpoint which he termed culturism, contending that for Jews there never has been a dichotomy between the secular and religious spheres of living. On the contrary, these two spheres seem to transcend conflicting duality and to constitute a harmonious oneness. Jewishness and the perpetuation of the Jewish people, Lehrer maintained, have been of primary importance to our people. Thus they have striven to maintain Jewish cultural values. On the basis of his ideas of culturism, Lehrer may be regarded as the theoretician of the non-partisan folkistic progressive movement in Yiddish education, as exemplified in the Sholem Aleichem Folks Institute.

His published works are: *Die Psichologie fun Literatur—an Areinfier in Filomitologie* (The Psychology of Literature—An Introduction to Philomythology; 1926); *Die Moderne Yiddishe Shul* (The Modern Yiddish School; 1927); *Azoi Zeinen Mentshn—Shmuesn Vegn Der Mentshlecher Natur* (People Are Like That—Discussions on Human Nature; 1934); *Yiddishkeit, Esseien* (Jewishness, Essays; 1940). He also edited *Shriftn far Psichologie un Pedagogik,* a volume published by the Yiddish Scientific Institute (Vilna, 1933).

N. B. MINKOFF.

Lit.: Shatzky, J., in *Oifkum,* July, 1926; Twersky, J., in *Zukunft,* June, 1934; Gordin, A., *ibid.,* July, 1938.

LEHRMAN, SIMON MAURICE, rabbi, b. 1900. From 1925 to 1938 he was rabbi of the Higher Broughton Congregation, Manchester, England. His chief contribution has been his translation, together with Harry Friedman, of the entire Midrash Rabbah (13 vols. in 10, London, 1939). In addition, he wrote *The Jewish Festivals* (London, 1936) and *The Sabbath Hour* (London, 1938).

LEHRS, KARL, philologist, b. Königsberg, Germany, 1802; d. Königsberg, 1878. His first name was Kaufmann before he was baptized, and he was educated at the classical school of his native town. One of its teachers, I. W. Ebel, head of the Pietists of Königsberg, influenced Lehrs, who was dissatisfied with the rationalist doctrine presented as the essence of Judaism. After 1818 Lehrs studied at the University of Königsberg. As a student he was able to write and to dispute in Latin and Greek as if they were his mother tongues. In 1822 Lehrs, upon conversion, assumed the first name Karl. In 1823 he was graduated and became teacher at the classical schools of Danzig, Marienwerder and Königsberg. In 1831 he became lecturer and in 1845 professor of classical languages at the University of Königsberg.

The first great work which Lehrs published (1833) was *De Aristarchi studiis Homericis.* For the first time in modern Europe he discovered the importance of Alexandrine scholarship for modern philology. He founded new principles of the exegesis and critique of the Homeric poems. In 1837 Lehrs published *Quaestiones Epicae,* acclaimed by Gottfried Hermann, one of the greatest German philologists, as "Herculean works." This opus reveals Lehrs as a universal scholar of the classical world, fully acquainted with Greek poetry, arts, philosophy and religion, and developing original views everywhere. As to Greek politics, however, Lehrs accepted advice from Grote, whom he acknowledged as the first and for a long time the only one in Germany. In 1869 Lehrs published a valuable treatise on Horace, and in 1873 Pindaric studies which blazed new paths. The great discoveries which he made were utilized by virtually all leading modern philologists, but his name was cited by very few. Almost all expressions on Greek culture, poetry and religion which Nietzsche pronounced as new discoveries in his early books were anticipated by Lehrs. Nietzsche inherited his hate of Christianity also from Lehrs who, disappointed soon after his baptism, combatted Christianity in his learned works as well as in his *Popular Essays,* published in 1853, and in his lectures.

LEHRS, MAX, art historian, b. Berlin, 1855; d. Dresden, Germany, 1939. Lehrs was the son of a well-to-do Berlin merchant who collected copperplate prints during his whole life and was interested in many kinds of art. His father sent him first, from 1873 to 1875, as apprentice to a book seller, and in the following two years he became a dealer in works of art and started his art studies at the Kupferstichkabinett (Museum for Copper Plate Engravings) in Berlin, and became an authority on copperplates. He was appointed librarian at the Schlesisches Museum für bildende Künste in Breslau in 1880. In 1883 he worked as assistant at the Kupferstichkabinett in Dresden. There he graduated (1886) with the thesis *Meister mit den Bandrollen.* He became professor (1893) and finally director of the Kupferstichkabinett in Dresden from 1896 to 1904 and

from 1906 to 1924. During the two years in between (1905-6) he was director of the Kupferstichkabinett in Berlin. He retired in 1924. During the last years of his life Lehrs was nearly blind, and worked only with the help of his daughter-in-law on the completion of his life work. However, his hospitable home, conducted by him and his non-Jewish wife, was still well-known to art scholars in Dresden.

Lehrs' first interest was connected with the history of playing cards, and his first book was entitled *Die ältesten deutschen Spielkarten* (1885); in 1891 he published *Die Spielkarten des Meisters E.S. 1466.* Later on he concentrated on the history of the copperplate prints in the 15th cent. His life work is his *Geschichte und kritischer Katalog des deutschen, niederländischen und französischen Kupferstichs im 15. Jahrhundert* (9 vols., 1907-34). Besides these, he wrote numerous monographs, including: *Arnold Boecklin* (1896); *Hans Thoma* (1900); *Martin Schoengauer* (1914); *Albrecht Altdorfer* (1924).

LEIBOWITZ, SAMUEL SIMON, lawyer, b. Jassy, Roumania, 1893. He was brought to the United States in 1897. He studied at Cornell University Law School (LL.B., 1915) and, upon admission to the New York bar, specialized in the practice of criminal law, in which he gained national repute. He won acquittal for the defendants in numerous capital cases, but refused to represent notorious criminals of whose guilt in the case in question he was convinced. He defended the nine negro defendants in the Scottsboro Case after they were granted a new trial by the Supreme Court of Alabama, and secured the acquittal of four (1937).

In 1940, Leibowitz was elected a judge of the Kings County Court for a term of fourteen years.

Lit.: New York Herald-Tribune, Nov. 7, 1940.

LEICHTENTRITT, HUGO, musicologist, b. Pleschen, Posen, 1874. He studied at Harvard University, the Berlin Royal High School of Music and the University of Berlin, receiving his doctorate from the last-named institution. In 1901 he taught composition at the Klindworth-Scharwenka Conservatory in Berlin, and served as music critic for the *Vossische Zeitung.* During the first World War, he served in the German army.

After the War Leichtentritt resumed his activities as teacher of composition, music history, and esthetics, at the same time intensifying his production as a writer on music. He was critic on several important German music periodicals, including *Die Musik* and *Allgemeine Musikzeitung,* and distinguished himself in fields of musical research. He edited several volumes of the monumental *Denkmäler deutscher Tonkunst,* rewrote and completed the fourth volume of Ambros' *History of Music,* and edited works by Vecchi, Monteverde and Hasse. He is also author of biographies of Chopin, Busoni, and Handel, as well as of a history of the Motet, and a study of musical form. In 1933, he was compelled to leave Germany, at which time he came to the United States and joined the music faculty of Harvard University. He was pensioned in 1939. His books, published since his arrival in the United States, include *Music, History, and Ideas* (Cambridge, 1938) and a history of the Motet (Cambridge, 1942).

LEIDESDORFF, WILLIAM, Californian pioneer, b. Szatmár, Hungary, 1802, as Wolff Leidesdorfer; d. San Francisco, 1848. Through a cousin he was related to Rabbi Akiba Eger of Posen and to Rabbi Moses Sofer (Schreiber) of Pozsony. At the age of fifteen he left home and was never heard of again.

William Leidesdorff, a leading citizen of San Francisco between 1840 and 1848, represented himself to be of Danish extraction and to have stayed in Jamaica prior to his coming to the United States. Some of his intimates, however, claimed subsequently to have known that he was of Jewish origin. He claimed to have gone to New York first, thence to New Orleans, where he was "captain of the port." In 1840 he migrated to San Francisco, then Yerba Buena, and started trading with the States. When San Francisco was incorporated into the United States (1846), he was made vice consul.

Leidesdorff accumulated great wealth and held several public offices, that of mayor, alderman and treasurer. He also organized the first American public school in San Francisco. His high integrity and liberality won him many friends, and shops and schools were closed on the day in May, 1848, when his remains were buried in a Catholic cemetery of the city. A street in San Francisco was named after him.

Leidesdorff died intestate, and the authorities searched in vain for a clue to the legal heirs of the estate of a million and a half dollars. Some persons in Jamaica claimed to be relatives, but these could prove their claim no more than the Eger and Schreiber families as to the identity of Wolff Leidesdorfer and William Leidesdorff. In 1854 Governor John Bigler suggested the escheat of the estate, and several persons acquired possession of it. Title obtained from these purchasers was protected subsequently by the statute of limitations when, during several ensuing decades, the Eger and Schreiber families continued to contest the escheat.

LEIMDÖRFER, DAVID, rabbi and Bible critic, b. Hlinik, Hungary, 1851; d. Hamburg, Germany, 1922. He attended the Yeshivas of Sillein, Waitzen and Pressburg, and the Universities of Budapest and Vienna. He served as rabbi in Nordhausen and the duchy of Schwarzburg-Rudolfstadt from 1875 to 1883, and was preacher at the Hamburg Temple from 1883 to his death. On the occasion of his seventieth birthday, he was appointed chief rabbi of the Temple Community. Leimdörfer was a brilliant pulpit orator. His works include: *Die Messias-Apokalypse; Das Psalter-Ego in den Ich-Psalmen; Zur Kritik des Buches Ester; Talmudische Ethik des Alphabets.*

LEINER, a dynasty of Polish Hasidim, established by MORDECAI JOSEPH BEN JACOB LEINER (b. 1802; d. 1854). The founder studied at Przysucha and Kock, and settled in Izbica in 1840, as a Zaddik. He was the author of studies on the Pentateuch, posthumously published as *Me Hashiloah* (vol. 1, 1860; vol. 2, 1922).

JACOB BEN MORDECAI JOSEPH LEINER (b. Tomaszow, 1814; d. Druskeniki, 1878) was the son of the founder of the dynasty and his successor. The known dates seem to indicate that his father was only twelve years old when he was born. After his father's death, Leiner remained the Zaddik in Izbica until 1867, when he went to Radzyn. He was the author of *Beth Jacob,* a Cabalistic commentary on *Genesis* (1890) and *Exodus* (1904).

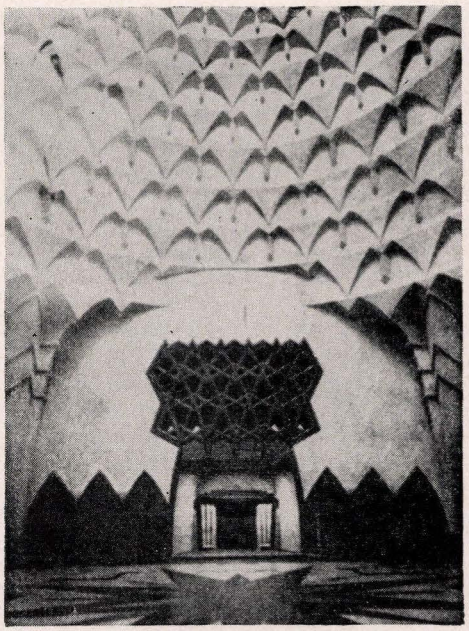
GERSHON CHANOCH HENOCH BEN JACOB LEINER (b. Izbica, 1839; d. 1891) was the third and most important member of the dynasty. He was the son of Jacob ben Mordecai. *Sidre Teharoth,* a collection of commentaries on the tractate *Kelim,* was written when he was only twenty-nine years old, and its form resembled the Babylonian Talmud. Both approbation and displeasure were roused by the work, and with each reaction were identified leading rabbis of the period. The rabbinate of Vilna forbade a second edition, on the ground that the physical appearance of the pages might mislead students into thinking that it was a work of the Talmudic period. Nevertheless, the second part of the book appeared in the same form and under the auspices of several leading rabbis.

Leiner's claim that he had rediscovered the purple-fish which had been used to dye ritual wools in Biblical and Talmudic times was generally discounted, as were also his contentions that he had found the real rules for the Tzitzith (fringes) observance. Leiner was the author of many other commentaries, of exegetic and Cabalistic studies, and of essays on the principles of Hasidism.

LEINSDORF, ERICH, conductor, b. Vienna, 1912. He was a student at the Gymnasium in Vienna and a music pupil of Paul Emerich, Hedwig Kammer-Rosenthal, and Professor Kortschak. In 1934 he received his first professional assignment as conductor when Bruno Walter selected him as his assistant for the Salzburg Festival. At Salzburg, Leinsdorf worked with Walter and Toscanini. During the fall and winter of 1936, he conducted opera performances throughout Italy. At the recommendation of Toscanini, he was engaged as a conductor of the Metropolitan Opera House, New York, his debut on January 21, 1938, in *Die Walküre* being sensational. He continued conducting many of the major Wagnerian performances at the Metropolitan with extraordinary success, so that when Artur Bodanzky, principal Wagnerian conductor, died in 1939, Leinsdorf took over the entire repertoire. Since then he has been one of the major conductors at the Metropolitan, and has impressed critics and audiences with his remarkable musicianship, scholarship, and adaptability for the baton. He also conducted opera performances in San Francisco, and symphony concerts in New York.

LEIPZIG, city in Saxony, Germany, with about 700,000 inhabitants, among whom there were (1938) about 9,500 Jews. The first evidence of a Jewish community in Leipzig occurs in the 13th cent., when Isaac ben Moses of Vienna mentions it in his *Or Zarua.* He speaks of a synagogue and of a tax on the community (p. 215b). Further mention of it is found in *Urkundenbuch von Leipzig,* vol. 3, No. 44, which relates how, on October 28, 1352, Margrave Frederick, of Meissen, gave the *Judenschule* (Jewish prayer-room) in Leipzig as a fief to his marshal.

In February, 1349, the above-mentioned Frederick ordered the burning of the Jews in his territories. Although there is no documentary evidence of the event, the Jews of Leipzig are believed to have been exterminated and their houses and lands confiscated by the margrave. However, in 1364 a few Jews were again permitted to settle in Leipzig, but had to pay large



Interior of a modern funeral chapel at Leipzig

sums for protection. It is very doubtful, however, whether a Jewish community was again organized. The Jews were there until 1430, when they were driven out of the whole of Saxony and robbed of their property. After that the Jews had no fixed settlements in Leipzig for nearly 300 years, although many Jews visited the Leipzig fairs. From 1675 to 1748 the number of Jewish visitors to the fairs amounted to about 750, from 1770 to 1779 about 1,652, and from 1786 to 1839 it totalled 3,185 Jews to 13,005 Christians. Great difficulties were laid in the way of their trade. Continual ordinances (1687, 1689, 1722 and 1731) forbade them to carry on business in stalls on the street or in open stores.

The first Jew who was given permission to settle permanently in Leipzig was Gerd Levi of Hamburg (1713). This privilege was extended to his son Levi Gerd. In 1754 another privileged Jew, Baruch Aaron Levi of Dessau, was allowed to settle in Leipzig. During the Seven Years' War (1756-63) several Jewish traders settled in Leipzig. The few privileged Jews who were permitted to settle there did so under the express condition that they could be expelled at any time. They were not allowed to have a synagogue, but could meet for prayer in small rooms if they made no noise. Every privileged Jew was also compelled to pay seventy thalers annually for himself, besides other sums for his wife, children, and servants. The Jews were rigidly constrained in their choice of trades and occupations, and were placed under strict supervision while traveling.

After 1788 Jewish visitors to the fairs continued to settle permanently in Leipzig. The city council, the professions and the merchant class protested in vain; the Elector protected them. However, until 1835 they were able to engage only in retail trade. Through a law passed by the two chambers of the Saxon Diet on May 18, 1837, they were permitted to form a religious community and to possess a house of prayer. In 1838 the Jews who were already settled in Leipzig received the right of citizenship. Jews who were not yet resi-

dents had to obtain permission from the ministry of the interior before settling.

The Jews attending the fairs had their own rooms for prayer. Each prayer-room was erected by the members of a certain community and named after the place from which the majority of them came. Thus there were the Berlin, Dessau, Halberstadt, Hamburg, Prague, Breslau, Brody, Jassy, and Tiktin prayer-rooms (*Judenschulen*). In 1818 Joseph Wolf, preacher in Dessau, delivered the first German sermon in Leipzig during the fair. Leopold Zunz, Isaac Noah Mannheimer and I. L. Auerbach also preached there.

Until 1815 the Jews who died in Leipzig were buried in Dessau or in Halle. It was not until that year that the first Jewish cemetery was laid out outside of the city. Attempts to build a synagogue were undertaken by the Dresden chief rabbi, Zacharias Frankel, in 1837, but were not successful until 1855. The founding of the community and the election of Adolf Jellinek as preacher took place in 1847. When the latter was called to Vienna in 1857, Abraham Meyer Goldschmidt took his place (1858-88). From 1888 to 1917 Nathan Porges was rabbi, and Felix Goldmann succeeded him in 1917. In 1921 Gustav Cohn replaced him. In 1901 the Orthodox Talmud Torah was founded, with Ephraim Carlebach as director. In 1902 another Orthodox private society was founded, with Dr. N. A. Nobel as director. These two institutions were later turned into a community and Nobel was installed as Orthodox community rabbi with Carlebach as chief community rabbi.

In 1869 the first Jewish synod and the first German Jewish community assembly took place in Leipzig. The community rapidly developed into the largest community of Saxony and became a center for Hebrew printed books. It numbered 6,314 persons in 1900, 9,728 in 1910, and 13,047 in 1925. Since 1933 the fate of the Jews in Leipzig has been that of the Jews of Germany. (*See also the illustration in vol. 4, p. 565*)

SIEGBERT NEUFELD.

Lit.: Markgraf, *Der Einfluss der Juden auf die Leipziger Messen* (1896); Freudenthal, Max, *Aus der Heimat Mendelssohns* (1900) 122, 130; Sidori, K., *Geschichte der Juden in Sachsen.*

LEIPZIGER, EMIL WILLIAM, rabbi, b. Stockholm, Sweden, 1877. He was brought to the United States in 1881, and in 1900 was graduated from the University of Cincinnati and was ordained by the Hebrew Union College. He served as rabbi of Temple Israel of Terre Haute, Ind., from 1900 to 1913, when he became associate rabbi to Isaac Leucht at Touro Synagogue in New Orleans, becoming rabbi of the congregation when Leucht died in the following year. Leipziger was active in communal work. In 1916 he was president of the Louisiana State Conference of Charities, and in 1917 vice-president of the National Conference of Social Work. In 1925 he was awarded a loving cup by the New Orleans *Times Picayune* in recognition of his work for the community chest. He organized the Jewish Welfare Fund of New Orleans, was treasurer and a director of the Hebrew Union College Alumni Association, and from 1937 to 1941 president of the Central Conference of American Rabbis.

LEIPZIGER, HENRY MARCUS, educator, b. Manchester, England, 1853; d. New York city, 1917.



Emil William Leipziger

He was taken to the United States at the age of twelve, and was educated at the College of the City of New York (M.A., 1873) and Columbia University (L.L.B., 1875; Ph.D., 1878). He was admitted to the bar in 1875. In 1907 he was awarded an honorary LL.D. degree by Union College.

He taught in the New York city public schools from 1873 to 1881. From 1890 to 1896 he was superintendent of lectures for the Board of Education, and from 1891 to 1896 assistant superintendent of schools. In 1896 he was supervisor of lectures in New York city. He was president of the New York Public Library in 1903.

Leipziger was one of the pioneers in the field of technical education, stressing the need for purely vocational high schools. He was especially interested in the enrollment of Jewish students in these schools to balance the preponderance of Jews in the professions and white collar positions. From 1881 to 1884 he traveled all over the country studying the methods of industrial education. Upon returning to New York, he founded the Hebrew Technical Institute and directed it for seven years. In recognition of his brilliant achievements, he was elected president of the Manual Training Department of the National Education Association in 1889. From 1893 to 1902 he was a member of the board of governors of the Hebrew Union College.

Leipziger was president of the Judaeans, a trustee of the Educational Alliance, and vice-president of the American Scenic and Historic Preservation Society. In addition to numerous articles on educational and sociological subjects, Leipziger wrote a book about his theories of vocational training, *The New Education* (1888).

Lit.: Frankel, Ruth Leipziger, *Henry M. Leipziger* (1933).

LEISERSON, WILLIAM MORRIS, economist and government official, b. Reval, Estonia, 1883. He was brought to the United States at the age of seven. Leiserson took his B.A. degree at the University of Wisconsin in 1908 and his Ph.D. degree at Columbia



William Morris Leiserson

University in 1911, when he had already been working for two years as the expert on unemployment for the New York commission on employers' liability and unemployment. In 1911 Leiserson became deputy state industrial commissioner for Wisconsin, a post which he held until 1914. During this period he was responsible for creating public employment services in Wisconsin.

By this time Leiserson's special adaptability for solving the increasingly complex problems of unemployment and labor relations was beginning to manifest itself. He undertook several mediation jobs in Wisconsin strikes—the first a Milwaukee shoe workers' strike. The methods he evolved then, and the principles he chose for himself, are identical with those that finally brought him, in 1939, to membership on the three-man National Labor Relations Board, by appointment of President Franklin D. Roosevelt. Leiserson had in the interim been assistant director of research of the United States commission on industrial relations (1914-15), chief of the division of labor administration for the United States Department of Labor (1918-19), chairman of the labor adjustment board of the clothing industry in Rochester, N. Y. (1919-21), and chairman of the board of arbitration for the men's clothing industry of New York, then of Baltimore and Chicago (1921-26). When President Roosevelt instituted his post-depression reconstruction policies in 1933, Leiserson was made secretary of the National Labor Board. In the following year he became chairman of the Petroleum Labor Policy Board. From 1934 to 1936 he was chairman of the National Mediation Board, and he remained a member of it until his appointment to the National Labor Relations Board in 1939.

Leiserson held to the belief that anti-strike legislation is undesirable, because it can not abolish strikes, "it can only make them illegal." The machinery of mediation offered by the National Labor Relations Board for easing the economic pressure growing out of the post-depression reconstruction period and the defense problems produced by the outbreak of war in Europe in 1939 was to Leiserson an effective and hopeful provision. By permitting employers and labor representatives alike to voice their difficulties, and even their grudges, without restraint, he had from the beginning of his career as mediator been able to work out satisfactory compromise agreements. This was the method used by the National Labor Relations Board in its larger scope of activity. To it Leiserson brought broad knowledge and understanding of the issues involved, and at no time did either employer or union doubt his integrity and sound judgment.

At various times in his career Leiserson returned to teaching. From 1915 to 1918 he was professor of economics and political science at Toledo University; from 1925 to 1927 he was professor of economics at Antioch College. In 1937 he became a lecturer at Antioch, a post which he still held in 1942. Leiserson was the author of *Unemployment in the State of New York* (1911); *Adjusting Immigration and Industry* (1924); and *Right and Wrong in Labor Relations* (1938).

ROSE SCHNEIDERMAN.

Lit.: *New York Times, Sunday Magazine,* Oct. 8, 1939, pp. 7, 18; *ibid.,* Jan. 12, 1941, pp. 4, 16, 23; *Time,* Dec. 25, 1939; *Survey,* May, 1939; *New Republic,* Dec. 27, 1939; *Christian Science Monitor,* May 8, 1941; *Current Biography,* vol. 3, No. 2 (Feb., 1942) 26-27.

LEITNER, GOTTLIEB WILLIAM, orientalist, b. Budapest, 1840; d. Bonn, Germany, 1899. According to some sources, he was educated at Constantinople, but he was a student also of Protestant College at Malta. At the age of fifteen he was an interpreter for the British forces in the Crimean War (1853-56). In 1858 he entered King's College, London, where he became lecturer and, in 1861, professor of Arabic and Mohammedan law. He organized the Oriental department of that college, where he also taught Turkish and Modern Greek. In 1864 he was sent by the British government to Lahore, where he founded the Punjab University. He did much for education in the Punjab.

Beside editing publications in Hindu, Arabic, and English, Leitner established literary societies and free public libraries. In 1868 the Punjab government commissioned him to lead an expedition into the largely unexplored regions between Kashmir and Afghanistan, and into Tibet. The former mountainous region he named Dardistan and published two books on it: *The Races and Languages of Dardistan* (2 vols., 1867-71); *History of Dardistan.* Even more importance was attributed to Leitner's discovery of traces of Greek civilization which, according to his theory, attested the presence in those regions of Greek conquerors from the army of Alexander the Great.

Subsequently Leitner returned to England and founded the Woking institute for Indian teachers. He was, for several years, editor of the *Asiatic Quarterly Review,* and took an active part in orientalist congresses. His publications include: *The Sinîn-i-Islam; The Races of Turkey; Graeco-Buddhistic Discoveries; History of Indigenous Education in the Punjab Since the Annexation.*

LEKOBED, LEKOVED, *see* PHRASES, POPULAR (under Koved).

LEMANN, MONTE M., lawyer, b. Donaldsonville, La., 1884. He received his A.B. degree from Tulane University in 1902, his A.B. degree from Harvard University in 1903 and his LL.B. degree from Harvard

University in 1906. Lemann began to practise law in New Orleans in the following year. In 1910 he was made professor of law at Tulane University, holding this post actively until 1929, when he became professor emeritus.

Of Lemann's many affiliations with official government agencies, the outstanding one was his membership on the Wickersham Commission on Law Observance and Enforcement. The Commission, appointed by President Herbert Hoover in 1929, investigated the status of the prohibition amendment. When the majority report was filed, in 1931, supporting the retention of the amendment, Lemann was the only member of the commission who declined to sign it. Lemann was active also in philanthropic work and was for three years director of the Community Chest of New Orleans. From 1935 to 1937 he was a member of the United States Supreme Court Advisory Commission on Rules of Civil Procedure. He also served for a time as one of the non-Zionist members of the Council of the Jewish Agency for Palestine. In 1942 he was living in New Orleans.

LEMBERG, *see* Lwów.

LEMMLEIN, ASHER (called also **LAMMLIN**), Messianic visionary, probably of German origin. He announced the coming of the Messiah in Istria, near Venice, in the year 1502 (according to some sources, 1500). Jews in Italy, Austria and Germany, including rabbis, responded to his admonitions and practised prayer, penitence and charity, and some Christians were attracted by his prophecy. Many Jews believed that it was due to their sins that the Messiah failed to come at the term predicted, others despaired of his coming and sought refuge in the Christian faith. Lemmlein himself disappeared after his prediction failed.

LEMON, HARTOG, physician and champion of Jewish emancipation, b. about 1750; d. Amsterdam, Holland, 1823. Contemporary Hebrew works refer to him as Hirz Levi Rofe, or Hirz ben Hirsch Weiner; the latter name points to his Viennese origin. He studied medicine at Amsterdam, and in 1788 was appointed physician of the poor of the Ashkenazic community of that city. After the French conquest of Holland in 1795, he joined the association Felix Libertate and took an active part in the agitation for civic rights for the Jews. The Parnasim of the Ashkenazic community objected to his activities and divested him of his office, but the first national assembly of Holland enacted the emancipation of the Jews on September 2, 1796, and Hartog became president of a new Jewish community in Amsterdam, Adath Jeshurun (1797).

Elected to the second National Assembly of the Batavian republic (Holland) in August, 1797, Lemon and S. Bromet were the first Jewish parliamentary deputies of the world. With two members of the Adath Jeshurun, he was a delegate in the Great Sanhedrin called by Napoleon I in Paris (1806), where he delivered two addresses about improving the social status of the Jews. He was also a member of the Consistory of High German Jewish Communities of Holland (1808).

In 1813 he was suddenly arrested on a charge of conspiring against the French government and was sentenced to two years' prison and a fine of 500 francs. He spent fourteen months in prison in France, and upon his liberation, in 1814, published in his own defense *Jets over de nooit plaats gehad hebbende zamenzwering te Amsterdam in Februari, 1813* (Amsterdam, 1815).

A physician of note, Lemon published, among other medical works, *Voorschrift ter genezinge van de tusschen-poozende of zoogenaamde koude koortsen door middel van tourniquets* (1808) and *Geschiedenis van het stelsel van Brown* (1811).

LEMPERT, JULIUS, surgeon, b. Warsaw, Poland, 1891. He came to New York city in 1905. He studied at Long Island College Hospital (M.D., 1913), and was assistant surgeon at the New York Eye and Ear Infirmary from 1916 to 1924. He was also an instructor at the New York Polyclinic Medical School and Hospital (1917-24).

Lempert developed a new method of treating acute mastoiditis in 1928. In the following year he demonstrated his method before the otological societies of Berlin, Vienna, and Paris, and was elected an honorary member of the French Academy of Medicine. In 1937 he described a new surgical technique employed by him for the cure of deafness.

LENDVAI, ERWIN, composer, b. Budapest, 1882. While studying music in Budapest under Koessler, he won a state prize which enabled him to go to Milan, where he became a pupil of Puccini. From 1913 to 1914 he was theory teacher at the Jacques-Dalcroze School in Hallerau, from 1919 to 1922 professor of composition at the Klindworth-Scharwenka Conservatory in Berlin; in 1923, composition teacher at the Volksmusikschule in Hamburg. In 1925 he returned to Italy, but remained there for only one year, having been called to Coblenz to assume the position of choral conductor. In 1928 he was appointed to a similar position in Munich. With the rise of Nazism, he returned to Hungary, where he conducted several choral groups. Since 1939, he has been living in Switzerland.

Lendvai wrote compositions for cello and piano, three string trios, a string quartet, a symphony, and a scherzo, *Masken,* for orchestra. He also composed such choral works as *Nippon* and *Stimmen der Seele; Jungbrunnen,* for voice and orchestra; and an opera, *Elga,* which was first performed in Mannheim, in 1916. He is also author of an important textbook on choral singing.

Lit.: Leichtentritt, Hugo, *Erwin Lendvai* (Berlin, 1912).

LENEL, OTTO, professor of Roman law, b. Mannheim, Germany, 1849; d. Freiburg, Germany, 1935. He studied at the Universities of Heidelberg, Leipzig and Berlin, and was graduated from Heidelberg. In 1870 he volunteered in the German army which besieged Strasbourg. In 1873 he was lecturer at the university of Leipzig. In 1882 he was appointed professor at Kiel, in 1897 at Strasbourg, and in 1911 at Freiburg.

Lenel's impressive reputation as historian of Roman law is founded upon his work on the *Edictum perpetuum,* published in 1883. It dealt with the work of the Roman praetors as elements of the art of formulation of trials. The commentaries of Ulpianus and Paulus are used as sources for the reconstruction of the edicts which these commentaries commented. By

combining scattered quotations and allusions, Lenel reconstructed Emperor Hadrian's edict of 130 C.E.

Lenel's reputation was enhanced by his publication of *Palingenesia juris civilis* in 1889. Analyzing the elements of the work which Emperor Justinian and the commission appointed by him accomplished, Lenel endeavored to unearth the real legislation of imperial Rome which Justinian's commission treated. Lenel's *Palingenesia* replaced the *corpus juris* for scientific researches. Both of his works are generally considered the most important developments in the history of Roman law since Niebuhr discovered (1811) the original version of Gaius' *Institutiones.*

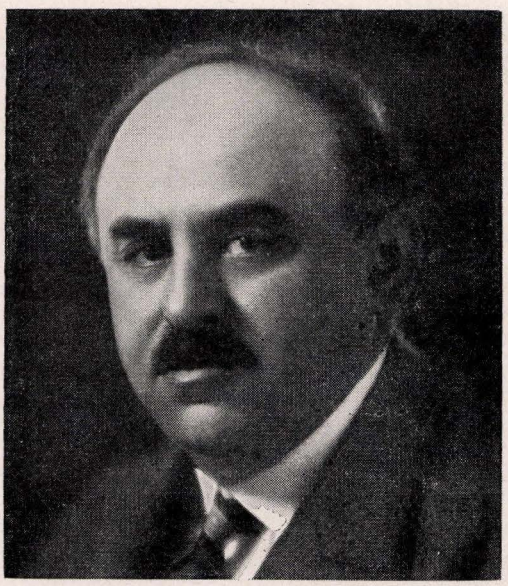
In 1902 Lenel published his standard work, *Geschichte und Quellen des römischen Rechts,* and in more than fifty treatises he sought to complete his earlier works, partly in quest of interpolations, partly by elucidating critical texts, and partly by interpreting the meaning of these texts. But Lenel was no mere historian; he was convinced that practice is the leaven of historical research, and that historical knowledge conduces to genuine progress in law. By numerous treatises and inquiries Lenel shed light on problems of modern civil law and its fundamental conceptions. He delved also into modern constitutional law.

Lit.: Jahrbuch der bayerischen Akademie der Wissenschaften (1935); *Almanach der Wiener Akademie der Wissenschaften* (1935); Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

LENGFELD, FELIX, chemist, b. San Francisco, 1863; d. 1938. He studied at the University of California, receiving his Ph.G. degree in 1880, and continued his studies with graduate work. Following two years at Johns Hopkins (1886-88), he received a Ph.D. degree, and the next two years were spent in study abroad at Zurich, Liége and Munich. In 1890 he became professor of chemistry in the South Dakota School of Mines, and in 1892 assistant professor in chemistry at the University of Chicago, a position which he held until he withdrew to practise as a consulting and manufacturing chemist. He wrote *Laboratory Manual of Inorganic Chemical Preparations* (New York, 1899), and contributed numerous articles to American and foreign science journals.

LENGYEL, EMIL, writer, b. Budapest, Hungary, 1895. He studied at the Royal Hungarian University (LL.D., 1918), but his studies were interrupted by the first World War. He served in the Austro-Hungarian army and, taken prisoner, spent twenty months in Siberia, where, in less than a year, his dark hair turned completely white. After graduation from the Royal Hungarian University in Budapest (LL.D., 1918), and having become an accomplished linguist, he turned to journalism. He wrote for the Hungarian newspaper *Magyar Hirlap* of Budapest (1919-21), and was editor of the Viennese *Ungarische Rundschau* (1920-21). In 1921 he came to the United States, where he was foreign correspondent for a number of Central European newspapers from 1922 to 1930. As correspondent in Central Europe he met such eminent men as Albert Einstein and Thomas Mann.

In the United States, Lengyel first published a number of translations from the Hungarian. He then wrote a novel, *Cattle Car Express* (1931), based on his experiences as a prisoner of war in Siberia. The book



Menyhért (Melchior) Lengyel

was praised; but Lengyel left fiction for the more exciting field of European events, over which the clouds of the second World War were beginning to gather. He published: *Hitler* (1932); *The Cauldron Boils* (1932; a study of Poland's minorities); *The New Deal in Europe* (1934; Fascism, Nazism, Communism, and the Swedish cooperative system); *Millions of Dictators* (1936; a study in social psychology in the form of a biography of "the average man," including his interest in political questions and his power over the dictators); *The Danube* (1939; a panorama of the river—geography and history, politics and anecdotes), which was widely acclaimed; *Turkey* (1941; its history and culture); and *Dakar* (1941). Lengyel's writing is essentially journalistic but, like good journalism, it is clear, vivid, witty at times, always timely and interesting.

From 1935 on, Lengyel, a prolific writer and lecturer, was adjunct professor of history and economics at Brooklyn Polytechnic Institute. He was also staff lecturer at New York University and public forum leader (1936-37) in various cities throughout the United States. Lengyel translated into English some of the novels of Ernö Szép, Zsigmond Móric, Ferenc Molnár and other Hungarian authors.

Lit.: New York Times Book Review, March 30, 1941, p. 9; Nov. 30, 1941, p. 16; Benjamin, R. S., edit., *Eyewitness* (1940) 177-87; *Current Biography,* vol. 3, No. 2 (Feb., 1942) 27-29.

LENGYEL, MENYHÉRT, playwright and scenarist, b. Balmazujváros, Hungary, 1880; he was living in the United States in 1942. At the beginning of his career he was a newspaperman in Budapest. His first play, *A nagy fejedelem* (The Great Chieftain), was performed by the Thalia theatre of that city. *Hálás utókor* (Grateful Posterity) won the award of the Hungarian Academy for the best play of the year. *Typhoon,* a drama of Japanese patriotic plotting, aroused great interest in the tense pre-War atmosphere of the years 1910 to 1911, and was performed on three continents. *The Dancer* and *The Czarina* (co-author, Lajos Biró) were performed on most

European stages and in New York. *Sancho Panza,* based on the Don Quixote of Cervantes, and written in the year of the Hungarian revolution (1919), is a mild satire of popular rule, but at the same time pleads the cause of social justice. Otis Skinner was the star of the American production.

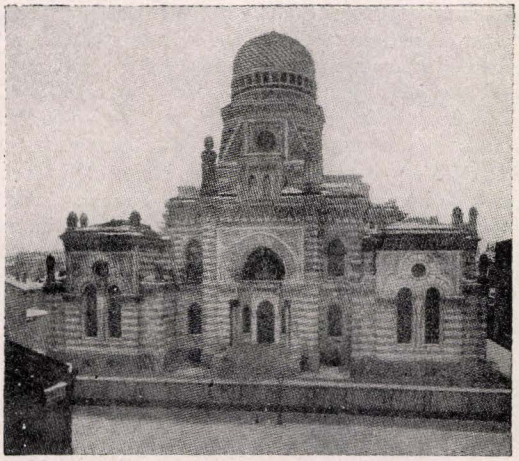
In 1925 Lengyel visited the United States for the first time. In addition to collecting material for his book, *Amerikai napló* (American Diary), he studied scenario writing. In the following years he wrote for the stage and for the motion picture studios. Among his plays, *Antonia* (1925) was a success in Europe and in the United States; *Földnélküly János* (Landless John; 1929) was written in collaboration with Frigyes Karinthy; *Tihamér* (1932); *Der Erfinder* (1934); and *The Necklace* were performed on various European stages. *Angel* (1932) was adapted for the screen in 1937, with Marlene Dietrich as star; *Catherine the Great,* with Elisabeth Bergner in the title role (1934), was an adaptation of the *Czarina,* and *Ninotchka* (1940), a comedy starring Greta Garbo, was based upon an original story by Lengyel. During these years, Lengyel lived alternately on the European continent, chiefly in London, New York, and Hollywood.

Lengyel's early comedies satirized outworn social conventions. In *Typhoon* and *The Prophet* the weakness of our own civilization was exposed by contrasting it with more vigorous exotic civilizations. Subsequently Lengyel employed his talent to create starring roles for great actresses. His witty, versatile dialogue, and the adroit handling of suspenseful situations insured the success of most of his plays.

LENINGRAD, second city of the Soviet Union, capital of Russia until 1918; in 1941 it had about 3,250,000 inhabitants, including over 210,000 Jews (some estimates place their number as high as 275,000). Founded by Peter the Great in 1703, it was known as St. Petersburg until 1914 and from then until 1924 as Petrograd.

As professing Jews were not allowed within the confines of the Russian empire during the time of Peter the Great, the only Jews who lived in Leningrad in the early 18th cent. were converts. Thus in 1718 the chief of police was the son of a converted Portuguese Jew, and Peter's jester was the Marrano Jan Lacosta. The Vasselovski brothers, financial agents, were also in this group. In 1738 the retired naval captain Alexander Vosnitzin and the Jew Baruch Leibov, a tax farmer who was accused of having brought about the former's conversion to Judaism, were tried and burned at the stake in the city.

Catherine the Great, on the other hand, encouraged Jews of means and culture to come to the city. Thus in 1773 she wrote to Diderot that there were three or four Jews living at the home of her father confessor and that the government feigned ignorance of their presence. Jewish physicians came to the city, and a small Jewish colony was formed. Among the early settlers were the government contractor Abraham Peretz and his protégé Leib Nevakhovich, who published the first Russian Jewish work in Leningrad in 1803 (both were later baptized), the merchant and communal leader Nathan Notkin and the writer Mendel Levin Satanower. It seems likely that of the

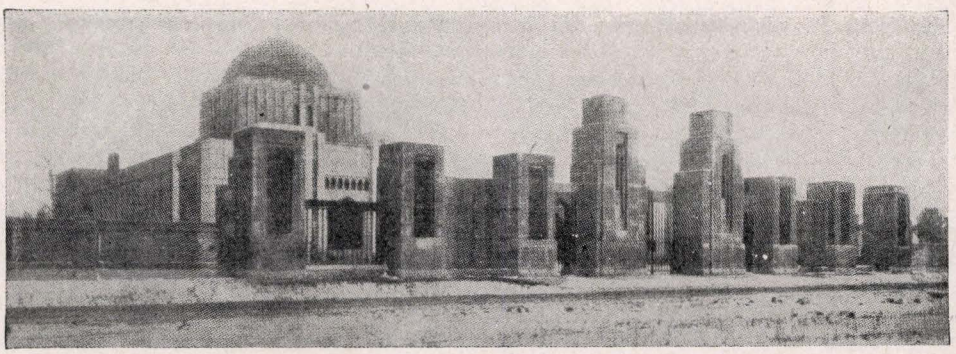


The old synagogue at Leningrad

many Jews who were drawn to the capital when the Hasidic leader, Rabbi Shneor Zalman of Liady, was imprisoned there, some decided to remain in the city. In 1802 the first step in communal life was taken when the community was allowed a separate plot of ground in the Lutheran cemetery to serve as a Jewish cemetery. In the following year the bodies of three Jews which had been buried in the Lutheran cemetery were transferred to this new Jewish cemetery. The document providing for the new cemetery is signed by ten men, most of them from Shklov or Mohilev.

During the reign of Alexander I (1801-25) Jews who wished to take up residence in Leningrad did not meet with any especial difficulties, and as a result the community grew. A period of oppression began with the reign of Nicholas I (1825-55); in 1826 many Jews who did not have the status of membership in the merchants' guild were expelled, and only those possessing passports permitting them to stay could remain in the city. In 1827 it was ordered that such passports could be granted only for six weeks; in special cases the time might be extended to six or ten months. Many Jews, however, succeeded in circumventing this law by arranging for new passports issued from time to time at their original residences. Thus the Jewish community gradually grew, and by 1830 there was in existence a house of prayer which the newly drafted Jewish soldiers were permitted to visit. In 1831 the czar noted that there were still many Jews in Leningrad, and more were expelled, especially the Jewish women and children. Another expulsion was ordered in 1838. For several years the Jews caught remaining in Leningrad after their passports had expired were sent to serve with gangs of prisoners in the fortress of Kronstadt. Max Lilienthal reported in 1839 that all the Jews living in Leningrad had been baptized except the families of the Jewish soldiers, the czar's dentist and his brother, a Jew in the service of the state, and a Jewess who functioned as midwife in the court. In the remaining years of Nicholas' reign Jews were alternately expelled and permitted to come to the capital.

After the accession of Alexander II (1855-81) the Jews received more lenient treatment and the Jewish community in Leningrad grew rapidly. Rich Jews and intellectuals, such as the banker Baron Horace



A more modern synagogue at Leningrad

Günzburg, who opened his bank there in 1859, L. Rosenthal, A. Warsawski and others, began to settle in Leningrad. The leadership of the community passed to the new groups, and the consent of the authorities was obtained for the erection of houses of prayer, the founding of a synagogue and the institution of a community administration (after 1870). A. Neumann became rabbi in 1863, and in the same year the Society for the Promotion of Culture Among the Jews of Russia was organized. A school and an orphanage were established and a new burial plot was acquired from the Lutheran cemetery in 1862. The efforts of the Jews to secure the removal of the civic disabilities that still were imposed upon them centered in Leningrad. By 1870 the Jewish community there had reached the number of about 5,000. In the next decade it continued to grow, until, in 1881, there were 16,826 Jews in the city proper and 427 in its suburbs, about 2 per cent of the entire population. About 83 per cent of the Jews there spoke Yiddish, and most of them were engaged in the manufacture of shoes and garments, in trade, and in the professions.

After the accession of Alexander III (1881-94) the Jewish community of Leningrad was among the first to suffer from the anti-Semitism of the new regime. Many Jews were deported, while others had to resort to humiliating subterfuges to remain in the capital. As a result the Jewish population, in spite of new arrivals from the provinces, actually decreased, and by 1890 had dropped to 15,331. At the same time, however, the community grew in importance and became the political and cultural center of Russian Jewry. In 1880 the ORT ("Society for the Promotion of Handicrafts and Agriculture among the Russian Jews") was founded there. In 1882, after the Balta pogrom, representatives of the Jewish communities gathered in Leningrad to discuss their problems. In 1883 the Jewish Colonization Association established its Russian Committee in Leningrad and began its program to settle Russian Jews in foreign lands. Leningrad was also the locality of the Russian Jewish periodicals *Rassvyet, Voskhod, Russki Yevrei* and others, as well as of the Hebrew *Hamelitz* and the Yiddish *Der Freind* and other Hebrew and Yiddish periodicals.

In the 1890's the community grew yet more. It was spared the expulsions of 1891, since, the city being "Russia's window to Europe," a display of anti-Jewish excesses there would have endangered the loans that the czarist government was making in Europe. In 1893 the large and beautiful synagogue was finally completed; in 1897 there were 17,254 Jews in Leningrad and its suburbs.

The community continued to grow in the first decade of the 20th cent., soon supporting six synagogues, as well as numerous educational, charitable and organizational activities. After 1905 a number of cultural societies were founded, such as the Historical and Ethnographical Society, the Institute for Judaica and the Society for the Publication of Jewish Scientific Works, which published the sixteen-volume *Yevreiskaya Entziklopedia* (1907). By 1910 there were 34,995 Jews in Leningrad, but the community suffered severely as a result of the first World War and revolutions, and by 1920 had been reduced to 25,453.

With all restrictions against Jewish residence removed in 1917 and with the establishment of a firm government in 1920 under the Soviet Union, the Jewish community again grew rapidly, until in 1939 it was over 200,000, more than 6 per cent of the total population. Although the Jewish community had become an integral part of the city's population, Jewish synagogues were still maintained, and Yiddish was still the vernacular of numbers of Jews. While religious institutions, as elsewhere in Russia, tended to decrease, cultural organizations flourished; the famous Yiddish Art Theatre, later in Moscow, had its beginnings in Leningrad. In 1941 Jews were active in every branch of life in Leningrad, including the military. Attempts of the Nazis invading Russia in 1941 to sow seeds of racial discrimination by dropping anti-Semitic leaflets over Leningrad were answered by the city with mass meetings extolling its Jewish citizens and the Jews in the army defending the city. The Jewish community joined with other citizens in defending Leningrad against the German attack from the inception of the siege in the fall of 1941 to its raising in January, 1942. Such names as Kaplan, Levin, Golomb, Jochelson, Joffet and others adorn the pages of Leningrad's latterday history. SAMUEL RABINOWITZ.

Lit.: Gordon, L., in *Voskhod,* vol. 1 (1881), Nos. 1 and 2; *Yevreiskaya Entziklopedia,* vol. 13, cols. 936-50; Dubnow, S., *History of the Jews in Russia and Poland* (3 vols., 1916-20); *Bolshaia Entziklopedia* (1938); Soviet embassy bulletins, 1941; *Congress Weekly,* Jan. 9, 1942, pp. 11-13.

LENKEI, HENRIK, poet and playwright, b. Pécs, Hungary, 1863. He received his Ph.D. degree from the University of Budapest, and taught in a secondary school at Pozsony (Pressburg); from 1888 on at Budapest. His first volume of poetry was published in 1886.

In 1891 he founded and subsequently edited *Élet* (Life), a journal for young writers. His comedy *Csetepaté* (Squabble; 1904) and (in collaboration with Géza Szilágyi) his *Májusi fagy* (May Frost; 1911), a drama, were performed by the state-endowed National Theatre at Budapest. *Leáldozás* (Sundown; 1910) and *Kató bosszúja* (Kate's Revenge; 1918), stark tragedies, won awards from the Hungarian Academy.

Lenkei was an erudite and academic poet. The wealth of literary, historical and esthetic knowledge he had absorbed evoked a poetic response of artistic sensitivity rather than of originality and vigor. A master of the Magyar verse, he did not create a style of his own. His volume *Az én höseim* (My Heroes; 1910)—a poetic presentation of the highlights in the lives of Villon, Heine, Homer, Defoe, Boccaccio, Judith, Watteau and others—is a specimen of the diverse techniques and styles employed by Lenkei. His poetry is objective, philosophical, and often deals with religious subjects. He contributed regularly to the year books of the IMIT (Hungarian Jewish Literary Society), of which he was also secretary. In 1920 he lectured in the schools of Dresden, Germany.

Lenkei's published works include: *Ujabb költemények* (Latest Poems; 1895); *Kain halála* (Death of Cain; 1899); *Uj versek* (New Verse; 1904); *Nagy mesterek között* (Among Great Masters; 1923); *A nagy előjáték* (The Great Prelude; a drama published by the Hungarian Goethe Society; 1926); *Isten tábora* (The Camp of God; 1929); *Utolsó roham* (Last Attack; poems; 1933). He wrote also a historical comedy in German, *Meister Caron* (1907).

Lit.: Lenkei, Henrik, "A templom helye," *Az IMIT Évkönyve* (1914) 212; idem, "Ruth," *ibid.* (1915).

LEO XII, LEO XIII, *see* POPES.

LEO HEBRAEUS, LEONE EBREO, *see* ABRAVANEL, JUDAH.

LEO, FRIEDRICH AUGUST, scholar and poet, b. Warsaw, Poland, 1820; d. Glion, near Montreux, France, 1898. At the age of four, Leo lost his father, and his mother was baptized with her children. But Leo never concealed his Jewish origin. On the contrary, he remained aware of his solidarity with Judaism. He was educated in the house of his mother's brother, August Bloch (b. 1781), who was president of the Prussian state bank, but he was opposed to his uncle's views. Leo wished to study but Bloch refused to support the nephew, who then became a bookseller in Berlin, Teplitz and Copenhagen, where he was a friend of Hans Christian Andersen and Henrik Hertz. He translated Hertz's drama *King Rene's Daughter* into German (1846), which version was later adapted for the English stage.

Having become independent, Leo again attended a classical school, studied, and was graduated with a Ph.D. degree. In 1854 he married, despite opposition by her relatives, Elizabeth Friedlaender, daughter of Amalie née Heine, who had been adored by Heinrich Heine, many years before. Leo addressed a poem, "An die Tochter der Geliebten," to Elizabeth when he met her in the house of his uncle Solomon Heine, Elizabeth's grandfather.

After 1853 Leo devoted his main studies to Shakespeare, especially to the criticism of Shakespearean texts. He contributed also to the study of Scandinavian languages and literatures, and to that of Ulfilas, translator of the Bible into Gothic. Leo was the first philologist to employ photography for scientific inquiries. He wrote also dramatic pieces, stories and an amazing children's book. His collected poems were published in 1870. Leo's lyrical poems were enthusiastically received; they were reedited in 1872 and 1880. After 1869 Leo fought against the rising tide of anti-Semitism. He began with a series of articles combatting Richard Wagner's pamphlet *Das Judentum in der Musik*.

In 1884 Leo was elected member of the city council of Berlin, and he violently opposed Adolf Stöcker. From 1879 until his death, Leo was editor of the year book of the German Shakespeare Society. He was also an important member of German Free Masonry, being master of the Lodge Zu den drei Weltkugeln. He founded public libraries and supported institutions for aiding the poor. Part of his fortune was bequeathed to the city of Berlin for the establishment of public libraries, and to the University of Berlin for helping students and promoting the study of English language and literature.

Lit.: Cohn, Albert, in *Jahrbuch der Shakespeare-Gesellschaft,* vol. 35 (1899); Fraenkel, Ludwig, in *Allgemeine Deutsche Biographie.*

LEON (JUDAH ARYEH) OF MODENA (Leo da Modena), scholar and critic, b. 1571; d. Venice, Italy, 1648. He descended from a prominent family which emigrated from Ferrara to Venice consequent upon the earthquake of 1570. Leon was incredibly precocious. At the age of two-and-a-half he could recite the Haftarah, and at three he was able to give an Italian rendering of portions from the Pentateuch. His father, recognizing the potential versatility of the child, gave him a broad and many-sided education.

In his fourteenth year he wrote *Sur Mera* (Avoid Evil), a pamphlet against gambling, which in later life proved an irresistible passion that precipitated many of his misfortunes. To solve his financial problems, he was forced to exploit his diverse talents and to pursue numerous professions as teacher, preacher, proofreader, cantor and rabbi. As a last resort he even turned to alchemy, which had caused the death of his son Mordecai at the age of twenty-six. His other son, Zebulon, was killed in a brawl, and his third son, Isaac, disappeared mysteriously after he had emigrated to Brazil. One of his daughters died prematurely, and the other, having lost her husband, became economically dependent on her father. His wife, apparently unable to sustain the stress of these misfortunes, died insane.

Leon of Modena wrote *Tzemah Tzaddik* (Venice, 1600), a little handbook of ethics, translated from Italian into Hebrew; *Midbar Yehudah* (Venice, 1602), a collection of sermons and public lectures; *Beth Lehem Yehudah,* an index to the Haggadah collection, *En Yaakob;* also a Hebrew-Italian dictionary, a mnemotechny, an autobiography, a collection of Talmudic maxims and a number of religious poems (some of his Piyutim were incorporated into the prayer-book).

The works published after his death are more important and more significant. Of them, particularly his *Ari Nohem,* a polemical treatise against the Cabala (published in Leipzig in 1840 for the first time), in which



גלות יהודה

יהודה אריה ממודינא

NOVO DITTIONARIO HEBRAICO ET ITALIANO
Cioè
Dichiaratione di tutte le voci Hebraiche più difficili delle ſcritture Hebree nella volgar lingua Italiana : E nel fine de Nomi, Particelle, e Verbi piu facili : Con prima alcune regolette di Grammatica per interpretar con certa pratica regolata.
Aggiuntoui in queſta ſeconda impreſſione vna RACCOLTA delle voci Rabiniche uſate da ſcrittori Hebrei in ogni ſcienza,
Opera di
LEON MODENA RABI HEBREO DA VENETIA
In Padoa per Giulio Crivellari 1640.
Con Licenza de' Superiori.
Ad Inſtanza di Iſeppo Foà.

Titelblatt des 1640 in Padua gedruckten hebräisch-italienischen Wörterbuches des Leon da Modena.

Title page of the Hebrew-Italian dictionary by Leon of Modena, printed (1640) at Padua

he attacks the *Zohar,* denying the traditional antiquity of its composition, and *Ben David,* a treatise against the belief in metempsychosis (first printed in *Taam Zekenim,* 1855), received a great deal of attention. He apparently denied his authorship of *Kol Sachal* (Voice of the Fool) and *Shaagath Aryeh* (The Roaring of the Lion; published by Isaac Samuel Reggio under the title of *Behinath Haḳabbalah,* Göritz, 1852).

His *Magen Vetzinnah* (published by A. Geiger, Breslau, 1856) is in defense of traditional Judaism against



Jacob Judah Aryeh Leon

heretical arguments therein incorporated. Modern research seems to have demonstrated that this work was written to refute the heretical theses presented to the Hamburg rabbinate by Uriel Acosta. Apologetic purposes were served by his books *Magen Vahereb,* a polemic against Christianity of which only a fragment has been preserved. Besides, he wrote commentaries on individual parts of the Bible, a commentary on *Aboth,* Halachic decisions, about 400 sermons and smaller treatises, letters, glosses and numerous poems.

His Italian book, *Historia dei riti ebraici,* was regarded, particularly in Christian circles, as a source for the knowledge of the Jewish ritual and was used in a manner hostile to the Jews. The work appeared in 1637 in Paris (in a complete edition in Venice, 1638), and was translated into French and several years later into English; a Hebrew translation was made by Solomon Rubin under the title *Shulhan Aruch* (Vienna, 1867).

Leon of Modena was a strange phenomenon; a man of comprehensive knowledge and a critical spirit, he was nevertheless confused in his thinking, unbalanced and apparently so full of contradictions that on the basis of his writings first the traditionalists and then the Reformers counted him as one of them. Actually he was a sceptic like Uriel Acosta, without, however, drawing the conclusions which the latter drew, although probably not entirely uninfluenced by the heretical views of the latter. In constant discord with himself, he often exercised violent criticism on tradition, only to bring proof himself soon afterwards for its justification. SAMUEL MEISELS.

Lit.: Geiger, A., *Leon da Modena* (1856); Steinschneider, M., *Hamazkir,* vols. 6 and 12; Reggio, Isaac Samuel, Introduction to *Behinath Haḳabbalah* (1852); Rubin, Solomon, Introduction to *Shulhan Aruch;* Libowitz, *Leon da Modena* (1901); Blau, *Leo Modenas Briefe und Schriftstücke* (parts 1 and 2, 1905-6, in the twenty-eighth and twenty-ninth annual reports of the Landesrabbinerschule); Roth, Cecil, *Venice* (1930) 212-27.

LEON, DAVID MESSER (David ben Judah ben Jehiel), rabbi, b. probably Mantua, Italy, 1471; d. after 1526. He spent his youth in Naples, where his father was chief rabbi, studied under French and German Talmudic scholars, and in 1510 became rabbi of Avlona, in Albania. His community was split up into groups of Apulians, Portuguese, Catalonians and Andalusians, into whose discussions he was drawn. These disputes led even to the launching of excommunications. Leon possessed an extensive knowledge of Jewish law, was a follower of Maimonides and opposed Abravanel and Gersonides. He was well acquainted with secular subjects. He was a voluminous writer, but most of his works are preserved only in citations. His *Tehillah Ledavid* (Praise to David; Constantinople, 1577) and *Kebod Hachamim* (Honor to the Wise; Berlin, 1899) have been printed; the former deals with religious philosophy, the latter is a decision on a ritual question. His other writings, including his epistles, sermons, commentaries on the *Moreh Nebuchim, Aboth* and other works, as well as poems in Hebrew and Italian, and a Cabalistic work, *Magen David,* are extant in manuscript.

LEON, JACOB JUDAH ARYEH (surnamed Templo), scholar and heraldic expert, b. Hamburg,

Germany, 1603; d. after 1675. Of Marrano descent, he was successively teacher of Talmud for the Portuguese Jewish community at Hamburg, rabbi in Middelburg, and (from 1643 on) Talmud instructor at the Etz Haim Yeshiva in Amsterdam. In 1646 he supplied the vowels for the Mishnah edition of Manasseh ben Israel, and some time later he translated the *Psalms* into Spanish (Amsterdam, 1671). His chief work is a reconstruction of the plan of the Temple of Solomon, written in Spanish (*Retrato del Templo de Selomoh;* Middelburg, 1642); it aroused great attention and was translated into Hebrew, Dutch, French, English, German and Latin. Leon thereupon assumed the name Templo, which was used also by his descendants. A talented artist, he drew many illustrations for the Bible and Talmud, as well as heraldic devices, including those for the English Grand Lodge of the Freemasons, to which he belonged.

Lit.: Wolf, L., in *The Jewish Historical Society of England, Transactions,* vol. 2 (1896) 156-58.

LÉON, PAUL, French official and historian of art, b. Rueil, France, 1874. As a young man, he taught in Paris (Collège Chaptal, 1901; Lycée Carnot, 1906), and was attached to the cabinet of the minister of public works (1901). From 1905 to 1907, he was head of the cabinet of the under-secretary of state in charge of fine arts, and in 1907 was in the department devoted to architecture (chief of the department, 1917). In this capacity he was employed during the first World War in safeguarding structures of historic and artistic interest. From 1919 to 1933 he was a director of the department of fine arts (director general, 1928). He became an honorary director in 1933. From 1933 on, he held a professorship in art at the Collège de France.

Among other posts held by Léon was that of assistant commissioner of various international expositions of art held in Paris in 1925, 1929, and 1937. He had been elected in 1922 a member ("au premier tour") of the Academy of Fine Arts of the Institute of France, and a commander of the Legion of Honor in 1924. Following his report of the International Exposition of Modern Decorative and Industrial Arts of 1925, he was made a Grand Officer of the Legion of Honor (1925). He was also awarded many decorations from other countries.

His published works include: *Fleuves, canaux, chemins de fer* (1903); *Les monuments historiques* (1917; dealing with the preservation and restoration of historical buildings, particularly during war; it was crowned by the French Academy in 1917 and by the Academy of Fine Arts in 1921); *La renaissance des ruines* (1918); *Art et artistes d'aujourd'hui* (vol. 1, 1925; vol. 2, 1932); *L'art français* (1933; chiefly addresses delivered from 1925 to 1932).

LEONARD, BENNY (Benjamin Leiner), pugilist, world lightweight champion, b. New York city, 1896. He was educated in the public schools of New York. From a very early age he was interested in the science and art of boxing, and out of 190 fights in which he engaged throughout his career he lost only three. In 1917 he won the world lightweight championship by knocking out Freddy Welsh. He was a lieutenant in the United States Army in 1917 and 1918, and served as an instructor in bayonet and hand-to-hand fighting. He reached the peak of accomplishment in 1923, when he successfully defended his title against Lew Tendler in the most widely publicized and best attended match in the history of lightweight prize fighting. The following year Leonard retired from the ring, still the undefeated champion. He retired because his mother, an Orthodox Jewess, did not like him to fight. His love of family and his clean living did much to rehabilitate the good name of the pugilistic profession.

From 1924 to 1931 Leonard appeared in vaudeville and wrote articles about sports for the New York *World.* He attempted to return to the ring as a welterweight from 1931 to 1933, but he fared none too well against second rate opponents. He made his retirement final after he was beaten decisively by the champion, Jimmy McLarnin. He was an instructor in scientific boxing at the School of Business of the College of the City of New York in 1933 and 1934, and a radio sports commentator from 1935 to 1937.

In later years he devoted himself to real estate financing and the investment business. He was proprietor of the Benny Leonard Restaurant, New York, and owner (1929-31) of the Professional Hockey Club of Pittsburgh.

Leonard was considered by many experts the greatest Jewish athlete of all time. According to Arthur Brisbane, he did more than any books or lectures in combatting anti-Semitism by the strength of his example. Even more than his athletic achievements, Leonard's intelligence and personality made him a nationally popular figure of his day.

Lit.: Levin, Meyer, "The Avenger Shakes off His Bonds," *Opinion,* May 9, 1932, pp. 8, 111; *American Hebrew,* Sept. 5, 1930; Goldschmidt, Ned, "The Benny Leonard of Today," *Jewish Tribune,* July 1, 1927, p. 10; Bergman, Bernard A., "Benny Leonard's Mother," *ibid.,* March 3, 1922, p. 2.

LEPROSY. The Bible (especially *Lev.* 13) contains a detailed description of a disease called *tzara'ath,* for which the usual translation is "leprosy." The disease, however, can not be identical with leprosy as we know it. The latter is an incurable disease which develops slowly over a period of many years and in its various forms causes ulcerous decomposition of the parts affected, disturbances of the senses, and the like, and eventual death. It is rare in Palestine, and among the isolated cases found there, no Jew is known to suffer from this dread disease. In the regions of Russia where the disease is more common it rarely occurs among Jews.

The disease *tzara'ath,* on the other hand, as described in the Bible, could be diagnosed in from seven to fourteen days, displays quite different symptoms and was evidently curable, in view of the ritual contained in *Lev.* 14 for cleansing one cured of the disease. It must have been some less serious affection of the skin, probably psoriasis; *tzara'ath* may, however, have been a general term for various milder diseases of a similar nature. It was applied even to mold and fungus on clothing and the walls of houses. The laws concerning the treatment of persons and objects so affected are of post-Exilic origin. They prescribe isolation without the walls of the community, indicating that this disease was regarded as a form of impurity incompatible



The four lepers discover the flight of the enemy besieging Samaria, as recorded in the Book of Kings. From Fürst's "Pracht-Bibel"

with the deity's presence within the community.

Lit.: Jastrow, M., Jr., in *Jewish Quarterly Review,* New Series, vol. 4 (1914) 357-418; Masterman, *Hygiene and Disease in Palestine* (1920) 41; Bloom, A., *La lèpre dans l'ancienne Égypte et chez les anciens Hébreux* (1938).

LERNER, MAX, editor, writer, and teacher of social science, b. Minsk, Russian Poland, 1902. He was brought to the United States in 1907. He studied at Yale (A.B., 1923; Yale Law School, 1923-24), Washington University in St. Louis (A.M., 1925), and the Robert Brookings Graduate School of Economics and Government in Washington, D. C. (Ph.D., 1927). From 1927 to 1933 he was at first assistant editor and then managing editor of the *Encyclopaedia of the Social Sciences.* He was editor of *The Nation* from 1936 to 1938. He was a member of the social science faculty of Sarah Lawrence College (Bronxville, N. Y.) from 1932 to 1935; a lecturer in the department of government at Harvard University from 1935 to 1936; and, from 1938 on, professor of political science at Williams College.

Lerner collaborated on several works dealing with the problems of social science, and is the author of *It Is Later Than You Think* (1938; essays on democracy, fascism, and communism), *Ideas Are Weapons* (1939; essays and reviews in many fields), and *Ideas For The Ice Age* (1941). He was concerned about national and international questions of the day. He could write about them without being dull, for (as the title of one of his books indicates) he found ideas as exciting as weapons. He did not think that seeking his own gain is "an inherent or universal trait of man" but rather "part of an historical method of organizing economic life" (*Ideas Are Weapons,* p. 301). Accordingly, he believed a democratic collectivism possible, and he would have "democracy militant enough and collectivism democratic enough to survive" (*It Is Later Than You Think,* p. x).

LERNER, MEYER, rabbi and Talmudist, b. Czestochowa, Poland, 1856; d. Altona, Germany, 1930. After thorough Talmudic training in his native country, Lerner went to Berlin, where he completed the course at the rabbinical seminary. From 1884 to 1890 he was rabbi at Winzenheim, Alsace. Then he was called to London, where he remained for four years as preacher for the Federation of Synagogues. In 1894 Lerner was made chief rabbi of Altona, which post he occupied until his retirement in 1925. His literary work began while he was still a rabbinical student, with *Anlage und Quellen des Bereschit Rabba* (1879). A collection of Lerner's responsa, *Hadar Hacarmel,* appeared in 1891. *Hayye Olam,* a treatise on cremation, appeared in 1905. Of his most important work, *Torath Hamishnah,* the first volume appeared in 1915; the second, left in manuscript, had not been published by 1942.

LEROY-BEAULIEU, ANATOLE DE, non-Jewish French publicist, b. Lisieux, France, 1842; d. Paris, 1912. He was the descendant of an old Catholic family, and in his youth was influenced by the Catholic leaders, Jean Baptiste Lacordaire and Charles Forbes Montalembert. Leroy-Beaulieu was convinced that his religious faith obliged him to fight for individual freedom. He considered the defense of the liberty of thought the principal duty of a scholar's life for religious and political reasons, and religious feeling as well as intellectual conviction and political ideas made Leroy-Beaulieu one of the strongest warriors against anti-Semitism of the 19th cent.

To his knowledge of the literature on anti-Semitism, Leroy-Beaulieu added personal knowledge of the Jews of all European countries. He had lived for many years in Russia, preparing *L'empire des Tsars et les Russes,* which was published between 1881 and 1889, and which brought to Western Europe, for the first time, an understanding of the Russian people. During his stay in Russia, Leroy-Beaulieu also studied the life

of the Jews under the rule of the czar, and it was important for the formulation of his point of view that he started his survey of the Jewish question in Eastern Europe, while most Christian students of Jewish affairs, whether they were Leroy-Beaulieu's predecessors or contemporaries, either started from Western Europe or neglected the Eastern countries entirely.

In 1894, stirred by the persecutions of the Jews in Russia, Leroy-Beaulieu founded the Comité de défense du Progrès social. In the same year he published *Israël chez les nations* (*Israel Among the Nations,* 1896), and in 1897, *L'antisémitisme,* both of which were widely translated. To French readers, in particular, was addressed *Les doctrines de la haine* (1902), demonstrating that anti-Semitism must be repudiated, as a doctrine of hate, just as the persecution of the Protestant minority in France and the persecution of the Catholic church everywhere had been repudiated. Leroy-Beaulieu looked upon anti-Semitism as the enemy of social peace and religious life. He disliked it also because of his aversion to the idols of the mob. Without doubt, his liberalism was of a somewhat aristocratic type. The anti-Semitic point of view was to him "essentially simple," and anti-Semites deceived themselves in the cause which they advocated. According to Leroy-Beaulieu, anti-Semitism unites in varying degrees the spirit of religious persecution, of exclusive nationalism and jealousy which arises from competition in commerce. On the whole, the religious element of anti-Semitism seems weakest to Leroy-Beaulieu, despite his own religious interests. But he remained convinced that the relation between the religious and social questions was not being solved in modern times. He judged nationalism to be the most powerful motivation of mankind, although he did not ignore the economic point of view. Liberty was recognized by Leroy-Beaulieu as the essential therapeutic for misled people. But he had no illusions about the efficacy of that remedy in the age of rising nationalism.

HUGO BIEBER.

Lit.: Académie des sciences morales et politiques, *Séances et travaux,* 1912 and 1915; *Revue des deux mondes,* 1913; Lecky, W. E. H., *Historical and Political Essays* (1908); Isaacs, Myer S., *The Old Guard* (1906).

LESHANAH TOBAH, *see* GREETING AND WISH FORMULAS.

LESHON HARA, *see* INSULT; SLANDER.

LESSER, ALEXANDER, painter, b. Warsaw, Poland, 1814; d. Cracow, Poland, 1884. He studied first in Warsaw, then in Dresden, and from 1836 to 1846 in Munich. Lesser was the first Polish painter to seek to introduce historical verisimilitude into his work, and his aspirations in that direction led him into exact historical research. Among the best known of his paintings are *Vincent Kadlubeck, Skarbeck Habdank, Young Boleslav* and *Siege of Trembovla.* In recognition of his series of portrait studies of forty Polish kings, Lesser was made a member of the Cracow Academy of Science. He was also a contributor of articles on art to the publications *Klosy* and *Tygodrik Illustrowany.* Some of his paintings are to be found in the museums of Munich, Lemberg and Posen.

LESSER, EDMUND, dermatologist, b. Neisse, Silesia, Germany, 1852; d. Berlin, 1918. He attended the Universities of Berlin, Bonn and Karlsruhe, graduated in 1876 and became assistant professor and director of the Institute for Dermatology in Bern, Switzerland, in 1892. He was appointed director of the clinical hospital for dermatology in Berlin in 1896, and director of the newly founded polyclinic for skin and venereal diseases at the University of Berlin in 1897. Fritz Schaudinn and Erich Hoffmann discovered the spirochete of syphilis in his laboratory in 1905. His main work, *Lehrbuch der Haut- und Geschlechtskrankheiten,* was first printed in 1885; the tenth edition, in two volumes, was published by Josef Jadassohn after Lesser's death in 1927. He also wrote *Geschichte des Aussatzes* (1900).

LESSER, ERNST JOSEF, biochemist, b. Stettin, Germany, 1879; d. Mannheim, Germany, 1928. After receiving his M.D. degree from the University of Munich (1903), he continued to work at the Institute of Physiology there. In 1906 he became an assistant at the Institute of Physiology at Halle, and lectured (1906-10) on medicinal chemistry at the university of that city. Lesser propounded with much emphasis the idea that scientific research should be carried on at municipal hospitals, and in 1910 was invited to organize a research laboratory at the city hospital of Mannheim. He was head of this laboratory until his death, and it was the hospital atmosphere that prompted him to utilize his earlier researches on carbohydrate metabolism for the cure of diabetes. He was one of the precursors of the Canadian discoverers of insulin to succeed in separating secreta from the pancreas and in determining the basic principles of insulin.

In the last year of the first World War, upon being dismissed with a wound from the German Army, he became substitute professor of physiology at the University of Strasbourg. Shortly before his death, the University of Frankfort invited him to lecture as honorary professor.

His published book, *Methodik der anoxybiotischen Versuche an mehrzelligen Tierarten und pflanzlichen Organismen* (1925), summed up the experiments of two decades on forms of life without oxygen. In addition to his interest in physiological research, he was devoted to the study of the history of religion and sociology.

LESSING, BRUNO (Rudolph Block), journalist, b. New York city, 1870; d. Tucson, Ariz., 1940. He was educated at the College of the City of New York. At the age of eighteen he began working for newspapers. He was a reporter for the New York *Sun* for six years, and Sunday editor of the New York *Recorder.* In 1896 he became editor of the comic supplement of the Hearst papers, a position which he held for twenty-eight years. He worked with the Hearst newspapers until his death.

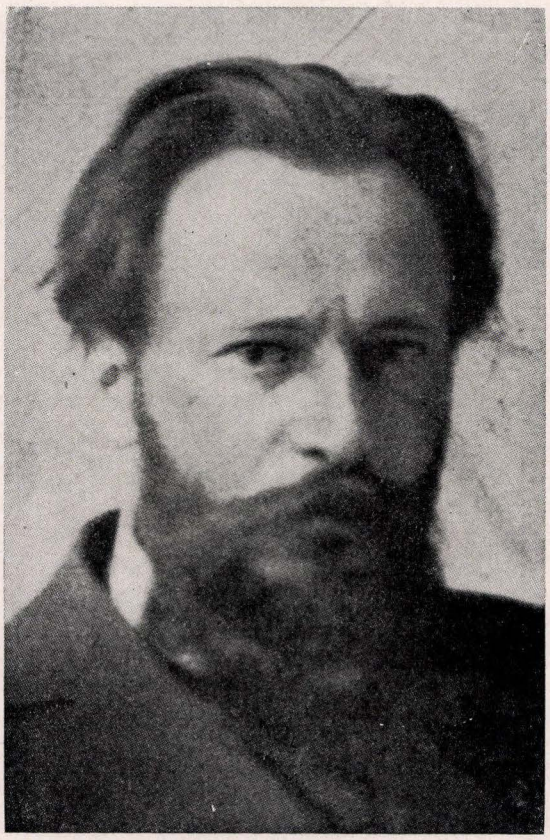
In 1928 Lessing started his daily column, *Vagabondia,* in which he recorded his impressions and experiences as a world traveler. This column was entertaining as well as instructive and, because of its light, cheerful style, achieved wide popularity; it was nationally syndicated.

He was also the author of several books, including: *Children of Men* (1903); *With the Best Intentions* (1914); *Lapidowitz* (1915).



Gotthold Ephraim Lessing

LESSING, GOTTHOLD EPHRAIM, German non-Jewish writer, b. Kamenz, 1729; d. Wolfenbüttel, 1781. The second chronologically of the German classicists, he was above all the champion of toleration and freedom of thought. This was expressed especially in his defense of the Jews. His first effort in this direction was the play *Die Juden* (1749), in which he describes how a Jew saves a Christian nobleman from bandits, yet is coolly dismissed when he declares himself to be a Jew. This was the first time that the Jew was presented on the stage as a cultured individual, and the poet condemns the current anti-Jewish prejudice.



Theodor Lessing

Lessing's friendship with the Jewish philosopher Moses Mendelssohn was very important both for himself and for his attitude toward the Jews. This friendship lasted for three decades (1751-81), and was productive of several notable works by Lessing. The latter's views on philosophy and life were influenced by Mendelssohn and Spinoza. In his *Erziehung des Menschengeschlechts* he gives the Jews a special significance in the development of human morality. His fight for the idea of the equality of man is pointedly expressed in the dialogues *Ernst und Falk*, in which, contrary to the current views, he became an enthusiastic promoter of the practical expression of the idea of brotherhood.

The chief work of Lessing, *Nathan der Weise* (Nathan the Wise), is devoted entirely to the question of religious tolerance, particularly toward the Jews. Based on a story of Boccaccio, it presents the picture of a noble Jew, molded on the character of Mendelssohn, who possesses every attribute of wisdom, kindness and nobility, who moves among the followers of Christianity and Islam as a symbol of wise mediation, in all simplicity and greatness. Contrasted with him are the fanatics whose unbending prejudice would condemn the Jew as Jew no matter what he has done (*Tut nichts! Der Jude wird verbrannt.*) The parable of the three rings, which forms the climax of the drama, teaches the lesson that there is only one true test of any religion: the effect which it has upon its adherents. Lessing anticipated that the drama would incite the opposition of the "men of darkness." Its performance at Weimar (1801), however, was followed by success and recognition throughout the world, chiefly because of the influence and treatment of Schiller, who understood the significance of this thematically and artistically great work. When Goethe read *Nathan* for the first time, he wrote: "May the well-known story, auspiciously related, forever remind the German people that it is called upon not only to view, but also to hearken and to understand. May this absolutely divine idea of tolerance and forbearance ever remain holy and dear to the nation." OSCAR FRANKL.

Lit.: Schmidt, Erich, *Lessing* (2 vols., 1884 et seq.; 3rd ed., 1909); Kettner, *Lessings Dramen,* 305-511; Neumann, F., *Literatur über Lessings Nathan* (1867); Landa, M. J., *The Jew in Drama* (1926).

LESSING, THEODOR, philosopher, b. Andorten, near Hannover, Germany, 1872; assassinated at Marienbad, Czechoslovakia, 1933. After a number of youthful poetical works, he published the philosophical works *Schopenhauer, Wagner, Nietzsche* (1908); *Wertaxiomatik* (1908; 2nd ed., 1914), and *Philosophie der Tat* (1914). In 1908 he became private instructor at the Technical High School in Hannover. He became widely known through the work *Untergang der Erde am Geist* (*Europa und Asien*), (1915; 4th ed., 1924), and for a time was active as an itinerant tutor, lecturer and publicist, but soon dedicated himself to such activities as woman suffrage, international good will, and the fight against alcoholism. Lessing, who was bap-

tized in his youth, returned to Judaism in 1900 under the influence of the Zionist movement, and with his Christian wife of noble birth joined Zionism and later the Socialist movement.

When, in 1925, he published a critical article on Hindenburg in the *Prager Tagblatt* immediately before the election of the former to the presidency of the republic, a movement of anti-Semitic character arose among the students of Hannover and also of the other German schools, the purpose of which was to force Lessing out of his teaching position. The general strike called by the Hannoverian students for all the German schools did not take place, however. Lessing did not give in before the anti-Semitic terror, which the professors of the Hannover High School and also the city authorities supported by passively tolerating it, as well as the reactionary political parties by taking an active part in it, but he finally saw himself compelled to compromise. The Prussian Ministry of Education sent him on an investigation trip; he discontinued his lectures in Hannover, and after 1926 was chiefly on lecture tours, occupying himself also with journalism.

Lit.: Special Lessing Number of the periodical *Junge Menschen* (1925, No. 10); Lessing, Theodor, "Jüdisches Schicksal," in the special number, entitled "Judentum und Deutschtum," of the periodical *Der Jude* (1926); Messer, August, *Der Fall Lessing, eine objektive Darstellung und kritische Würdigung* (1926).

LESSLER, MONTAGUE, American Congressman, b. New York city, 1869; d. New York city, 1939. He graduated from the College of the City of New York in 1889, and later attended Columbia University Law School. He was admitted to the bar in 1891, and practised law in New York city. He was active in the Republican Party, and in 1901, when Nicholas Miller resigned from his office in Congress, he ran for that office on the Republican ticket and was elected. His record was one of loyal service to his party, but in 1902 he ran for reelection and was defeated. After that he resumed his private law practice in New York city.

LESSMANN, DANIEL, poet and historian, b. Soldin, Brandenburg, Germany, 1794; d. 1831. Lessmann studied medicine, but interrupted his studies in 1813 to volunteer in the Prussian army in the war against Napoleon. He was wounded in the battle of Lützen, but recovered and returned to the front. When peace was signed, Lessmann continued his medical studies, but did not enter the medical profession and earned a living as a private teacher in the household of Austrian aristocrats. He lived for a while in Vienna and Verona, and traveled through southern Europe.

In 1824 Lessmann went to Berlin, where he became friendly with Heinrich Heine, Eduard Gans and Moses Moser. Essays, stories and poems of his began to appear. At about this time he was converted to Protestantism, hoping for a career as a professor, but he was disappointed. This failure made him a hypochondriac.

Lessmann published his *Wanderlieder eines Schwermütigen* in 1826. As a poet Lessmann was influenced by Heine, but he also displayed original characteristics in his satiric, ironic and facetious verses. In 1827 he published *Luise von Halling*, a novel about a German woman who lived in Spain and describing Spanish life vividly. *Biographische Gemälde* (1829) was a volume of historical essays on Italian personalities of the 15th and 16th centuries. In the meantime, Lessmann's mental illness was growing worse. His melancholia made him threaten suicide again and again. But when, in 1831, Berlin was struck by Asiatic cholera, Lessmann became panicky and fled from the city. His corpse was found hanging from a tree on the road between Kroppstadt and Wittenberg. It was impossible to determine whether he had committed suicide or had been murdered by highwaymen. After his death his novel, *Die Heidemühle,* and other works were included in a three-volume edition (1837).

Lit.: Schumann, Hertha, *Daniel Lessmann* (1920).

LESTSCHINSKY (LESZCZYNSKI), JACOB, statistical authority and pamphleteer, b. Horodistsh, Ukraine, 1876. He is a pioneer in the collection and interpretation of statistical aspects of Jewish life. Lestschinsky's first work in this category was a social study of a Jewish small town in Russia (published in *Hashiloah*, 1904). This was followed by the publication of a similar survey of Jewish workers in Russia (1906) and in London (1907). His studies include a number of books and numerous articles on various topics, concentrating in particular on world Jewish population, and the situation of Jews in Poland, Germany and the Soviet Union.

From 1923 to 1925 Lestschinsky edited the *Bleter far Yidishe Demografie, Statistik un Ekonomik*. In 1925, he became the director of the economic-statistical section of the Yiddish Scientific Institute, for which he edited two volumes of *Ekonomishe Shriften* and later *Yidishe Ekonomik* (1937-39).

Lestschinsky was rather active politically during his stay in Russia and Poland. A Zionist and Hebraist propagandist in his early youth, he joined the labor and later the left territorialist wing in Zionism. In 1904 he became one of the leaders of the *Vozrozhdenye* movement and later helped to found the S. S. (Zionist Socialist Party). In 1917 he became a leader of the United Jewish Socialist Party (Vereinigte). The assertions in some biographies that he was a member of the Bund are erroneous. Latterly he was a sympathizer of the Labor Zionist movement. Throughout his career he was a prolific pamphleteer and publicist. Deported from Russia in 1910, he studied for some time in Zurich. He returned to Russia before the first World War, during which he was active in research and communal work. He left the Soviet Union in 1921 because of ideological reasons and, until the rise of the Nazis to power in 1933, was the Berlin correspondent of the New York *Forward*. From the German capital he was deported after a brief arrest. He lived for some time in Riga and Warsaw. Since 1938 Lestschinsky has lived in New York. He was a regular contributor to the *Forward*, retained his position with the Yiddish Scientific Institute, and was a fellow of the Institute of Jewish Affairs, of the American Jewish Congress and the World Jewish Congress, as well as associate editor of the *Universal Jewish Encyclopedia.*

His major works are *Der Idisher Arbeiter* (1906); *Marx i Kautsky o Yevreiskom Voprosie* (1907); *Dos Idishe Folk in Tzifern* (1922); *Di Yidishe Vanderung* (1927); *Tzvishn Lebn un Toit* (1930); *Di Ekonomishe Lage fun Yidn in Poiln* (1931); *Das Wirtschaftliche*

Schicksal des deutschen Judentums (1932); *Der Yidisher Ekonomisher Churban noch der Velt Milchome* (1934); *Dos Sovietishe Yudentum* (1941).

ABRAHAM G. DUKER.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2, cols. 281-88; *Yivo Bleter,* vol. 10, Nos. 3 to 5, Oct.-Dec., 1936, pp. 193-96; Anilovitch, T., "Materialen," *ibid.,* 327-39.

LETTERIS, MEIR HALEVI (MAX), Hebrew writer and poet, b. Zólkiew, Poland, 1800; d. Vienna, 1871. His father was a printer by profession who had come to Austria from Amsterdam. In his childhood he acquired the art of setting type and printing, and through this and by reading various books at home he cultivated his interest in literature.

At the age of twelve he sent a Hebrew poem to Nachman Krochmal, who liked it and encouraged him to study the German, French and Latin literatures. He received a traditional Jewish education, supplemented by studies in history and geography based upon medieval Hebrew works. His father, who supervised his education, also published the first book of his son's poems, *Dibre Shir,* which was favorably received by David Friedländer, Sholom Hakohen and S. J. Rappaport.

In 1826 Letteris entered the University of Lemberg, where he studied philosophy and oriental languages. From 1831 on he was intermittently active as press corrector in Vienna, Pressburg and Prague, where, at the age of forty-four, he received the Ph.D. degree. Then he settled permanently in Vienna. In 1848 he was given a position at the Imperial Library in Vienna, which he occupied for a short time. He became again corrector and proofreader for publishers of Hebrew books. His editions of the Hebrew Bible, prepared by order of the British and Foreign Bible Society, are well known. His volume of poems, *Tofes Kinnor Veugab* (Vienna, 1860), contains some of his better known poems, including his very popular "Yonah Homiyah."

Letteris is known mainly for his translation of the Biblical dramas of Racine, his famous imitation of *Faust,* a masterpiece in point of style, published under the title of *Ben Abuyah,* and his translation of Byron's *Hebrew Melodies.* They gained him conspicuous renown. Unlike most of his contemporaries, he chose for translation works of Jewish interest. He ventured upon a bold departure from Goethe's work. Desiring to transfer the dramatic action to soil wholly Jewish, Letteris substituted for Faust Elisha ben Abuyah, a change which necessitated a number of others, which were far from being advantageous to the Hebrew version of Goethe's famous drama, although his workmanship was otherwise exact and beautiful. Although at first well received, his *Ben Abuyah* was later subjected to severe criticism by Solomon Mandelkern and Perez Smolenskin. They attacked his adaptation of Faust as artificial and insincere. A. Langbank, in *Mishpat Emeth* (1870), endeavored to defend him against his critics.

Letteris was a productive Hebrew writer, and his activity expressed itself in virtually every sort of literary form. His prose is heavy, lacking grace and naturalness, but showing no inclination to sacrifice clarity of thought to elegance of style. On the other hand, his poetry, from the point of view of style and versification, is excellent, but it lacks the breath of poesy, the tone of personal inspiration, the gift of fancy; his most original poems are nothing more than an echo of the romantic school. He wrote quite a number of poems which in spirit and content are decidedly nationalistic. Most notable is his poem "Yonah Homiyah" (The Mourning Dove), for which a sad and tender musical setting was composed. The dove is the symbol for Israel used by the prophets. Her mournful cooing voices the grief of the Jewish people driven from its native land and forsaken by its God. Like the ancient Jewish sages, Letteris likens the congregation of Israel to a single dove expelled from her nest, wandering to and fro in strange places, and, finding no resting place, she prays to her savior and redeemer to restore her to her own nest, her own country.

In addition to original writings and translations into Hebrew from other languages, Letteris also edited for publication well-known texts of Hebrew works that were accessible only in manuscript, and is responsible for the accuracy of the text in a series of Hebrew liturgical publications which were printed in Prague from 1845 to 1849. It seems that he never married.

JOSHUA BLOCH.

Lit.: Letteris, M. H., *Zikkaron Basefer* (autobiography, 1868); Zeitlin, W., *Bibliotheca Hebraica Post-Mendelssohniana,* p. 185 et seq.; Klausner, Joseph, *History of Modern Hebrew Literature* (Hebrew), vol. 2, pp. 365-97.

LETTERS AND LETTER WRITERS. 1. Biblical Period. The art of letter-writing in Palestine is extremely old; the most ancient letters are the Amarna Letters. The style of letters in Biblical times may be seen from such examples as *II Sam.* 11:15 (David's letter about Uriah); *I Kings* 21:8; *II Kings* 5:6; 10:2; 19:9-14; 20:12; *Jer.* 29:25 (*I Kings* 15:19 may have been only an oral message). The letter was called *sefer* (literally, "writing," then "book") or *michtab* ("something written"; in the book of *Esther, kethab* is used). The following form seems to have been employed for the beginning: *ve'attah kebo hasefer hazeh 'elecha,* "When this letter comes to you" (Jirku cites ancient Biblical parallels to this in his note to *II Kings* 5:6). The contents of official letters were probably repeated orally also by the messengers as proof of their genuineness (Jirku to *II Kings* 19:10). Later, under Persian rule, two Persian words were borrowed: *'iggereth* (also "edict") and *nishtevan.* The letters from this period quoted in *Ezra* 4:7-24; 7:11-26; *Neh.* 2:7-8 are of a diplomatic nature. The Aramaic letters which contain edicts of Nebuchadrezzar and Darius (*Dan.* 3:31; 6:26) begin with the salutation *shelamechon yisge,* "Peace be multiplied unto you." The report to Darius made in *Ezra* 5:7 begins with *shelama chola,* "(Unto the king) all peace." This formula is still found in the Talmud in the circular letters of the Palestinian patriarchs Gamaliel I and Simeon ben Gamaliel.

2. Other than Biblical Writings. There are also letters from Elephantine in Upper Egypt in Aramaic, written during the 5th cent. B.C.E. (cf. *Aramäische Papyri und Ostraka aus einer jüdischen Militärkolonie zu Elephantine,* edit. E. Sachau, Leipzig, 1911). From the Hellenistic period there are two letters in *II Macca-*

bees (an invitation to the Egyptian Jews to witness the dedication of the Temple in Jerusalem by Judas Maccabeus, *II Macc.* 1); also the so-called Letter of Jeremiah (on the futility of idolatry); further, the pseudo-Aristeas letter and the pseudo-Heraclitus letter, these two probably apocryphal (cf. Budde, *Geschichte der althebräischen Literatur,* Leipzig, 1906; Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* Oxford, 1913, vol. 2, p. 84). The letters found in *I Maccabees* are part of the epistles which, being communications of public interest, were varied in content and were directed by one community, or by its head, to another community or to its head (thus the letter from the Jews in Gilead to Judas Maccabeus, that from Jonathan the Maccabee to the Spartans, and that from Areios to Onias).

3. To the group of epistles belong those of the New Testament, which contains numerous examples of the style of letters of that time in the letters of the apostles, showing the partial influence of the Hellenistic epistolary style. The opening gives the name of the sender before that of the recipient. Introductory greetings ("greeting," *Acts* 15:23; "grace to you and peace" in all the Pauline epistles; "grace, mercy, and peace," *I* and *II Timothy*; *Titus*; "grace unto you and peace, be multiplied," *I Peter*; "grace be with you, mercy, and peace," *II John*; "mercy unto you, and peace, and love, be multiplied," *Jude*), blessings throughout the text, and the closing wish ("The God of peace be with you all," *Rom.* 15:33; "peace be to the brethren, and love with faith," *Eph.* 6:23; "Peace be with you all," *I Peter*), and also exhortations, are here especially developed; these Greek phrases closely follow the Biblical phrases.

4. There are also letters in Talmudic literature, as *Yer. Hag.* ii, 77d (from the community in Jerusalem to that of Alexandria, in the 2nd cent. B.C.E.), *Sanh.* 11b (from Gamaliel I to the Galilean Jews); also letters of recommendation from the patriarch in behalf of teachers who were going to other countries; finally, open letters (*Yer. Hag.* i, 76d; *Yer. Ned.* 10e, 42b; *Yer. M.K.* iii, 81c). Open letters usually began with the formula "Our brothers . . . may your peace be great." Correspondence of Halachic content began either with the formula of request "May our master teach us" (*yelammedenu*) or with the formula of answer "They sent from there" (from Palestine to Babylonia). In private letters it was customary to write: "From me, so-and-so, peace. . . ."

5. Important letters of the post-Talmudic period are still extant, such as those of Hasdai ibn Shaprut to Joseph, king of the Khazars (about 953), the collection of the letters of Meir Abulafia, and the *Minhath Kenaoth* of Abba Mari ben Moses of Lunel. There is also Profiat Duran's *Al Tehi Kaabothecha* to a convert; the travel-letters of Obadiah of Bertinoro; Leon (Judah) Modena's profuse and historically important collection of letters; and the letters of Zebi Ashkenazi, Moses Hagis, and Jacob Emden on the movement of Sabbatai Zevi.

It is characteristic that the largest number of the extant letters which form an important part of Jewish literature is, although indirectly, addressed to the public. In the majority of cases it is not a question of letters in the modern sense of the word, i.e. private letters which give the reader insight into the inner life of the writer, but of scholarly correspondence on scientific subjects. There are several examples of the former in the collection of Jewish letters from the year 1619 (issued by Alfred Landau and Bernhard Wachstein, Vienna, 1911), all of which bear approximately the same date, thus revealing a cross-section of that period. In form these letters were extremely ornate and flowery, especially in the Arabic Orient; the address was long and had many flowery phrases; the recipient was told all kinds of flattering things and was addressed as "great light," "marvel of the age," "pillar of Israel," etc., without any regard to his actual merits. Guides to letter-writing, many of which still exist in Hebrew and Yiddish, show bombastic style and a profusion of quotations from Biblical and Talmudic literature; the ornamentations are highly extravagant. Mention may be made of *Iggereth Shelomim* (Augsburg, 1534); Johannes Buxtorf the Elder's *Institutio Epistolaris Hebraica* (Basel, 1610); and Moses Landsberg's *Ittur Soferim* (Hamburg, 1721). Among the Jews of Italy in particular letter-writing was extensive.

6. In this style of Hebrew letter-writing there are the following general characteristics:

a) dating; the year is frequently expressed by means of a Biblical verse, the sum of the numerical values of the letters of which gives the year in question.

b) superscription, generally the abbreviation for *be'ezrath hashem,* "with the help of God."

c) the following additions may be made to the address: *nero ya'ir,* "may his light shine"; or *le'orech yamim tobim,* "for the length of good days" (cf. *Ps.* 23:6; *Lam.* 5:20). Many honorific titles are added to the address, thus *hamuflag,* "the distinguished"; *hamefursam,* "the famous"; *hamaskil,* "the wise."

d) the text is a mosaic of Biblical and post-Biblical expressions, and closes with blessings that are often pathetic and with Amen.

e) to the signature the writer adds modestly the abbreviation for *hakaton,* or for *hatza'ir,* "the small" or "the unimportant."

f) respect is indicated by such expressions as *'ohabecha* or *yedidecha,* "your friend"; *mokirecha,* "your admirer"; *mechabbedecha,* "the one who esteems you highly" or "your honorer"; *'abdecha,* "your servant"; *hadoresh bishelomecha,* "your well-wisher" or "with best wishes for your well-being."

7. It was not until the beginning of the Haskalah movement that a change appeared in the style of letter-writing. Shalom Jacob Cohen made an attempt in his letter-guide *Kethab Yosher* (Vienna, 1810) to introduce a new and modern style without embellishments, simple and direct, as suitable for the demands of a practical life. Others, like Meir Letteris, Mordecai Aaron Ginsburg, Abraham Jacob Paperna, and Menahem Mendel Dolicki, followed his example. There are collections of letters of the leading exponents of the newer literature, such as Moses Mendelssohn, Naphtali Herz Wessely, Letteris, Solomon Judah Rapoport, Isaac Samuel Reggio, Samuel David Luzzatto, Isaac Baer Levinsohn, Perez Smolenskin, and Judah Löb Gordon. The most important collection in modern times from the standpoint of history is the correspondence of Ahad Haam (1896-1921). In recent years the

style of Hebrew letters has been greatly simplified, and has been largely adapted to that of Western Europe. Noted letter writers of modern times whose works were published in European languages include: (in English) Rebecca Gratz (1929), Jacob H. Schiff (1928), Israel Zangwill (1937); (in German) Berthold Auerbach (1889), Joseph S. Bloch (1930), Joseph Derenbourg (1891), Henriette Herz (1913), Theodor Herzl (1936), Gustav Landauer (1929), Franz Rosenzweig (1935).

KARL KARPELESZ.

Lit.: Guttmann, Michael, *Mafteah Hatalmud,* vol. 1 (1925) 483; for paragraphs 3 and 4, see Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 3; for paragraph 4, see Krauss, Samuel, *Talmudische Archäologie,* vol. 3 (1912) 182; Fünn, S. J., *Keneseth Yisrael* (1871).

LETTERS OF THE HEBREW ALPHABET, *see* ALPHABET.

LETZ, *see* DEMONS.

LEV, RAE, pianist, b. Rostov, Russia, 1912. She studied at the Music School Settlement in New York with Rebecca Davidson, later continuing her studies with Alexander Lipsky and (as a result of winning the New York Philharmonic Symphony Society Scholarship) with Gaston Dethier. In 1930 she completed her studies in England with Tobias Matthay. She began her concert career in Europe, scoring successes in recitals in England and France.

Returning to the United States early in 1934, Rae Lev appeared at the White House, performing before President and Mrs. Franklin D. Roosevelt and several congressmen and their wives. Her American debut took place in New York in 1934. Since then her concerts in the United States have been numerous, establishing her as one of the most gifted of the younger pianists. Between 1934 and 1938 she toured Europe annually, at one time performing at 10 Downing Street under the patronage of the Duchess of York (who in 1936 became Queen of England).

LÉVA, city in Bars county, Hungary. The first event pointing to the presence of Jews in Léva was the Jewish prayer association founded there in 1837. The Jewish community of Léva was founded in 1840 with Juda Heilbrunn as rabbi. In 1848 there were one hundred Jews living at Léva who took part in the national struggle against Austria. The community developed apace under Rabbi Mark Liebermann, elected in 1850, who bore also the title of chief rabbi of Bars county when several small Jewish communities placed themselves under his leadership. A Hebrah Kaddisha was founded in 1851, a synagogue and school were built in 1853. In 1869 communal life was organized in accordance with the statutes passed by the National Jewish Congress, but a dissenting Orthodox group made the community revert, in 1898, to the pre-congressional status ("status quo ante"). A new synagogue and a new school building were inaugurated in 1881. A history of the community was written by Ignác Steiner (1903).

After the first World War (1919), Léva was incorporated in the Czechoslovak Republic, and was called Levice. Beside the usual charitable institutions, the community maintained also a home for the aged. In 1938, Léva was returned to Hungary. This event coincided with the enactment of stringent anti-Jewish laws in Hungary which brought about the economic ruin of the community. In 1940 the community of 1,600 souls depended for aid on the central relief organization of Hungarian Jewry.

LEVAILLANT, ISAÏE, civil administrator and communal leader, b. Hegenheim, France, 1845; d. Paris, 1911. He was educated at the Lycée in Colmar and at the preparatory school of the Paris Rabbinical Seminary, becoming an instructor, in 1866, and director subsequently, of the seminary of the Alliance Israélite Universelle training teachers for its schools in the Near East. He abandoned teaching to defend the republican cause in the newspapers of the opposition during the last years of the Second Empire. A leading republican of the department of Nièvre, he conducted, as editor-in-chief of *La République,* founded by him in 1872, a vigorous fight against the restoration of the monarchy, suffering imprisonment under a royalist government. From 1874 to 1878 he was also municipal councillor at Nevers, capital of Nièvre.

For seventeen years of republican administrations, Levaillant held important public offices. Supported by Léon Gambetta, he became under-prefect of Saint-Claude in 1878 and prefect of three departments and secretary general of the department of Rhône, successively. Under the Brisson government he was made director of the Sureté Générale in 1885, and served the interests of the republic by the expulsion of the princes of Orléans and by a close surveillance on General Boulanger. From 1888 to 1895 he was general treasurer of the department of Loire.

His public career was brought to an end by anti-Semitic passion running high after the court-martialing of Alfred Dreyfus. Deprived of his office, he dedicated himself to the defense of his coreligionists. He was editor-in-chief of *L'Univers Israélite* from 1896 to 1906; he created, with Salomon Reinach, Dreyfus-Brisac, Narcisse Leven and others, the Committee of Defense Against Anti-Semitism. Elected to the Central Consistory of France in 1905, he drew up the new constitution for the Jewish community of France, necessitated by the separation of State and Church. He was also an active member of the Central Committee of the Alliance Israélite, and a member of the administrative committee of the Rabbinical Seminary.

In a more serene political atmosphere, the Waldeck-Rousseau government named him a member of the permanent committee of the ministry. During the height of his political career, Levaillant was made chevalier and officer of the Legion of Honor. He also received decorations from India, Portugal and Brazil.

Lit.: L'Univers Israélite, vol. 67, Oct. 27, 1911, pp. 205-8; Nov. 3, 1911, pp. 229-38; *Archives Israélites,* vol. 72, Oct. 26, 1911, p. 340; Nov. 2, 1911, p. 348.

LEVANT, OSCAR, pianist and composer, b. Pittsburgh, 1906. He studied the piano with Stojowski, and composition with Arnold Schönberg. For several years he played the piano in jazz bands, then became a featured soloist, specializing in the larger piano works of George Gershwin. For a period he worked in Hollywood as composer of musical scores. He achieved national fame, with the radio program *Information Please,* for his wit and inexhaustible fund

of musical information. He was featured (1938-42) as soloist with major American symphony orchestras.

Levant has written many popular songs, and in the serious field composed a piano concerto, a string quartet, a suite for orchestra, and smaller pieces for the piano. His *Nocturne* for orchestra was performed in Los Angeles, a sonatina for piano at the American Festival of Music at Yaddo, and his string quartet over the radio and in many public concerts. He also wrote an engaging musical book, *A Smattering of Ignorance* (New York, 1940). He was a featured actor in several motion pictures, including *Rhythm on the River* and *Kiss the Boys Goodbye.*

LÉVAY, HENRIK (DE KISTELEK), economist, b. Jankovác, Hungary, 1826; d. Budapest, 1901. He took part in the Hungarian war of independence (1848-49) and was promoted to the rank of lieutenant. Later he worked for an Italian insurance company in Hungary. In 1857 he founded the first Hungarian insurance company, of which he was president. The leading insurance authority in the Hungary of his time, he founded several insurance companies.

Lévay embraced Christianity. He was honored on every important patriotic occasion. In 1868 he was knighted; in 1886 he was appointed a member of the Upper House; and in 1897 he was made a baronet.

LAJOS LÉVAY, Baron de Kistelek, economist and government official (b. Szeged, 1865), was a son of Henrik Lévay. He became secretary general of the First Hungarian Insurance Company, founded by his father. In 1896 and in 1910 he was elected deputy to the Lower Chamber. In 1903, as councillor in the Hungarian Ministry of the Interior, he was placed in control of emigration which had become a powerful movement in Hungary at that time. In this capacity, he established direct steamship lines from the Hungarian port of Fiume to New York, and homes for Hungarian emigrants in both these ports. He published *A kivándorlás és városaink pénzügyének rendezése* (Emigration and the Financial Solution of Our Cities; 1907). After the first World War, in 1920, he became chief prefect of Moson county. In the years preceding the second World War, he contributed to French and English publications, urging the revision of the 1921 peace treaty of Trianon which had crippled Hungary. Lajos Lévay, like his father, adopted the Christian faith.

LEVAYAH, *see* BURIAL AND BURIAL CUSTOMS; MOURNING AND MOURNING CUSTOMS.

LEVEN, NARCISSE, jurist, statesman and philanthropist, b. Ürdingen on Rhine, Germany, 1833; d. Paris, 1915. While still a student at the Lycée Henry IV, in Paris, he manifested deep humanitarian sentiments coupled with a sense of social responsibility, for which he won the praise of Victor Hugo and Alphonse de Lamartine. On entering the practice of law in 1855, he was a convinced republican. He became associated with Adolphe Crémieux early in life, and during the Franco-Prussian War (1870-71) served under him as secretary of the Ministry of Justice. He reorganized the magistrates' courts, was a member of the Municipal Council of Paris during 1880 to 1887, became its vice-president, and subsequently filled a number of public offices.



Narcisse Leven

Parallel with these activities, Leven was a founder of the Alliance Israélite Universelle (1861). As its secretary (1863-83), vice-president until 1898, and president until his death, he left his imprint upon the Alliance. He collaborated with Crémieux in the emancipation of the Algerian Jews. He was also a member of the Central Consistory, vice-president of the Paris Consistory, member of the board of the Rabbinical Seminary, and president of the Jewish Colonization Association. He was the author of *Cinquante ans d'histoire: L'Alliance Israélite Universelle* (vol. 1, 1911; vol. 2, 1920). A memorial meeting in honor of Leven was held at New York city on February 18, 1915.

GEORGES LEVEN (b. 1868; d. 1941) was the son of Narcisse Leven. At the time of his death he was acting president of the Alliance Israélite Universelle, and from 1936 on he had been its vice-president. In 1937 he visited the Jewish schools maintained in Tunis and Algiers by the Alliance. Leven was active in French Jewish communal affairs, especially in Jewish refugee relief work before and after the invasion of France by the Nazi German army in June, 1940.

SAMUEL LEVEN (b. 1831; d. Paris, 1912) was a brother of Narcisse Leven. He was a co-founder of the Alliance Israélite Universelle and author of a book on the hygiene of the Jews, in addition to several philosophical works.

Lit.: *L'Univers Israélite,* Jan. 15, 22, 29 and Feb. 12, 1915; *Archives Israélites,* vol. 76-77, Jan. 14, 1916; Coulon, Jean-Paul, *Narcisse Leven;* Vite-Weill, Armand, *Adolphe Crémieux, Narcisse Leven, conférence prononcée à la Société Chema Israel,* Jan. 31, 1926.

LEVENE, PHOEBUS AARON THEODOR, chemist, b. Sagor, Russia, 1869; d. New York city, 1940. He studied at the Imperial Military Medical Academy, St. Petersburg, Russia (M.D., 1891); afterwards, he was a student at the School of Mines of Columbia University and at the Universities of Bern, Marburg, Berlin, and Munich. He came to the United States in 1892. Upon his arrival Levene practised medicine for a while. He was a chemist for the State Patho-

logical Institute in New York city from 1896 to 1904, and at Saranac Lake Laboratories for the Study of Tuberculosis, Saranac Lake, N. Y., from 1900 to 1902; from 1905 to 1906 he was Herter lecturer in pathological chemistry at New York University. In 1905 he joined the original group of workers at the Rockefeller Institute for Medical Research in New York city, and was appointed a member of the chemical division in 1907. As such he was associated with the Rockefeller Institute until 1939, when he became a member emeritus.

Because Levene had no adequate systematic training in chemistry, he has been called a self-made man in that field. He began to publish papers in 1894. His publications cover a large variety of subjects pertaining to biochemistry, principally on proteins, nucleic acids, lipoids, and carbohydrates. He also contributed to the knowledge of enzymes, hormones, and vitamins. In 1931, he was awarded the Willard Gibbs medal by the Chicago section of the American Chemical Society and was designated "the outstanding American worker in the application of organic chemistry to biological problems." He was awarded the William H. Nichols medal by the New York section of the American Chemical Society in 1938 for his study of the configurational relationships of the simpler optically active organic compounds.

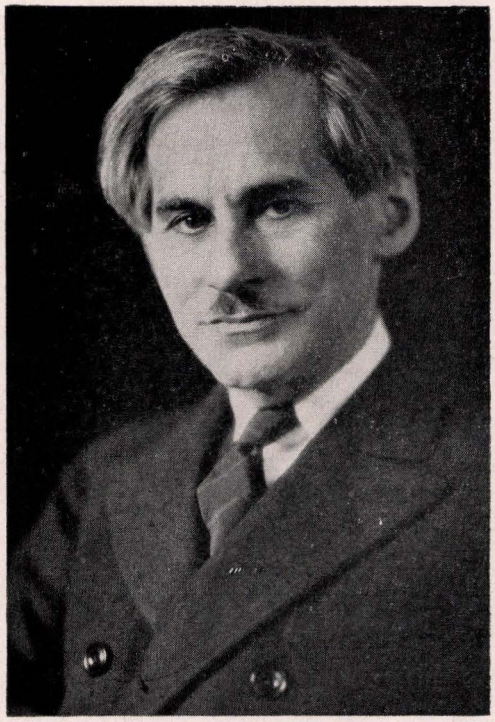
His publications include two monographs, *Hexosamines and Mucroproteins* (1925) and *Nucleic Acids* (1931; with Lawrence Wade Bass).

See also CHEMISTRY. GUSTAVE M. MEYER.

Lit.: Folin, Otto, "The Scientific Work of P. A. Levene," *The Chemical Bulletin,* vol. 18, No. 4 (April, 1931) 99-101, 121; Jacobs, Walter A., and Van Slyke, Donald D., "Phoebus A. Levene—The Man," *ibid.,* No. 5 (May, 1931) 131-33; *Science,* New Series, vol. 86, p. 464 (Nov. 19, 1937); Flexner, Simon, "Phoebus Aaron Theodor Levene," *American Philosophical Society Yearbook,* 1940, p. 424.

LEVENE, RICARDO, lawyer, educator, and historian, b. Buenos Aires, Argentina, 1885. He studied at the Colegio Nacional de Buenos Aires, from which he was graduated in 1901, and then at the University of Buenos Aires, specializing in law and the social sciences (doctorate degree, 1906). He became professor of Argentine history at the University of La Plata in 1915, professor of law and sociology at the University of Buenos Aires in 1920, and, in 1931, president of the University of La Plata.

Among his publications are: *Lecciones de historia argentina* (2 vols., 1st ed., 1913; 14th ed., 1932; translated into German and, by W. S. Robertson, *A History of Argentina,* 1937, into English); *Ensayo histórico sobre la Revolución de Mayo y Mariano Moreno* (2 vols., 1st ed., 1920-21; 3 vols., 2nd ed., 1925; awarded first prize in a national contest in 1921 and the "Raza Prize" of the Real Academia de la Historia, Madrid; translated into French and Italian); *Investigaciones acerca de la historia economica del Virreinato* (2 vols., 1927-29); *Política cultural argentina y americana* (1937). Levene was a founder and director of the review, *Humanidades* (1920-23, 1926-30), and of *Biblioteca de Historia Argentina y Americana.* He was president of the committee that edited a history of Argentina which was subsidized by the government (*Historia de la nación argentina,* first four vols., 1935-38).



Phoebus Aaron Levene

Levene was an honorary professor of the University of San Marcos in Lima, Peru, and of the University of Rio de Janeiro. He was president of the Academia Nacional de la Historia (formerly the Junta de Historia y Numismática Americana). In 1937 he was president of the Second International American History Congress held in Buenos Aires.

LEVENSOHN, LOTTA, Zionist worker, b. Syracuse, N. Y. She received her early training in Jewish studies and in Hebrew from her father, Cantor Morris Gerson Levensohn, and from the Central Jewish Institute; her general education was in the public schools and through university extension courses. She became active in the Zionist movement at an early age, especially in Hadassah, in which organization she was national president in 1920 to 1921. She was for a number of years secretary to Jacob de Haas and Judah L. Magnes. In addition to numerous magazine articles which reveal her deep understanding of Zionism and her love for Palestine, where she settled, she wrote: *Outline of Zionist History* (New York, 1942); *Hashomer,* a pamphlet describing the development of the Jewish watchmen's movement in Palestine; *The Plain of Bethshan,* a pamphlet comprising a study of the history, archeology and present Zionist settlement in this region in Palestine. She translated Theodor Herzl's *Altneuland* from German into English under the title of *Old-New Land* (New York, 1940). In 1942 she was living in Jerusalem.

LEVENSON, BORIS, composer and conductor, b. Ackerman, Bessarabia, 1884. After completing his studies at the St. Petersburg Conservatory, where he was a pupil of Glazunov and Rimsky-Korsakoff, he made his debut (1907) as conductor in Odessa. For



Oskar Levertin. From a sketch by Ivan Sors

the next few years he conducted both operatic and symphonic music in Moscow and St. Petersburg. In 1921, he settled in New York city. Levenson composed many works, the best of them on Jewish subjects, including *Palestine, Fantasy on Two Hebrew Themes, Hebrew Suite*, and *Hebrew Fantasy. Fantasy On Two Hebrew Themes* was performed by the New York Philharmonic Orchestra in 1936. A string quartet won first prize at the Southern California Festival of Allied Arts in 1936, and *Poem,* for violin and orchestra, received the first prize of the National Conference of Music Clubs in 1939.

LEVENTRITT, DAVID, judge, b. Winnsboro, S. C., 1845; d. New York city, 1926. He studied law at New York University, taking his degree in 1872, and practised law in New York, acting as special counsel for the city. In 1898 Leventritt was elected justice of the Supreme Court of New York, 1st district. Re-elected on nomination of both parties, he resigned in 1908 to return to private practice. Leventritt was president of the Aguilar Free Library, a trustee and vice-president of Emanu-El congregation of New York, and a member of the board of directors of the Judaeans. He was interested in Jewish education and helped to establish several Hebrew schools.

Lit.: Marshall, Louis, in *Publications of the American Jewish Historical Society,* No. 31 (1928) 278-80; Elzas, Barnett, *The Jews of South Carolina* (1905) 275.

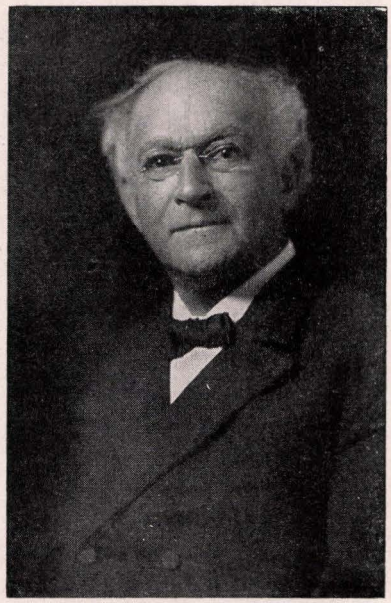
LEVERTIN, OSKAR, poet, historian of literature and critic, b. Gryt, near Norrkoeping, Sweden, 1862; d. Stockholm, Sweden, 1906. The first poem which Levertin published was a sonnet against German anti-Semitism and its leader Adolf Stöcker, written in 1880. During the following years Levertin took an active part in the radical movement influenced by Georg Brandes, but by 1890 joined his friend Verner von Heidenstam in combating naturalism. In 1891 Levertin published *Legender och Visor* (Legends and Songs) which contains, among other poems, many lyrical confessions of Levertin's Jewish consciousness and tales of Jewish history. As a poet, Levertin is influenced by Heinrich Heine, whom he admired. Levertin's story "Kalonymos" describes Jewish life at Stockholm in the 18th cent.; it was published in Levertin's *Rokokko-Noveller* in 1899 after the publication of his lyrical collection *Nyare dikter* (New Poems) in 1894. In 1893 Levertin became lecturer at the University of Upsala, and in 1900 he was appointed professor at Stockholm.

Judaism is not the only striking trait in Levertin's poetry. There are also a strong feeling of Swedish tradition and patriotism as well as cosmopolitan tendencies, a versatile imagination penetrating many stages of humanitarian civilization, the spirit of many epochs, countries and peoples. The faculty of joining Jewish feeling to Swedish patriotism and to the spirit of the age is considered Levertin's artistic peculiarity by almost all his critics in Sweden, Norway and Denmark. Thus all Scandinavia hailed Levertin's poem "King Solomon and Morolf," in 1905, as a document of a "most Jewish and most universal mind."

As a historian of literature, Levertin devoted his main researches to Swedish poetry of the 18th cent. He published, in 1894, a study on King Gustav III as a dramatist, and in 1899 one on theatre and drama under the reign of Gustav III. Levertin collected his most important critical essays in 1898 under the title of *Poets and Dreamers.* His essay on Selma Lagerlöf (1904) was translated into several languages. He was preparing a large work on Karl von Linné when he died. His collected works were published in 1907 to 1911 in twenty-four volumes.

Lit.: Soederhjelm, Werner, *Oskar Levertin* (1914); Ahlenius, Holger, *Oskar Levertin* (1934); Mendelsohn, Oskar, *Joedisk Innslag i Oskar Levertins Diktning* (1938).

LEVEY, EDGAR COLEMAN, lawyer and legislator, b. San Francisco, 1881. He studied at the University of California (A.B., 1903; LL.B., Hastings College of Law, 1905). He was admitted to the bar of California in 1905, and practised in San Francisco.



David Leventritt



Edgar Coleman Levey

He was assistant district attorney of San Francisco from 1906 to 1910. A member of the California assembly from 1925 to 1934, he was speaker from 1927 to 1932, chairman of the commission on traffic hazards from 1927 to 1929, and chairman of the commission on taxation from 1929 to 1931. From 1936 to 1937 he was again a member of the assembly. Levey was regent of the University of California from 1927 to 1932. He was also a member of the national commission of the Hillel Foundations.

LEVI, 1. third son of Jacob and Leah, born in Haran and traditional ancestor of the tribe of Levi. The only story reported of him in the Bible is how, together with Simeon, he treacherously fell upon the inhabitants of Shechem after they had been weakened from the consequences of circumcision (*Gen.* 34); for this they were cursed by Jacob (*Gen.* 49:5-7). He had three sons, Gershon, Kohath and Merari, and died in Egypt at the age of 137 (*Ex.* 6).

The figure of Levi, comparatively unnoticed in Biblical literature, is vastly expanded by rabbinic and Hellenistic literature. As the representative of the priesthood, he is consecrated by the special favor of God. The *Testament of Levi,* in the *Testaments of the Twelve Patriarchs,* describes visions that he was vouchsafed of the future history of the priesthood, ending with the triumphs of the high priest and King John Hyrcanus I. He is likewise given a prominent role in the Hellenistic story of Asenath.

2. tribe of Israel, which eventually became identified with the priesthood; it had no territory, but lived in a number of cities. Modern scholars differ widely in their views about the origin and development of the tribe. Sellin, for instance, thinks that there never was any such tribe until the episode of the golden calf (*Ex.* 32), when the tribe is reported as slaying the idolators; he believes that the group arose at that very time, and was created out of those of all the other tribes who had proved their loyalty (cf. *Deut.* 33:8-11). It is also noteworthy that in *Deuteronomy* and *Judges* the term Levite is the same as "priest"; the terms *lawiu* and *lawiat* are used in Minean for priest and priestess. On the other hand, the narrative in *Gen.* 34 and the saying in *Gen.* 49:5-7, which all critics regard as very old, indicate that there was a secular tribe of Levi in existence in the time of the Judges.

A plausible explanation for the history of the Levites is that they and Simeon formed two allied tribes who met disaster as a result of a feud with Shechem in the course of the conquest of Canaan. Simeon attached itself to Judah; Levi instead scattered among the other tribes, and like Arab tribes in a similar case, took over the priestly functions of the shrines in Palestine. In course of time the Levites became highly prized as priests (as in the story in *Judges* 18), so that in *Deuteronomy* the terms priests and Levites are synonymous, although there was later a differentiation. Whether Moses and Aaron came originally from the tribe, or whether they were called Levites because of their priestly function, is a matter that can not be definitely settled, although the former, which agrees with tradition, is the more likely.

See also: LEVITES.

LEVI, Palestinian Amora of the third generation, who lived in the second half of the 3rd cent. No Halachoth (laws) have been handed down by him. Besides Isaac ben Nappaha, he was the most important and most fruitful Haggadist of the school of Johanan. In it, alternating with Judah ben Nahman, every other Sabbath he filled the office of a paid preacher (*Yer. Suk.* 55a), although his salary was a mere pittance. His duties consisted of gathering the community for the lectures of the master and keeping them together by means of lectures until the arrival of Johanan. For twenty-two years Levi filled this office very successfully, so that even Zeera, who was in general averse to the Haggadah, recommended to his students that they attend Levi's lectures, since the latter always used to weave instruction into his lectures.

His fertile brain enabled him to give exhaustive interpretations of the Biblical text, to the frequent amazement of his listeners. He declared that there were two kinds of Haggadists, those who quoted contradictory Biblical verses but could not fully fathom their profundity, and those who understood the text but could not expatiate upon it. He claimed mastery of both fields. To drive his points home, Levi often employed illustrations from other dialects, particularly Arabic, as well as familiar proverbs. Among the sages Levi was considered the illustrious interpreter of the Scriptures, and they called him *mara dishemata* ("master of instruction"; *Midrash Gen.* 62:8).

LEVI BEN ABRAHAM, scholar, b. Roussillon, Provence, in the 13th cent. He studied in Perpignan and Montpellier, where he became a friend of Samuel ibn Tibbon, lived in Narbonne for a rather long time with the literary patron Samuel Sullam, and in 1315 went to Arles. Levi ben Abraham's knowledge was very comprehensive, but he lacked the critical sense of the important thinkers of the preceding centuries. The influence of the Cabala became perceptible with him. His philosophic work *Batte Hanefesh Vehalehashim* (after *Isa.* 3:20), which is written in rhyme

after the manner customary among the Arabs, is a short compilation of the theories of knowledge, metaphysics and ethics and contains no ideas of any importance. The encyclopedic work *Sefer Hakolel* or *Livyath Hen,* the first part of which treats logic, geometry, astronomy, astrology, physics, psychology and metaphysics, while the second is concerned with the philosophy of religion, for example with the mysteries of the divine creation and the divine laws, is more important. Levi ben Abraham wrote also an astrological treatise as well as several smaller books on the philosophy of religion.

Lit.: *Scripta Mathematica,* vol. 4 (1936), No. 1.

LEVI BEN GERSHON, *see* GERSONIDES.

LEVI BEN JACOB IBN HABIB, *see* IBN HABIB, LEVI BEN JACOB.

LEVI BEN JAPHETH (Abu Sa'id), scholar who lived in the first half of the 11th cent. in Jerusalem. Like his father Japheth Halevi (Yefet ibn Ali Halevi), a famous Bible exegete, he was one of the greatest authorities of the Karaites, who called him "Al-Shaikh" (the master). Levi ben Japheth wrote in Arabic a detailed work on Biblical law called *Book of Precepts,* a Hebrew translation (*Sefer Hamitzvoth*) of which is extant in Leningrad and in Leyden. This work, which was used by nearly all the later Karaite codifiers, contains valuable information concerning the differences between the Karaites and the Rabbinites, in whose literature the author was well versed, and concerning the differences of opinion among the Karaites themselves. Levi ben Japheth inclined toward a mild rather than a severe interpretation of the law, and made a distinction between the views of the earlier and of the later Rabbinites; among the latter he counted Saadia Gaon, whom he frequently attacked bitterly. According to Steinschneider, Levi ben Japheth wrote also a short commentary on the first prophets, and he is said to have composed an abridged edition of the dictionary (*Agron*) of David ben Abraham Alfasi.

Lit.: Poznanski, S., *The Karaite Literary Opponents of Saadiah Gaon* (1908) 41-46.

LEVI ISAAC OF BERDICHEV, Hasidic rabbi (Zaddik), called "the Berdichever" or "Derbarmdiger" (merciful), b. Husakov, Galicia, 1740; d. Berdichev, Russia, 1809. A number of Hasidic legends cluster around his birth. Descended from a long line of rabbis, he was one of the most important pupils of Baer of Meseritz and the son-in-law of Shneur Zalman of Ladi. Because of his great learning, he became a rabbi in his early youth at Ryczivol, Poland, and then in 1771 at Pinsk. He had to resign this latter position since, a year later, the persecution of Hasidism began at the instigation of Elijah Vilna, and Levi had publicly professed Hasidism. Persecuted for a time, he again secured a rabbinical position at Selichow, in the province of Siedlec, Poland, which he was again forced to leave because of hostility towards Hasidism, and finally in Berdichev, where he remained until the end of his life and which, largely due to his personality, became a stronghold of Hasidism.

He sought to spread Hasidism, and defended it in disputes with its opponents, particularly with the rabbi of Brest-Litovsk, Abraham Katzenellenbogen. Among the people his model, pious conduct and works of true brotherly love were of remarkable effect in such defense. His doctrine, which, scarcely original, was based merely upon the ideas of the Baal Shem and Baer of Meseritz, contained two main principles: the love of God and the love of Israel. He saw God in every Jew, no matter how humble, and exhorted the people to repentance in the streets and market-places. Even the evil in the divine works, he declared, leads finally to the good and is only a means to an end. This optimistic view led him to the affirmation of life, which, according to his teaching, should be lived in love and joy, and to the demand that one do only good to one's fellowmen and avert suffering and evil from them. His own mode of life and his appearance were so modest and humble that he received the nickname "the holy one." The greatest Hasidim of his day as well as the rank and file revered his saintly character. Although maligned and hounded by the anti-Hasidim, the Mithnaggedim, he loved all Israel ardently, and his prayers were so fervid that legend compared him to Rabbi Akiba, whose soul was said to have been reborn in him. From this feeling is said to have sprung his wonderful ability always to appear before God as the spokesman for Israel. To his characteristic exclamation "Derbarmdiger Gott!" (Merciful God!) he owes his surname, which some of his descendants still bear. As regards the Zaddik, Levi taught that his soul is cleaner and purer than that of other persons, that everything is possible for him and that he has unlimited power. Therefore he must be the leader, teacher, and agent of the people, the connecting link between God and Israel.

Many Hasidic melodies are traced back to Levi. His successor in Berdichev was his second son, Israel, while the elder, Meir, died at an early age. Pilgrimages to his grave are made even today by his followers.

WALTER DUCAT.

Lit.: Horodezky, S. A., *Religiöse Strömungen im Judentum* (1920) 122-28; idem, in *Meassef* (1902) 106-9; idem, *Hahasiduth Vehahasidim,* vol. 2 (1922) 71-96; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928) 224-25; idem, in *Voskhod,* vol. 11 (1890) 45-60; Buber, Martin, *Der Grosse Maggid* (1922) LXXII and 69.

LEVI, ADOLFO, philosopher and author, b. Modena, Italy, 1878. He became an instructor in a high school in 1903; assistant professor of the theory of philosophy at the University of Pavia in 1912; and was professor of the history of philosophy at the same university from 1922 to 1938. He contributed numerous monographs to philosophical journals, notably *La cultura filosofica, Rivista di filosofia,* and *Neo-Scolastica.* His writings include *L'indeterminismo nella filosofia* (Florence, 1904); *La filosofia dell' esperienza* (Pavia and Modena, 1909); *La fantasia estetica* (Florence, 1913); *Il concetto del tempo nei suoi rapporti coi problemi del divenire e dell'essere nella filosofia di Platone* (Turin, 1920). The latter is the standard Italian work on the subject, and is used as a textbook. Levi's works deal with critical analyses of the philosophies of Berkeley, Bacon, and other philosophers.

LEVI, BEPPO, mathematician, b. Turin, Italy, 1875. In 1906 he became professor of geometry at the University of Cagliari, in 1910 professor of algebraic analysis at the University of Parma, and in 1928 pro-

fessor of the theory of functions at the University of Bologna. He was editor of *Matematiche pure ed applicate*. His writings include: *Introduzione all'analisi matematica* (Paris and Parma, 1916); *Lezioni di geometria analitica* (2nd ed., Parma, 1920); *Abbaco da 1 a 20* (Parma, 1922).

LEVI, CAMILLE BARUCH, French general, b. Ingwiller, 1860; d. Bayonne, France, 1933. After studying at the Lycée of Nancy, Levi entered the special military school, Saint Cyr, in 1879. Two years later he was made a sub-lieutenant. After that his promotions came at intervals until, in 1912, he was made a lieutenant-colonel. This post Levi held at the outbreak of the first World War in 1914, but shortly afterward he was promoted to a colonelcy on the field of battle. In 1916 he was made a general in command of the 25th infantry division, and later was transferred to the command of the 46th Alpine division. At the end of the War, he was appointed governor general of Dunkirk, and held this office in 1919 and 1920. Levi was known also as a military historian; in addition to many short studies on specific military problems, he was the author of *A History of the National Defense of the North Country* (in French), of which several volumes appeared. Levi was a commander in the Legion of Honor and had five citations during the first year of the War.

Lit.: *American Hebrew,* May 6, 1921, p. 742.

LEVI, CHARLES SAMPSON, rabbi, b. London, England, 1868; d. Milwaukee, Wis., 1939. He was brought to the United States in 1872. He studied at the University of Cincinnati (A.B., 1889) and the Hebrew Union College (Rabbi, 1889). From 1889 to 1898, he was registrar and an instructor at the Hebrew Union College and associate rabbi (with Isaac M. Wise) of the B'ne Jeshurun Congregation of Cincinnati. Thereafter, he was rabbi of Anshai Emes Congregation at Peoria, Ill., from 1899 to 1912, and of B'nai Jeshurun Congregation at Milwaukee, Wis., from 1913 to 1928. He then retired from the rabbinate.

From 1904 to 1922 Levi was a member of the Board of Governors of the Hebrew Union College. While in Peoria, he was a member of the municipal Board of Education (1908-10). In Milwaukee he was a director of Mt. Sinai Hospital (1913-27). Levi was secretary from 1890 to 1900, and treasurer from 1900 to 1915, of the Central Conference of American Rabbis. In 1928, he was a delegate of the Union of American Hebrew Congregations to the Congress of Liberal Judaism at Berlin, Germany.

Lit.: Liebman, Joshua L., "Charles S. Levi," *Central Conference of American Rabbis Year Book,* vol. 49, pp. 291-93.

LEVI, DAVID, Hebraist and English writer, b. London, 1740; d. London, 1799. His parents had hoped to make a rabbi of him but were forced by poverty to apprentice him to a shoemaker. He was afterwards a hatter and then turned to dressing material for hats; finally, he was a printer. But while working at one handicraft or another for his livelihood, he continued his studies of Hebrew and his writing. He published a number of books, including *Rites and Ceremonies of the Jews* (1783); *Lingua Sacra* (3 vols., 1785-87, a Hebrew dictionary and grammar); *The Pentateuch in Hebrew and English* (1789-93); *Translations of the Hebrew Prayers and Services into English* (1789-93); and *Dissertations on the Prophecies of the Old Testament* (1793). In 1794 he published a translation of the Seder service.



Camille Baruch Levi

He was said to be the first Jew to defend his faith in English polemical writing. He wrote a reply, *Letters to Dr. Priestley* (1787-89), to Joseph Priestley (1733-1804), the chemist and Nonconformist minister, and *A Defence of the Old Testament* (1797) in answer to Thomas Paine's *Age of Reason* (1797).

He also wrote odes for the synagogues of London on occasions of local importance.

Lit.: Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 228-29 (the date of Levi's birth is here given as 1742 and that of his death as 1801).

LEVI, EZIO, scholar, b. Mantua, Italy, 1884; d. Boston, Mass., 1941. In 1912 he became instructor of Italian language and literature at the Naval Academy of Livorno; subsequently he taught at the Institute of Pedagogy in Florence and at the University of Florence, and was professor of Romance languages at the University of Naples from 1926 to 1938, when he was dismissed because of the anti-Semitic laws. In 1939 he came to the United States, where he lectured on Italian and Spanish literature at various universities. His writings include: *Storia poetica di Don Carlos; Figure della letteratura contemporanea spagnola; Castelli di Spagna.*

LEVI, FRIEDRICH WILHELM DANIEL, mathematician, b. Mulhouse, Alsace, 1888. His father was president of the senate of the district court of Colmar. After studying at various universities of Germany, including that of Leipzig, Levi received his degree of doctor of sciences from the University of Strasbourg.

He was appointed lecturer at the University of Leipzig in 1919, and was made an assistant at the Institute of Mathematics there in 1920, and associate professor in 1923. From 1926 he also lectured on geometry. His career in Germany came to an end in the Third Reich, and in 1936 he was appointed professor of mathematics at the University of Calcutta, India.

In addition to the published books *Integritätsbereiche und Körper 3. Grades* (1911) and *Abelsche Gruppen mit abzählbaren Elementen* (1917), Levi's works appeared in *Rendiconti del circolo matematico Palermo* (1913); *Sitzungsberichte der Gesellschaft der Wissenschaften Leipzig* (1914 and 1922); issues of *Mathematische Zeitschrift* (1922, 1925, 1929 and 1930); *Berichte der sächsischen Akademie der Wissenschaften* (1923, 1925 and 1926); *Jahrbuch für reine und angewandte Mathematik* (1929); *Jahresbericht des deutschen mathematischen Vereines* (1928).

In Calcutta he published *Algebra; lectures delivered to postgraduate students of Calcutta University, part 1, Systems of linear equations* (1937); *Algebra, parts 1-5; On the Fundamentals of Analysis* (1939).

LEVI, GIUSEPPE, author and pedagogue, b. Vercelli, Italy, 1814; d. Vercelli, 1874. He was ordained a rabbi in 1834, and obtained the degree of teacher of literature from the University of Turin in 1850. He acted as preacher, and from 1846 on as teacher, at the Collegio Foà at Vercelli. In the *Educatore Israelita,* a periodical which he founded in 1853 and edited until his death, he pleaded the cause of Jewish emancipation. Levi's most important work, *Parabole, leggende e pensieri raccolti dai libri talmudici dei primi cinque secoli dell'Era Volgare* (1861), on the Haggadah of the Talmud and the Mishnah, enjoyed great favor in Germany and Austria and had several editions in the translation by Ludwig Seligmann. In addition, he published *Sulla teocrazia mosaica* (1863); *Cristiani ed ebrei nel medio evo* (1866); and *Autobiografia* (1868).

LEVI, HARRY, rabbi, b. Cincinnati, 1875. He was educated at the University of Cincinnati (A.B., 1897), and received his theological training at the Hebrew Union College, where he was ordained rabbi in 1897. In 1936 he was awarded an honorary D.D. degree by the University of Boston. He served as rabbi at the Eoff Street Temple, Wheeling, W. Va., from 1897 to 1911. In 1911 he was called to Temple Israel, Boston, and he still held that post in 1942.

Levi was active in the promotion of good will between Jews and non-Jews, and in 1937 was awarded the Fords Hall gold medal for distinctive achievement. He belonged to many charitable societies and other organizations carrying on social service work.

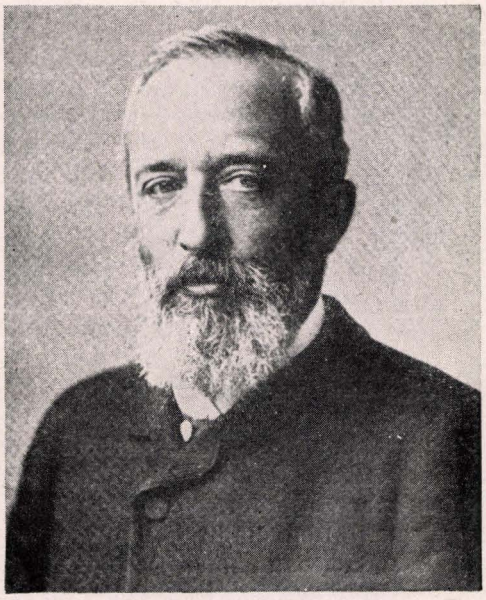
Levi wrote numerous articles on religious and social topics for magazines, and was the author also of several books, including *Jewish Characters in English Fiction* (1911); *The Great Adventure* (1929); and *A Rabbi Speaks* (1930). He was a contributing editor of *World Unity.*

LEVI, HERMANN, conductor, b. Giessen, Germany, 1839; d. Munich, Germany, 1900. His principal music study took place at the Leipzig Conservatory. After holding several posts as conductor in Saarbrücken and Rotterdam, he was appointed court Kapellmeister (conductor) in Munich in 1872. In 1896, he was raised to the office of General Musikdirektor in Munich. He was an authority on the Wagnerian music-dramas. In 1882, he conducted the world première of *Parsifal* at Bayreuth, and one year after this he directed the musical program attending Wagner's funeral. He revised the librettos for Mozart's *Così fan tutte, Don Giovanni,* and *The Marriage of Figaro,* translated into German librettos for operas by Berlioz and Chabrier, and was the author of *Gedanken aus Goethes Werken* (Munich, 1901).



Harry Levi

LÉVI, ISRAEL, chief rabbi of France, b. Paris, 1856; d. Paris, 1939. The offspring of an Alsatian family, he was ordained rabbi in 1879 by the Rabbinical Seminary of Paris, and in 1882 was appointed assistant to the chief rabbi of Paris, Zadoc Kahn, whose daughter he married. He became professor of Jewish history



Hermann Levi



Israel Lévi

and literature at the Paris Seminary in 1892, and director of studies of Talmudic and rabbinical literature at the École des Hautes Études of the Sorbonne, in 1896. Lévi was the first general secretary of the Société des Études Juives, and he was editor-in-chief, from 1892, of its publication, *Revue des études juives,* in which he published a great number of significant essays on the history of the Jews in France, on Talmudic folklore, but especially essays dealing with Targum, Haggadah and Midrashic literature.

During the first World War, Lévi served as chaplain in the French Army. In 1916 he was entrusted with an important mission at Salonika, and in appreciation of his War services he was made chevalier, and subsequently officer, of the Legion d'Honneur.

In 1919 he was chosen chief rabbi of the Central Consistory of France. As president of the French branch of the ORT, he organized effective action for the aid and readjustment of Jewish immigrants to France from Russia and Poland, after the first World War. He was also a member of the governing body of the Judaic Institute at the Hebrew University of Jerusalem. The restoration of Maimonides' tomb at Tiberias was primarily due to his initiative. He resigned his post as chief rabbi of France in 1938.

His main published works are: *La légende d'Alexandre dans le Talmud et le Midrash* (1884); *Le roman d'Alexandre* (1887); *Les Juifs et l'inquisition dans la France méridionale* (1891); *L'ecclésiastique ou la sagesse de Jésus, fils de Sira* (1898-1901; English trans., *The Hebrew Text of the Book of Ecclesiasticus, edited with brief notes and a selected glossary,* Leyden, 1904); *Le péché originel dans les anciennes sources juives* (1907). He was co-editor of the French rabbis' Bible translation (1906). In honor of his seventieth birthday, the *Revue des études juives* published a jubilee issue, *Mélanges Israel Lévi* (*Revue des études juives,* vol. 82).

LEVI, LEO N., lawyer and communal worker, b. Victoria, Texas, 1856; d. New York city, 1904. After studying law at the University of Virginia, he returned to Texas to practise. While interested in general public affairs, he was chiefly concerned with Jewish activities. Levi was the author of a pamphlet, *Judaism in America* (1887). In 1899 he moved to New York city, where he continued to practise law. A year later he became national president of the Independent Order B'nai B'rith, which office he occupied until his death. Levi is remembered also for his vigorous conduct in connection with the drawing up of a petition to the Russian government, after the Kishinev massacre of April, 1903, and as a distinguished orator. The Leo N. Levi Memorial Hospital at Hot Springs, Ark., established in 1914, was named in his honor.

Lit.: Silverman, Joseph, in *American Hebrew,* Jan. 15, 1904, p. 299; *B'nai B'rith Manual* (1926) 344-46; *Leo N. Levi Memorial Volume;* Wolf, Simon, *Presidents I Have Known* (1918).

LEVI, LEONE, political economist, jurist and statistician, b. Ancona, Italy, 1821; d. London, 1888. He received a commercial education in his native town, and at the age of fifteen entered the business of his brother, a commission merchant. After some business reverses he settled in Liverpool, where he engaged in commerce and was naturalized in 1847. In 1849, in the *Liverpool Albion,* and later in a number of pamphlets, he outlined a plan for the formation of chambers of commerce; this plan attracted wide attention and resulted in their establishment in Liverpool, Leeds and other industrial centers. He was active in the codification of English commercial law, did much to reform the law of arbitration and proposed a council of international arbitration to settle disputes and thus prevent war. His *Commercial Law: Its Principles and Administration* (1851-52) is an exhaustive treatise on the commercial laws of Christendom, which won national and international recognition and had considerable influence on British legislation. He was honored by the king of Prussia, the emperor of Austria and by many organizations.

In 1852 Levi was appointed to the newly created chair of commercial law in Kings College, London, and was instrumental in the creation of the Mercantile Law Amendment Act of 1856. In 1859 he was called to the Bar at Lincoln's Inn, and in 1861 the University of Tübingen conferred on him the degree of Doctor of Political and Economic Science. He was vice-president of the Royal Statistical Society (1885), which he represented at many foreign congresses.

His important works include: *Manual of Mercantile Law of Great Britain and Ireland* (1854); *Wages and Earnings of the Working Classes* (1867); *History of the British Commerce and of the Economic Progress of the British Nation from 1863-1870* (1872); *Work and Pay* (1877); *War and its Consequences, Economic, Commercial, Financial and Moral* (1881); *International Law with Material for a Code of International Law* (1887). Levi was editor of *Annals of British Legislation* (18 volumes, 1856-65). He embraced Christianity when he settled in England.

Lit.: Foster, *Men at the Bar,* p. 276; *Royal Statistical Society Journal,* 1888, pp. 340-42; Hug, W., "History of Comparative Law," *Harvard Law Review,* 1931-32, pp. 1027-70.

LEVI, LUIGI (pseudonym, Ulvi Liegi), artist, b. Livorno, Italy, 1859; d. Livorno, 1939. He was one of the foremost representatives of the school of Tuscan impressionists, and achieved prominence as the organizer of the "Labronico group" of painters, over which he presided from 1917 to 1927. His paintings appear in many Italian galleries, such as the Galleria Nazionale d'Arte Moderna in Rome. He was one of the organizers of the Museo Ebraico at Livorno, which contains many valuable objects, paintings and documents relating to the local Jewish community.

LEVI, MAX, sculptor, b. Stuttgart, Germany, 1865; d. Berlin, 1912. He studied at the Berlin Academy from 1893 to 1897, and in Rome from 1900 to 1904, on a Michael Beer scholarship. After this he returned to Berlin, where he lived until his death. Not long after his death, the Berlin Künstlerbund held a memorial exhibition of his work. Levi was best known for his bust of August Strindberg, which was placed in the lobby of the Strindberg Theatre in Berlin; for his *David,* in the Galerie Mosse in Berlin; and for his *Wrestlers* and *Bowler.*

LEVI, NINO, jurist and criminologist, b. Venice, Italy, 1894; d. in an accident, New York city, 1941. He taught penal law at the Universities of Milan, Cagliari, Catania and Genoa. A recognized authority, he strove for a better understanding of the intricate phenomena of crime and hence a proper and humane administration of justice. He wrote numerous articles on the subject, especially in the *Rivista del Diritto Penale.* He took an active part in the Socialist movement in Italy, and was chairman of the Milan county council from 1920 to 1923; he engaged in anti-Fascist activity and was several times imprisoned. In 1938 he came to the United States and became a member of the faculty of the New School of Social Research in New York city.

LEVI, PAUL, Socialist leader, b. Hechingen, Germany, 1883; d. Berlin, 1930. In 1908 he became a lawyer in Frankfort. In 1912 his legal pleading in behalf of strikers attracted general attention, and in 1914 he was the lawyer of Rosa Luxemburg. During the first World War, Levi opposed the German government violently. He was one of the founders of the Spartacus-Bund, the germ-cell of the German Communist Party, and he composed, in October, 1918, the text of the proclamation of the Spartacists. After the outbreak of the revolution in Germany, Levi agitated, together with Karl Liebknecht and Rosa Luxemburg, against the representatives of the people and the preparation of the national assembly, in order to establish a proletarian dictatorship.

After Liebknecht's death, Levi became leader of the Communist Party which emerged from the Spartacus-Bund. In 1919 he published a memorandum book, *Karl Liebknecht und Rosa Luxemburg,* and in 1920 *Lenins 21 Punkte.* But in 1921 Levi entered into a severe conflict with Bela Kun, Moscow's emissary who was charged with the organization of a general insurrection in Germany. The majority of the German Communist Party followed Kun, and Levi, severing his relations with the Communist Party after the abortive *Putsch,* founded a "communist group." In 1922 Levi merged his group into the Independent Socialist Party, and, together with the latter party, Levi reentered the old German Socialist party later on. A deputy of the Reichstag from 1920 on, Levi made speeches concerning general politics before he returned to the main Socialist party. His greatest oratorical success was not in the Reichstag but at the law court, when, in 1929, he pleaded the cause against Jörns, attorney of the supreme court, who was accused of having patronized the murderers of Liebknecht and Rosa Luxemburg.

LÉVI, SYLVAIN, Indologist, b. Paris, 1863; d. Paris, 1935. He displayed an early interest in India and, as a student of Abel Bergaigne at the École des Hautes Études of the Sorbonne, Paris, he learned the ancient idioms of India in addition to the Tibetan and Chinese languages. In 1883 he was appointed to the staff of the École des Hautes Études where, subsequently, he became director of studies for Sanskrit and the religions of India, as well as head of the department of religious sciences. In 1894 he was appointed professor of Sanskrit at the Collège de France, Paris. He was also, at a later period, director of oriental studies at the University of Strasbourg. He was president of the Société Asiatique in 1928.

Lévi's contributions to the knowledge of Indian culture and thought are very significant. His doctor's dissertation, *Le théâtre indien* (1890), is the standard work on the subject. His *Buddhacarita* (1892) and his *Mahayana-Sûtrâlamkâra* (1907-11) revealed to the Western world the true significance of some of the profound thinkers of mankind. He probed into Greco-Indian cultural interrelations in *Quid de graecis veterum indorum monumenta tradiderint* (1890) and *Le Bouddhisme chez les Grecs* (1891).

From 1897 to 1898 Lévi traveled in India, Japan and Siberia. Among his major works conceived during this voyage was the monograph *Le Népal* (1905). From 1921 to 1923 he was again in India and lectured for a year at the University of Sântiniketan, in Tagore. He founded the École française d'Extrême Orient at Hanoi, Indo-China, and the Maison franco-japonaise at Tokio, of which he was director from 1926 to 1928.

During these voyages he reconstructed some of the theretofore little known Indian dialects of the past, and assembled the material for his vast encyclopedia of Buddhism, *Hôbôgirin, dictionnaire du bouddhisme après les sources chinoises et japonaises* (1928). Others of his outstanding works on the religions of the East are *Doctrine du sacrifice des Brahmanas* (1898) and *Un système de philosophie bouddhique* (1932). The contributions of India to civilization are summed up in his *L'Inde et le Monde* (1925).

Lévi joined the Société des Études Juives in 1884 and contributed articles, on questions kindred alike to Jewish and Indian sciences, to the *Revue des études juives.* He was, until his death in 1935, president of the Société. At the peace conference of Versailles (1919) he appeared as a representative of French Jewry and cooperated with Zionist leaders in their claim to Palestine. From 1920 on he was president of the Alliance Israélite Universelle.

ANNA BETTELHEIM.

Lit.: Mélanges d'indianisme offerts à Sylvain Lévi (1911); Ferrero, Léo, "Sylvain Lévi," *Revue juive,* 1936,



Angelo Levi-Bianchini



Tullio Levi-Civita

pp. 170-76; Gouloubew, Victor, "Sylvain Lévi et l'Indochine," *Bulletin of the École française d'Extrême Orient,* vol. 35, pp. 551-74; Sylvain Lévi memorial number, *The Journal of the Greater India Society,* vol. 3 (1936); *Memorial Sylvain Lévi* (1937).

LEVI-BIANCHINI, ANGELO, Italian marine officer, b. Venice, Italy, 1877; d. in the Transjordan, 1920. He was a teacher at the Italian Marine Academy in Livorno and at the War School in Turin, and publisher of the organ of the Italian admiralty, *Rivista Marittima.* He distinguished himself in the war against Turkey in Tripoli, and during the first World War was frigate captain and was sent by the government on diplomatic missions to the Orient. He became an enthusiastic Zionist under the influence of Chaim Weizmann, and in 1918 was the representative of the Union of Italian Jewish Communities in the Zionist Commission. In April, 1920, he went to San Remo to use his influence to win over Francesco Nitti, the Italian premier, to the Zionist cause. He visited Palestine several times, and on his last trip was murdered by Bedouins who had ambushed his train.

LEVI-BIANCHINI, MARCO, psychiatrist and psychoanalyst, b. Rovigo, Italy, 1875. Having received his M.D. degree from the University of Padua in 1899, he served, in 1901, as district physician at Lualaba Kassai in the Congo. In 1914 he was appointed instructor of psychiatry at the University of Naples.

Levi-Bianchini was the first Italian to advocate Freudian psychoanalysis (after 1915); he translated into Italian the standard works of Siegmund Freud and was the main exponent of his doctrine in Italy. The *Archivio generale di neurologia, psichiatria e psicoanalisi,* founded and edited by him for twenty years, was the only journal of psychoanalysis in Italy, and became the official organ of the hospital of psychiatry at Nocera Inferiore (Salerno), of which Levi-Bianchini was director from 1924. The periodical ceased publication in December, 1938, when it was merged into a journal of psychiatry published by the Catholic University of Milan.

Among his major works published in book form is a historic survey of the treatment of hysteria, *L'isterismo dalle antiche alle moderne dottrine* (Padua, 1913).

Lit.: *Index psychoanalyticus* (1928); Fischer, I., *Biographisches Lexikon der hervorragenden Ärzte,* vol. 2 (1933) 901.

LEVI-CIVITA, TULLIO, mathematician, b. Padua, Italy, 1873; d. Vatican City, 1942. He was one of the most brilliant of modern mathematicians. From 1898 to 1918 he was professor of rational mathematics at the University of Padua, and he taught rational mechanics at the University of Rome from 1918 to 1938, when he was dismissed in accordance with Mussolini's anti-Semitic policy. In collaboration with G. Ricci, he laid down the foundations of absolute differential calculus, which enabled Albert Einstein to formulate his general theory of relativity. He wrote about 150 articles in such fields of mathematics as theoretical mechanics, differential geometry and electromagnetism, and *The Absolute Differential Calculus* (trans. M. Long, London, 1928). His other writings include: *Fondamenti di meccanica relativistica* (Bologna, 1928); *Lezioni di meccanica razionale* (3 vols.). He received numerous honorary degrees and was a member of the Institut de France, the Academy dei Lincei, and was appointed a member of the Pontifical Academy of Science (1929). He was chosen chairman of the commission which awarded the Pius XI prizes, and was a member of the academic board of the Hebrew University at Jerusalem. Levi-Civita lectured on mechanical research in France, Germany, Switzerland and the United States, and in 1932 was one of the two eminent mathematicians of Europe who were invited to lecture at the Chicago World's Fair. In January, 1940, he attended a scientific congress convened by the Pontifical Academy in Rome to determine the age of the earth.

LEVI DELLA VIDA, GIORDIO, *see* LITERATURE ON AND BY JEWS (section on Italy).

LEVIAS, CASPAR, Semitic philologist and lexicographer, b. Zhagor, Lithuania, 1860; d. Newark, N. J., 1934. Educated privately in his native city, after considerable travel he came to New York, where he engaged in the teaching of Hebrew while pursuing studies at Columbia College (B.A., 1893; M.A., 1894). He was a fellow in Oriental languages at Columbia University (1893-94) and in Semitic languages at Johns Hopkins University (1894-95). From 1895 to 1905 he served on the faculty of the Hebrew Union College, Cincinnati, Ohio. He then turned to the pursuit of business but, meeting with little success in the field of commerce, he resumed the profession of teaching, and from 1910 to 1920 was associated with the Plaut Memorial School at Newark, N. J. For some years he lectured at the Jewish Teachers' Seminary in New York.

A first rate scholar, he made notable contributions to the grammar and lexicography of the Semitic languages. These are scattered in numerous learned publications issued in the United States and abroad. Many a scholar who has written on subjects touched upon by Levias has acknowledged obligations to the latter's efforts. *A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud With Constant Reference to Gaonic Literature* (Cincinnati, 1900) was in very large measure a pioneer work. He dealt again with the same subject, but on a much larger scale, in his Hebrew work, *Dikduk Aramith Bablith,* which the Alexander Kohut Memorial Foundation issued in 1930. A Hebrew work on the grammar of Galilean Aramaic, i.e. the dialect of the Jerusalem Talmud, which Levias completed shortly before his death, remains unpublished. The same fate befell his remarkable *Lexicon of Medical Terms in Hebrew Literature,* the manuscript of which he finished about a decade before his death. Of the thousands of philological "notes" which he left in manuscript, a few hundred samples were printed in the Hebrew quarterly *Leshonenu.* Of his *Dictionary of Hebrew Philological Terms,* only two parts were published (Leipzig, 1914-15). His study, "Who Were the Amorites?" (New York, 1929), was a bold venture to identify the Amorites as the Amhars.

Levias was an enthusiastic Zionist, and among the first in America to defend its political significance. His paper, "The Justification of Zionism," in *Central Conference of American Rabbis Year Book* (1899), is a classic among Zionist apologetic writings. With equal enthusiasm he endeavored to promote the interest of Hebrew literature. He was one of that handful of American Hebraists who, in 1891, produced the first Hebrew and Yiddish versions of the Constitution of the United States and the Declaration of Independence. His contributions to the Hebrew periodical press in America, while not numerous, are striking because of excellence in style and brilliancy in scholarship. This is particularly true of the linguistic studies which he published in *Haderor* (The Swallow) which he, together with Reuben Brainin and Israel Schapiro, edited and published in New York in 1911. Levias was particularly eager to have much of his writings published in Hebrew. His larger and more enduring works were therefore written in the sacred tongue.

JOSHUA BLOCH.

LEVIATHAN (Hebrew, *livyathan*), a legendary sea monster. The Biblical description of Leviathan (or Rahab) sometimes answers that of a crocodile, and sometimes that of a snake. Others identify it with the whale; it rules over the sea (*Job* 41:17-26) as Behemoth (the hippopotamus) rules over the wilderness (*Job* 40:15-20). God holds him by a chain and allows him on the land for a while, i.e. when the sea floods the coasts. According to the Midrash, a male and female Leviathan were created on the fifth day of creation. Since the world could not have existed if both continued to live, the female was immediately killed and its flesh was salted and kept as food for the righteous. According to *Enoch* 60:7, Leviathan is the female monster which dwells in the depths of the sea, while the male, Behemoth, rules over the wilderness. In Jewish stories Leviathan is represented as the king of the fishes who teaches man the seventy languages; in this he resembles Oannes the Babylonian and the Indian redeemer, who also appears in the form of a fish. At the onset of the Messianic time, Leviathan will come up onto the land. He, the prince of the waters, will be killed by Gabriel, the prince of fire, and his flesh will be placed before the saved souls in heaven.

Legends concerning the Leviathan have received numerous symbolical explanations. The coupling of the fish with the appearance of the Messiah is explained by Scheftelowitz as due to the fact that the sign of the fishes is the last of the twelve zodiacal signs and is therefore said to stand for the end of the world. Also, the spring equinox lies under this sign, intimating the beginning of an era of new blossoming. Eduard Mahler, however, rejects this explanation. Joshua the son of Nun, i.e. of the fish, leads his followers into the Promised Land. He comes from Ephraim, whose name has a reference to fertility, and whose father Joseph was invoked against the evil eye. The skin of the Leviathan will be made into a booth for those who are redeemed. There appears to be a relationship between Leviathan and the dolphin, from the skin of which the bag of Aeolus was made, and the name of which, pompilus, or "accompanying fish," is the equivalent of Leviathan. A parallel to the story of the skin of the Leviathan is that of the Golden Fleece (which is equivalent to the heaven with the stars).

LEVIN, CHANE, Yiddish poetess, b. Novomoskovsk, Russia, 1899. Her father was a grave-digger and the family lived in great poverty. After graduating from the primary "school for poor children," she earned her living first as a dressmaker, and then as a salesgirl. She made her debut in 1917 with a series of poems which appeared in *Kunst-Ring* (Kharkov). In 1919 she entered the Red Army. Since 1925 her verse has appeared in *Roite Velt, Prolit* (Proletarishe Literatur) and in *Shtern.* Her first book of verse, *Tzushtayer* (Contribution), was published in 1929.

Chane Levin's themes are derived from actual life and are realistically treated: revolutionary battles which she has witnessed, political encounters, socialist reconstruction, and the new mode of life in the Soviet Union. Her personal experiences are described in a long poem, "Eine vie a Sach Andere" (One Like Many Others), and in anthologies including "Eigene un Fremde" (Our Own and Aliens), and "Froi" (Woman). Her form and style tend to turn lyricism

into satire. Despite an underlying note of sadness, even of tragedy, her poetry is steeped in social optimism. Folklore, sometimes even regional colloquialisms, are to be found in her verse. Among her books for children are *Sotzgevet* (Socialist Competition) and *Yunge Boier* (Young Builders).

Lit.: Dobrushin, I., in *Roite Velt,* No. 11-12 (1929); Isakovitch, D., *ibid.,* No. 5-6 (1929).

LEVIN, GERSHON, Yiddish story writer and memoirist, b. Lublin, Poland, 1868; d. Warsaw, 1939, in the ghetto set up by the Nazis. He received a traditional Talmudic education until the age of fifteen. At nineteen he entered the seventh grade at the Radom Gymnasium, from which he was graduated in 1889. Six years later he completed a medical course at the University of Warsaw. He was in the medical service during the Russo-Japanese War of 1904 and in the first World War. He was a practising physician until the time of his death. While still a student he published his first short story, "A Shmues oif der Bahn" (Conversation on the Train), in Isaac Loeb Peretz's *Yiddishe Bibliotek* (vol. 1, 1891). Following that, his stories, novelettes, and feuilletons, numbering about one hundred, appeared in *Yud, Freind, Veg, Telegraf, Zeit, Undzer Lebn, Hatzefirah, Hatzoife* and in *Haint* under his real name as well as under the pseudonyms of Gershon ben Gabriel and Yiddele Hartzveitik. He was also the author of numerous popular articles, in Yiddish and Polish, on hygiene and medicine. Because Levin's memoirs have an intimate and poetic quality and good-humored irony, he ranks among the best Yiddish memoirists.

His published volumes include: *Shvindzucht* (Tuberculosis; 1911); *Peretz, A Bisele Zichroines* (Peretz, Some Recollections; 1919); *In Velt Krig* (In The World War; 1923), which contains impressions and memories of his experience as a military physician in Russia, eastern Galicia, Bucovina, and Roumania. These, in addition to *Fun die Alte Gute Tzeitn* (Of the Good Old Days; 1925); *Die Higiene bei Yiddn Amol un Atzind* (Hygiene Among Jews—Past and Present; 1924); *Lungenshvindzucht Iz Heilbar* (Tuberculosis of the Lungs is Curable; 1925); *Iberlebenishn* (1931), which recounts experiences, episodes, and impressions of the Russo-Japanese War.

Levin was active in various social organizations. He was the first chairman of Hazomir, of the Gezelshaft tzu Farshpreitn Kunst bei Yiddn, of the sport society known as Bar-Kochba, of Toz, and of the "Auxilium Academicum Judaicum," all of Warsaw. He was an intimate friend of Isaac Loeb Peretz, Jacob Dinesohn, Sholem Aleichem, David Frischman, and S. Ansky.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2, cols. 221-23; Balaban, M., in *Bicher-Velt,* Sept.-Oct., 1923.

LEVIN, HIRSCHEL, *see* HIRSCHEL LEVIN.

LEVIN, ISAAC, cancer specialist, b. Sagor, Russia, 1866. He was educated at the Imperial Military Academy in St. Petersburg, Russia (M.D., 1890). In 1891 he came to the United States. He traveled in Europe in 1895 to 1896, studying surgery in Germany, Switzerland, and France. From 1897 to 1902 he was a surgeon at the West Side German Dispensary of New York city.

Levin was one of the foremost cancer experts of his time. From 1909 to 1915 he was an associate in pathology and cancer research at Columbia University. He was a clinical professor of cancer research at the New York University College of Medicine from 1915 to 1935. In 1915 he was appointed consultant in radiology for Lebanon Hospital. From 1917 to 1922 he was the chief radiologist of St. Bartholomew's Hospital. He was director of the New York City Cancer Institute from 1923 to 1930, and editor of *Archives of Clinical Cancer Research* from 1925 to 1930.

He made many discoveries and inventions of great value in the medical treatment of cancer. Among his most important contributions were his suggestion for a double active electrode for simplification and higher efficiency of the methods of diathermic coagulation in cancer (1928) and his description of intraperitoneal insertion of capillary tubes of radon in 1931.

Levin was author of a large number of articles on the theory and surgical treatment of cancer.

Lit.: American Men of Science (1927); *American Jewish Year Book,* vol. 6, p. 137.

LEVIN, ISRAEL SALOMON, Danish grammarian and historian of literature, b. Randers, Denmark, 1810; d. Copenhagen, Denmark, 1883. Although he was prominent in student activities, he never took his final university examinations. His keen but controversial mind led him to feuds with other grammarians whom he attacked in numerous minor writings.

Levin's principal literary achievement was the re-editing of Ludvig Holberg's Danish history (1856); a series of autobiographical Latin letters (1857); and a collection entitled *Comedies* (1860). In 1862 Levin published a new and annotated edition of Wessel's *Samlede Digt.* In 1848 he had written *Krigsfortællinger for menig Mand,* a book of war stories. His principal works in his favorite field, etymology, are *Dansk Lydlære og Dansk Kjönslære* (1844); *Neologerne og de fremmede Ord* (1849); and *Til Kritiken af det Synonym i Dansk* (1860). He spent many years in the preparation of a Danish dictionary. Although unfinished beyond the letter *A,* the 150,000 separate notes which Levin collected are still used by scholars.

Lit.: Bricka, C. F., *Dansk Biografisk Leksikon,* vol. 14 (1938) 297-98; *Salmonsens Konversations Leksikon; Aschehougs Konversations Leksikon.*

LEVIN, JUDAH LEIB, rabbi, b. near Vilna, Russia, 1862; d. Detroit, Mich., 1926. Levin came to the United States in 1891, and was rabbi in Rochester, N. Y., and New Haven, Conn., before coming to Detroit in 1897 to assume the rabbinate of the United Orthodox Jewish Congregations there. He held this post until his death. As rabbi during the period of Detroit's greatest expansion, Levin was an active force in creating Jewish institutions to take care of the growing population. He was instrumental in the establishment of Hebrew schools, asylums and organizations for the maintenance of Kashruth, and also founded the Yeshivah Beth Yehudah of Detroit. With an innate capacity for dynamic leadership, Levin was also one of the organizers of the Union of Orthodox Rabbis of America and of the Mizrahi Organization of America. Levin made a hobby of scientific inventions, and in 1901 received the first of a number of patents for a

combined adding and subtracting machine. A model of his machine was placed in the Smithsonian Institute in 1938, in the permanent exhibit of calculating machines.

SAMUEL M. LEVIN (b. Liskovo, Poland, 1888), the oldest son of Judah Leib Levin, has been a professor of economics and chairman of the economics department (since 1933) at Wayne University in Detroit. Levin received his M.A. degree from the University of Chicago, and started his teaching career as instructor in history and economics at the Detroit Junior College, in which capacity he served from 1915 to 1919. After various promotions he was made (1925) professor and head of the department of social science at the College of the City of Detroit, which was the new name of the Detroit Junior College. In 1933 Levin was called to his post at Wayne University. From 1920 to 1922 Levin served as chairman of the committee to revise social science methods and curricula in the Detroit public schools. He wrote widely for various scientific and historical magazines in the United States and other countries. From 1936 to 1939 he was president of the Jewish Social Service Board of Detroit.

ISADORE LEVIN (b. New Haven, Conn., 1894), the second son of Judah Leib Levin, has been an attorney and government official. After receiving his law degree from Harvard University in 1916, he started to practise law in Detroit. The entry of the United States into the first World War took him to France, where he won promotion to a captaincy. At the end of the War, during which Levin had written the *A. E. F. Manual of Artillery,* he served with the peace conference in Paris in connection with legal matters pertaining to the Palestine Mandate. Late in 1919 he returned to his law practice in Detroit. In 1940 he was appointed United States Government Appeal Agent for the Selective Service act. With the entry of the United States into the second World War in 1941, United States Attorney General Francis S. Biddle appointed him a member of the three-man alien enemy hearing board of the eastern district of Michigan. Levin became a member of the American Jewish Committee for the State of Michigan in 1930, and in 1942 was still serving in that capacity.

ABRAHAM J. LEVIN (b. New Haven, Conn., 1897) is the third son of Judah Leib Levin. Like his brother Isadore, he is an attorney and with him a member of the firm of Butzel, Levin and Winson. He obtained his J.D. degree at the University of Michigan Law School in 1919. Levin wrote a number of articles for various law reviews, in all of which he emphasized the dynamic psychological factors of legal relationships and attempted to interpret legal institutions and their place as cultural institutions in the light of findings of modern psychology and anthropology.

PHILIP SLOMOWITZ.

LEVIN, JULIUS, writer, physician, violinist and violin-maker, b. Elbing, Germany, 1862; d. Berlin, 1937. Levin studied medicine and was graduated in 1886. He followed the medical profession for some years in Berlin, working together with one of his brothers who was likewise a physician. But at the end of the 1880's Levin became more and more interested in literature and the arts. He was a friend of young Gerhart Hauptmann, and contributed articles to the *Freie Bühne.* In 1894 Levin went to Paris as correspondent of the *Berliner Börsen-Courier.* He remained in that function until 1909. Although Levin reported political and economical events as well as literary and artistic ones, he became mainly interested in music. He played violin and organ and studied counterpoint.

Having returned to Berlin, Levin published in 1912 a pamphlet on the needs of German art, and he began to make experiments on the construction and lacquer of violins made by Stradivarius and Amati. He himself succeeded in making violins for artists and improving cheap modern violins. Levin also wrote novels and stories. His best novel, *Zweie und der liebe Gott,* published in 1919 and describing daily life in a small town of eastern Germany, was commended by German critics, but did not meet with a ready sale. In 1930 Levin published an important study, *Johann Sebastian Bach,* relating his life, analyzing his art and reviewing his influence on later composers down to Richard Strauss and Gustav Mahler.

LEVIN, LEWIS CHARLES, American Congressman, b. Charleston, S. C., 1808; d. Philadelphia, 1860. He was graduated from South Carolina College (now the University of South Carolina) at Columbia, studied law, and in 1838 settled in Philadelphia and was admitted to the bar. He espoused the cause of temperance, and was the editor of *The Temperance Advocate.* He was one of the founders of the Native American party, and published *The Sun* as its advocate. Levin served in Congress from 1845 to 1851 as a Representative from Pennsylvania, acting for a time as chairman of the Committee on Naval Affairs.

Lit.: Biographical Dictionary of the American Congress (1928) 1221; Elzas, *The Jews of South Carolina* (1905) 192.

LEVIN, MAURICE, merchant, b. Lowell, Mass., 1888. Levin's first business affiliation, during the early 20th cent., was with his brother, who was engaged in the sugar and molasses trade, in Cuba, an interest they have retained on through 1942. In addition, the firm has acquired controlling interests in other American industries, such as dry ice.

Levin made a dramatic entry into the mercantile trade in New York city in 1932, when he purchased the James A. Hearn department store, then practically defunct as the result of neighborhood changes. In one year Levin converted the $1,000,000 loss which the store had sustained when he bought it into a profit. He did this by renouncing all dividends for a year and also salaries for himself until the store was properly rehabilitated, and by making a specialty of offering good values to lower middle class as well as upper class customers. In 1937 he acquired a department store in the borough of the Bronx and turned it into a branch of the downtown Hearn's store; the same year he established a branch also in Newark, N. J.

Levin is an active participant in national and local Jewish affairs. He is chairman of the national advisory board of the Jewish National Fund, has served as co-chairman of the United Palestine Appeal, and on the boards of various asylums and homes. He is also an executive in the merchandising division of the Federation for the Support of Jewish Philanthropic Societies, New York.

LEVIN, MENDEL (called also Lefin, Satanower and Mendel Mikolayover), writer and exponent of the Haskalah, b. Satanów, Poland, 1749; d. Tarnopol, Galicia, 1826. In his youth he devoted himself to Talmudical studies and won the honorary title of Illui. However, Joseph Solomon Delmedigo's philosophical and mathematical work, *Elim,* aroused his interest in secular studies. In 1780 he went to Berlin to have his eyes treated, and there became acquainted with Moses Mendelssohn and joined his circle. In 1783 he returned to his native country and resolved to promulgate enlightenment among the Polish Jews.

His wife attending to business, Levin was able to devote himself exclusively to study. Soon he succeeded in securing the patronage of Count Adam Kazimierz Czartoryski, whose son he instructed in philosophy and mathematics. It is said that under the patronage of the count Levin wrote, in French, a treatise on Kantian philosophy, as well as an essay proposing plans for the reformation of the status of the Jews in Poland ("Essai d'un plan de reform ayant pour objet d'éclairer la nation juive en Pologne et la redresser par ses moeurs," 1789). To enlighten the Polish Jews he took to popularizing literature and natural science.

In his *Iggeroth Hahochmah* (Berlin, 1789) Levin presented mathematically the various branches of natural science. His *Refuath Haam* (Zólkiew, 1794), a translation of Tissot's work on medicine and hygiene, was widely appreciated. His *Heshbon Hanefesh* (Lemberg, 1794), a treatise on ethics, is fashioned after the writings of Benjamin Franklin. He also translated Campe's ocean descriptions under the title of *Massaoth Hayam* (Zólkiew, 1818). To facilitate the reading of Maimonides' *Guide to the Perplexed* he paraphrased Samuel ibn Tibbon's translation into more readable language (published posthumously, Zólkiew, 1829).

The first among the Russian Maskilim to believe in the great value of Yiddish as a means of educating the people, Levin planned to publish a new Yiddish version of the Bible. Accordingly, he published *Proverbs* (Tarnopol, 1813), which occasioned the writing of a vehement polemic by Tobias Feder, who assailed him for daring to employ a language which is a "slave-badge" and thus profaning Hebrew. Feder urged that each and every copy of this volume be destroyed. Levin's translation of *Ecclesiastes* was published posthumously. His influence upon the development of Yiddish language and literature was chiefly due to the fact that he was the first to discard the archaic Yiddish and to employ a modernized form.

Lit.: Gelber, N. M., *Aus zwei Jahrhunderten* (1924) 39-57; Reisen, Z., *Fun Mendelssohn bis Mendele* (1923).

LEVIN, MEYER, writer, b. Chicago, 1905. He was educated at the University of Chicago (Ph.B., 1924), and studied painting in Paris in 1924 and 1925. In 1925 he was a feature writer for the *Chicago American,* and the next year he was a director of the Jewish People's Institute. During the next few years he became interested in the theatre. He studied at the New York Theatre Guild, and he operated a marionette theatre in Chicago.

He wrote two plays on Jewish themes, *The Pilgrim* and *The Red Robin,* both of which were produced by the Jewish People's Institute in 1926. But he was best known as a novelist. His first novel, *Reporter,* was published in 1929, and his second, *Yehuda,* two years later. These books showed literary promise. His next book, *The Golden Mountain* (1932), utilized as material certain Hasidic legends. His first novel to attract wide attention was *The Old Bunch* (1937), a vivid story of a group of young Chicagoans and their different attempts to deal with the depression. His writing here revealed a profound grasp of social conditions and a penetrating understanding of human frailty.

Levin reached full maturity of his powers as an artist in *Citizens* (1940). In a strong, clear style he depicted the causes of the Little Steel strike and the emotions and ideas behind the conflicts between rival unions and both unions and the police. But throughout the bloody scenes of this novel there is an undercurrent of hope for the future; the author rises above his former cynicism to an all-embracing sympathy for his characters and their world. *Citizens* was enthusiastically received by most critics.

LEVIN, OSCAR L., dermatologist, b. New York city, 1888. He was educated at the Columbia University College of Physicians and Surgeons (M.D., 1911). He was an interne at Mount Sinai Hospital in 1911 and 1912, an assistant in X-ray therapy in 1914, and associate dermatologist after 1914. He became attending physician in dermatology and syphilology at Beth Israel Hospital in 1916, at St. Joseph Hospital in 1927, at Israel Zion Hospital in 1918, and at Montefiore Hospital in 1921. In 1934 he was appointed associate in dermatology at the Columbia University College of Physicians and Surgeons.

Levin conducted important research into the cause and cure of various occupational skin ailments such as barber's itch and sawdust dermatitis. He wrote many articles on this subject for medical journals, and he was also the author of several books, including: *Your Hair and Your Health* (1926); *Care of the Face* (1927); *Keep Your Hair* (1936).

He was actively interested in Jewish cultural and communal affairs. In 1936 he became director of the Jewish physicians' committee for the Hebrew University in Palestine, and in 1937 co-chairman of the physicians' committee for the American Jewish Joint Distribution Committee; he still held both these posts in 1942.

LEVIN, RAHEL, *see* VARNHAGEN VON ENSE, RAHEL.

LEVIN, SAUL R., attorney and consular representative, b. Chicago, 1898. He took his law degree at the University of Detroit in 1920 and entered law practice in that city the same year. He was especially active in promoting the study of Spanish, and was made legal adviser to the Cuban Consulate in 1929. In 1931 he was also made adviser to the Mexican Consulate and in 1938 Levin was named consul for the Republic of Honduras for Michigan. Among Levin's Jewish activities were his membership on the board of directors of the United Hebrew Schools and Jewish Children's Home. He also served as treasurer and vice-president of the Jewish Community Center.

THEODORE LEVIN, attorney and immigration authority (b. Chicago, 1897), was the brother of Saul R. Levin. He took his law degree from the University of Detroit in 1920. Levin led the legal battle against the Michigan



Shemarya Levin

Alien Registration Bill in 1930 and succeeded in having it declared unconstitutional by the United States Circuit Court of Appeals. In 1933 he served as special assistant attorney general of the state of Michigan. Levin was president of the Jewish Social Service Bureau of Detroit from 1931 to 1934, and also occupied directive posts with other communal and civic organizations.

LEVIN, SHEMARYA (Shemaryahu Halevi), Hebrew publicist and Zionist leader, b. Swislotch, Russia, 1867; d. Haifa, Palestine, 1935. He received his early traditional and secular education in the Heder and in a non-classical secondary school. Subsequently he studied at the Universities of Berlin and Königsberg. While a student he was one of the founders of a student Zionist organization called Jung Israel. Upon obtaining the Ph.D. degree, he served as government rabbi and preacher at Grodno, Yekaterinoslav and Vilna from 1896 to 1906. As rabbi he brought about the expansion of Hebrew and the inclusion of courses of instruction on Judaism in the government schools. From 1904 to 1906 he was in charge of a daily Russian Jewish newspaper entitled *Novaya Zaria* (New Dawn). In 1906 he was chosen a delegate to the Duma, where he championed the plight of the Russian Jews in brilliant speeches. Because he signed the Viborg Manifesto against the dissolution of the Duma, he had to flee Russia. He participated actively in almost all the Zionist Congresses, served on the executive committee, and also was a member of the select executive committee from 1911 to 1918. While in Berlin (1908) he was active in the Hilfsverein der Deutschen Juden, took an active part in the founding of the technical school at Haifa, and championed the making of Hebrew the language of instruction. During the first World War he lived in the United States, where he spoke and wrote in behalf of Zionism. After 1920 he served the Palestine Foundation Fund. In 1922 he and Hayim Nahman Bialik founded the Hebrew publishing company, Devir, for which he worked until his death.

Levin was a contributor to *Hashiloah* (1900-1), *Ahiasaf, Hamelitz, Der Yud, Der Freind* and *Das jüdische Volk*. During the first World War he helped I. D. Berkowitz to found the weekly *Hatoren* (The Mast), and became the editor of its publicistic section; Levin contributed noteworthy articles on various Jewish and Zionist subjects. Levin wrote: *Shirath Yisrael* (1896); *In Milchome Tzeiten* (In War-Time), pages of a diary (2 vols., 1915); *Bime Maabar, Yalduthi; Mered Hanecurim* (1930; memoirs originally in Yiddish, translated into Hebrew and English). A second volume was published in 1932, and a third in 1939. His Hebrew style is vigorous, clear-cut and always to the point.

LEVIN, ZEBULON (ZVULUN), Yiddish short-story writer, b. Kelem, Kovno (then Russia), 1877; d. New York city, 1935. He received a traditional Jewish education in the Heder and in the Rameilis Yeshiva at Vilna, supplemented by secular studies at public school and by private tutoring. He emigrated to the United States at the age of seventeen, earning his living at diverse occupations. For thirty-five years he was typesetter for the Yiddish *Forward*.

At the age of nineteen Levin saw his first story, "A Shabbes Fri-Morgn" (One Saturday Morning), published in the *Abend-Blatt,* whose editor was then Abraham Cahan. The latter was the first to recognize Levin's talent for portraying Jewish life in America. Levin was among the earliest Yiddish short-story writers in the United States and the youngest of the social novelists. Together with Leon Kobrin and Solomon Libin, he belonged to the school of naturalism. His theme was contemporary Jewish life in America, the immigrant, his aspirations and his environment. His stories are simply and clearly written; their realism is enhanced by keen observation and sincerity.

Most of Levin's stories and sketches, also one-act plays (numbering more than 300), appeared in the *Forward, Abend-Blatt, Neier Geist, Freie Gezelshaft, Freie Arbeter Shtimme,* and *Zukunft*. In 1918 his one-act play, *Poezie un Proze,* received the prize offered by the I. L. Peretz Writer's Federation. He wrote under such pseudonyms as Z. Leshtz, Rameiles, and Rozet. His published collections are: *Zei Zeinen Man un Veib, un Andere Dertzeilungen* (They are Husband and Wife, and Other Stories; 1919); *Koplovitz un Andere Dertzeilungen* (Koplovitz and Other Stories; 1919); *Komedien* (Comedies; 1920); *Tzvantzik Dertzeilungen* (Twenty Stories; 1923).

Lit.: Kissin, I., in *Forward,* Jan. 24, 1935; Enteen, J., in *Zukunft,* Sept., 1932; Rabinowitch, S., in *Zukunft,* March, 1935; Goldberg, I., *Six Plays of the Yiddish Theatre* (Second Series, 1918).

LEVINÉ, EUGENE, revolutionary and journalist, b. Leningrad, Russia, 1883; d. Munich, Germany, 1919. His real name was Nissen Berg. Although the son of a wealthy family, he devoted his energy and writings to the cause of the proletariat and the social revolution, after having attended secondary school and the university, at Heidelberg, Germany. The outbreak of the revolution of 1905 found him in Russia, where he had joined the Social Revolutionary Party. After serving

three years in prison for participation in the revolution, he was released against a security and allowed to go to Germany for the restoration of his health. He became an active member of the German Social Democratic Party, and described his experiences in Russia in the party organ *Vorwärts* under the pseudonym Goldberg.

As a naturalized citizen of Germany, Leviné fought in the German army in the first World War up to 1916, when he was released on account of ill health. He then joined the Independent Socialist Party and subsequently the Spartacus Union, taking part in its activities during and after the first World War. As editor (1919) of *Rote Fahne,* Communist newspaper of Munich, he at first opposed the Bavarian Republic of the Soviets which was established on April 7, 1919, but when a clash between opposing forces temporarily placed the Communists in control, he was one of the men who assumed leadership of the Soviets (April 13, 1919).

Two weeks later the Soviets were overthrown by the military forces of their opponents, and Leviné was accused, in a court martial, of overthrowing the legal government, of employing violence, and of the shooting of hostages. Although the latter charge was withdrawn, he was sentenced to death and shot on June 5, 1919. His execution caused great unrest in Germany, and his activities were fully utilized for anti-Semitic propaganda. Many of his journalistic works and essays, and his speech of defense before the tribunal appeared after his death in pamphlet form, including *Ahasver* and *Stimmen der Völker zum Krieg.*

Lit.: Werner, Paul, *Die bayrische Räte-Republik* (1920); Graf, Oskar Maria, *Prisoners All* (1928); Toller, Ernst, *Eine Jugend in Deutschland* (1933).

LEVINE, ISAAC DON, journalist, b. Mozir, Russia, 1892. He came to the United States in 1911, and shortly thereafter moved to Kansas City, Mo., where he completed his American schooling and at the same time worked as a Hebrew teacher. When the first World War broke out, Levine left for New York. His first writing was in the form of correspondence to the Kansas City *Star,* "Letters from an Immigrant." In 1917 he became editor of the foreign news department of the New York *Tribune.* Subsequently Levine was a foreign correspondent for various American newspapers. He spent most of his time in Russia, where he discovered (1920) and later edited the Willy-Nicky letters —the private correspondence (1894-1914) between Czar Nicholas II and Kaiser Wilhelm II.

In later years, Levine earned the displeasure of the Soviet government and was forbidden further entry into Russia. His *Stalin* (1931) was a severe attack on the Soviet leader, and *Red Smoke* (1932) was a criticism of the Soviet system. Among his earlier books were *The Russian Revolution* (1917); *The Resurrected Nations* (1919); and *The Man Lenin* (1924). Levine also edited the reminiscences of Maria Botchkareva (*Yashka,* 1919); the anti-Soviet memoirs of Walter G. Krivitsky (1939) who committed suicide; and *Out of the Night* (1941), confessions of Jan Valtin, who claimed to have been a Communist spy. In the late 1930's Levine was for some time a columnist with the Hearst publications.

LEVINE, MANUEL, judge, b. Vilna, Russia, 1881. He came to the United States at the age of sixteen. He received his LL.B. degree from the Western Reserve Law School of Cleveland, Ohio, in 1902, and was admitted to the Ohio bar later the same year. He was an active member of the Democratic Party and served as prosecuting attorney from 1903 to 1907. Levine was a police court judge for the next five years, judge of the Municipal Court (1912-15), and judge of the Common Pleas Court (1915-22). In 1922 he became a judge of the Court of Appeals of the eighth Ohio district. In 1932 he rose to the chief justiceship of that court; somewhat later he was appointed presiding justice, and still held both positions in 1942.

Levine was noted for his legal contributions toward the advancement of social service. He established the first conciliation court in the United States, and introduced the probation system in Common Pleas Court. He also founded the well-known Bureau of Justice for domestic relations cases.

LEVINE, MAX, bacteriologist, b. Poland, 1889. He was brought to the United States at the age of two. Educated at the Massachusetts Institute of Technology (B.S., 1912) and the State University of Iowa (Ph.D., 1922), he became a research assistant at the Massachusetts Institute of Technology in 1912. In 1913 he removed to Iowa State College as an instructor in bacteriology. He served as assistant professor from 1914 to 1919, associate professor from 1919 to 1925, full professor from 1925 to 1933, and as head of the department from 1933. He still held the latter post in 1942.

Levine was a public-spirited scientist, and often worked in the government service. He was a bacteriologist for the United States Public Health Service in 1913, and a consultant to the Department of Agriculture in 1931. He was a first lieutenant in the Sanitary Corps during the first World War, and was promoted to a captaincy in 1919. In 1925 he was commissioned as a major in the Sanitary Corps Reserves.

In addition to many articles on bacteriology and public health for scientific journals, Levine wrote a number of books, including: *Lactose Fermenting Bacteria and their Significance in Water Analysis* (1921); *Introduction to Bacteriology Laboratory Technique* (1923); *A Compilation of Culture Media for the Cultivation of Microorganisms* (1930).

LEVINE, MAX, judge, b. Moscow, Russia, 1881; d. New York city, 1933. He was brought to New York city at the age of eight, and graduated from the New York University Law School in 1902. He entered political life at once, and became affiliated with Tammany Hall. For a time he was Tammany district leader in the second assembly district. From 1904 to 1916 he was alderman of the Bowery district, then he resigned to engage in private law practice. But in the same year he was appointed counsel to the State Labor Department. From this post he resigned in 1918 to become counsel to the county clerk.

In 1919, Levine was appointed city magistrate, serving until 1926, when he was appointed judge of the General Sessions Court by Governor Alfred E. Smith. In the following year he was elected for the full fourteen-year term. Levine was credited with having been the organizer of the Grand Street Boys' Association (1916). He was its first president, and was elected once more in 1926. He also served as vice-

president of the National Democratic Club in 1926 and as a director of the Institutional Synagogue, New York.

LEVINE, VICTOR EMANUEL, biochemist, b. Minsk, Russia, 1891. He came to the United States at the age of seven, and was educated at the College of the City of New York (B.A., 1909) and Columbia University (M.A., 1911; Ph.D., 1914). He later studied at Johns Hopkins and Toronto Universities, and received his M.D. degree at Creighton University in 1928. Following a period (1913-16) on the faculty of the College of Physicians and Surgeons, Columbia University, he was assistant professor in organic chemistry at Fordham University (1915-16), director of the chemical laboratories of Beth Israel Hospital (1916-17), director of the chemical and pathological laboratories of New York city (1917-18), and assistant professor in biological chemistry at the School of Medicine, Creighton University (1918-20). In 1920 he was appointed professor in biological chemistry and nutrition and head of the department, and in 1928 advisory director of the Graduate School of Chemistry, which posts he still held in 1942.

At one time in his highly varied career, Levine was an arctic explorer. In 1921 he made medical and biological studies of the Eskimos in Labrador and Baffin Land. In 1934 he made a similar investigation in the lower Yukon territory of Canada and Alaska. The following year he extended his scientific explorations to the coasts of the Bering Sea and the Arctic Ocean. He was head of an arctic medical expedition for the United Health Service in 1937 and 1938 which maintained a medical and biological station at Point Barrow. In 1939 he went to the arctic for the fifth time.

Levine was extremely active in the causes of social service and public health. He was a consultant of the United States Public Health Service (1937-39), a director of the public health department of Dwarfies Corporation, Council Bluffs, a major in the medical department of the Chemical Warfare Service Reserve, president of the Nebraska Academy of Sciences (1931-32), president of the Reserve Officers Medical Society (1939-40) and of the Nebraska Society for the Criminal and Delinquent in 1934 and 1935. In 1937 the Columbia Graduate School Alumni Association awarded him an honorary scroll for "outstanding contributions to the human race."

Levine was a member of the editorial board of *The Journal of Dietary Administration and Therapy* and associate editor of *The Archives of Physical Therapy.* He wrote a number of books on the science of nutrition, including *Sunlight, Nutrition, and Metabolism* (1931); *The Principles of Nutrition* (1933); and *The Vitamins* (1935).

LEVINGER, ELMA EHRLICH, writer, b. Chicago, 1887. She was educated at the University of Chicago and Radcliffe College, and taught in rural schools in Iowa and Illinois; she then was play director of the Junior Dramatic League of Chicago (1910-11), director of the entertainment department of the Bureau of Jewish Education (1913-14) and editor of *The Jewish Child* (1914-15). In 1916 she married Rabbi Lee J. Levinger.

She has written numerous plays, stories and novels, dealing with Jewish life past and present; many of these have become popular in Jewish homes or have become standard sources for the production of programs of entertainment in Jewish institutions. Among them are: *Jewish Holy-Day Stories* (1918); *Playmates in Egypt* (1920); *In Many Lands* (1923); *Jewish Festivals in the Religious School* (1923); *Bible Stories for Very Little People* (1925); *Great Jews Since Bible Times* (1926); *The Story of the Jew* (with Lee J. Levinger; 1929); *With the Jewish Child in Home and Synagogue* (1930); *Grapes of Canaan* (1931), which was awarded a prize by the Jewish Tribune Publications and the Stratford Company of Boston; *Bread for Beauty* (1935); *The New Land* (1920); *More Stories of the New Land* (1938); *Pilgrims to Palestine* (1940); *Great Jewish Women* (1940). In addition, she published a number of plays, chiefly on Jewish themes, several of which won national prizes from the Drama League of America and other organizations.

LEVINGER, LEE JOSEPH, rabbi, b. Burke, Idaho, 1890. He studied at the University of Chicago (Ph.B., 1909), the University of Cincinnati (M.A., 1913), the Hebrew Union College (rabbi, 1914) and the University of Pennsylvania (Ph.D., 1925). He served as rabbi at Temple Israel, Paducah, Ky. (1914-18); as chaplain in the American Army in the first World War (1918-19); as rabbi at Temple B'nai Israel of Evansville, Ind. (1919-20); as director of the Young Men's Hebrew Association, New York city (1920-22); as rabbi of the Temple of Truth, Wilmington, Del. (1922-25); as director of the B'nai B'rith Hillel Foundation at Ohio State University (1925-35). In 1935 he was transferred to research work for the B'nai B'rith, and still held that position in 1942. At the same time he lectured on philosophy at Ohio State University (from 1928 on), and was national chaplain of the American Legion (1929) and vice-president of the Columbus, Ohio, Urban League (1931).

Levinger has written a number of books dealing with Jewish history and the problems of the Jews in the United States. These include: *A Jewish Chaplain in France* (1921); *Anti-Semitism in the United States* (1925); *The Story of the Jew* (with Elma Ehrlich Levinger; 1929); *History of the Jews in the United States* (1st ed., 1930; subsequent revisions); *Anti-Semitism, Yesterday and Tomorrow* (1936); *Mr. Smith, Meet Mr. Cohen* (with James W. Wise; 1940). Levinger's statistical studies included one on the Jewish student in America (1937) and one on the Jews in the liberal professions in Ohio.

LEVINSOHN, GEORG, ophthalmologist, b. Lyck, East Prussia, 1867; d. Tel-Aviv, Palestine, 1933. He became famous through his researches on the origin of glaucoma. He was graduated in Berlin (1904), and became extraordinary professor in 1919. He wrote *Entstehung der Kurzsichtigkeit; Gehirn und Auge;* and *Zahn und Auge.* More important than these are his contributions to scientific periodicals, in which he wrote concerning the anatomy and physiology of the movement of the pupil, the origin of glaucoma, operations on squinting persons, and similar subjects.

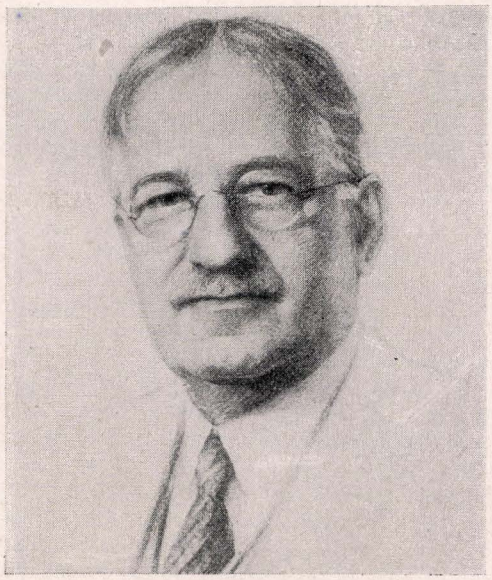
LEVINSOHN, ISAAC BAER, founder of the Haskalah (enlightenment) movement among the Jews of Russia, b. Kremenetz, Russia, 1788; d.

Kremenetz, 1860. He was a man of considerable secular information, wide reading, and critical understanding. He was called the Russian Mendelssohn. Levinsohn knew Polish, German and French, and is regarded as the first Russian Jew to have thoroughly mastered the language of his native land. In 1812 he settled in Brody, Galicia, where he entered the circle of the Maskilim. In addition to Isaac Erter, the satirist, Solomon Löb Rappoport, the historian, and Joseph Perl, the educator, he made the acquaintance of the philosopher Nachman Krochmal, who profoundly influenced the trend of his thought. Thanks to the efforts of his friends, Levinsohn was appointed teacher of Hebrew in the newly opened government school for Jews in Brody.

In 1820 Levinsohn returned to Kremenetz. He was determined to devote his energies to the educational needs of the Jews in Russia. He began his literary career early. According to the custom of the time, his first effort was a poem in Hebrew, and during his sojourn in Galicia he published a Yiddish translation of the official Russian tariff calendar. About 1820 he prepared a grammar of the Russian language in Hebrew, which, however, was never published. In 1828 appeared his first important and epoch-making book, *Teudah Beyisrael* (Testimony in Israel), in which he challenged the Jews in Russia to learn foreign languages, acquire secular knowledge and rebuild their economic and social life upon the basis of agriculture and handicrafts; he substantiates his many arguments by citing numerous ancient Jewish authorities. Levinsohn, who was under the influence of the German and Austrian Haskalah, which looked up to their benevolent absolutist governments, reposed a great deal of hope in the government of the czar to lead in the movement for secular education and economic readjustment among the Jews in Russia. He petitioned the government frequently. It was indeed his appeal to the government that influenced Czar Nicholas I to establish the first Jewish colonies in Bessarabia in 1838. Soon primary and rabbinical schools were opened which mark the beginning of a new epoch in the history of the cultural development of the Jews in Russia.

The Jewish youth saw in the *Teudah Beyisrael* a new gospel; the Orthodox, however, were furious, and the nickname *Teudek* became synonymous with "heretic." His chief work, *Beth Yehudah* (House of Judah), an interpretation of Judaism in the light of the philosophy of history, was finished in 1829. Its publication was, however, opposed by the leaders of Vilna Orthodoxy, which delayed its appearance until 1839. The success of the book was immediate. It is the first attempt at Jewish scientific investigation in Russia, and it is regarded as the second part of the *Teudah*.

Levinsohn's hope, however, of being able to transform conditions of Jewish life in Russia was not fulfilled. In spite of apparent recognition by the government, he succeeded in influencing its activities among the Jews in Russia only to a slight degree. He himself was often too naive and did not reckon with the malice of the government, which was willing to regard him merely as a tool for furthering its own designs. The result was that notwithstanding the fact of his rigid Jewish conduct, he was always under suspicion by his Orthodox coreligionists.



Salmon Oliver Levinson

In 1838 Levinsohn wrote a warm defense of Judaism against the apostate Temkin. His apologetic book *Efes Damim* (No Blood; 1839), against the blood accusation, was translated into English at the request of Sir Moses Montefiore during the Damascus Affair, and proved to be very useful. In the polemic which Levinsohn wrote against the Hebrew translation of the work of the English missionary M'Caul, *The Paths of the World* (*Nethiboth Olam*), which was a violent arraignment of the Talmud and of all Jewish literature, he unmasked the ignorance of the missionary. This work, like Levinsohn's most important apologetic work, *Zerubbabel* (in four parts), an exposition of the value of the Talmud, appeared after the author's death.

Levinsohn was a very prolific writer of great talent, rare book-learning and critical understanding. His health had been impaired since early manhood, and very often he was confined to his bed. This, however, did not affect the fertility of his mind or its abundant expression. Of the numerous works which he wrote, the most valuable are his popular works on Jewish ethics and religious doctrine. Levinsohn was opposed to the rising tide of Hasidism, and in 1830 published a satirical work against that movement.

LEO M. REICHEL.

Lit.: Klausner, Joseph, *A History of Modern Jewish Literature;* Slouschz, Nahum, *A History of Modern Hebrew Literature;* Raisin, Jacob, S., *The Haskalah Movement in Russia* (1913); Spiegel, Shalom, *Hebrew Reborn* (1930); Greenberg, L. S., *Isaac Baer Levinsohn* (Hebrew).

LEVINSON, SALMON OLIVER, lawyer and peace advocate, b. Noblesville, Ind., 1865; d. Chicago, 1941. He was graduated from Yale University, and took his law degree at Lake Forest University in 1891. Levinson's law practice, which he entered in Chicago the year he took his law degree, led him into important financial reorganizational work for major industrial companies.

Levinson's greatest achievement, however, and one which gave him international renown, was the stimulation of activities on behalf of peace. His first efforts

were made in 1915, during the first year of the first World War, when he undertook the circulation of a letter to 2,000 world political figures, urging the organization of a peace movement. At this time, too, Levinson originated the phrase "outlawry of war." Levinson was against the peace terms of the Versailles Treaty (1919), and continued to agitate for the principle of outlawing war. Warren G. Harding adopted the idea in his 1920 campaign speeches for the presidency; later Senator William E. Borah of Idaho became a protagonist of the Levinson suggestions. In 1927 Levinson went to Europe on his peace drive and helped to draft the anti-war agreement which was later known as the Kellogg-Briand pact, signed by fifteen nations in 1928. In 1927 he also evolved a plan for the readjustment of reparations and international debts. The Manchester *Guardian* suggested Levinson for the Nobel Peace Prize in 1929.

Levinson turned over to the University of Chicago some 50,000 documents having to do with his peace work in 1937, and added a supplementary collection in 1938. In 1929 he gave $55,000 to the University of Idaho to establish the William Edgar Borah Outlawry of War Foundation. Levinson was also a sponsor of the magazine *Poetry,* and offered annual poetry prizes. He was awarded the French Legion of Honor in 1934 and the Rosenberger Medal, by the University of Chicago, for his work in improving international relations (1931). Levinson was a contributor to the *Encyclopaedia of the Social Sciences.* He expressed his philosophy in a palindrome, which reads the same backwards and forwards: "Deliver evil deed, live reviled."

Lit.: *Christian Century,* Feb. 19, 1941; *New York Times,* Feb. 3, 1941, p. 17; *Who's Who in Law;* Rittenberg, Louis, in *American Hebrew,* Oct. 26, 1928; *New York Herald-Tribune,* Feb. 3, 1941.

LEVINSTEIN, IVAN, pioneer in the development of the aniline dye industry in Great Britain, b. Berlin-Charlottenburg, Germany, 1845; d. Hale, Cheshire, England, 1916. He studied at the Technische Hochschule in Berlin, specializing in chemistry. He went to England in 1864 and established himself, at the age of nineteen, as a manufacturer of aniline dyes at Blackley, near Manchester. His establishment grew to become one of the leading chemical concerns in England.

Levinstein undertook a number of actions against the great chemical firms of Germany to compel them to grant licenses for the use of their patents in England by English manufacturers; his efforts, chiefly, resulted in the Act of 1907, establishing the principle that a patent should not be granted to a foreigner unless the patent was worked in the country.

He founded the *Chemical Review,* one of the first technical journals established in England and the first chemical trade journal; he was the editor for a number of years. He was twice president of the Society of Chemical Industry (1901-3). For a number of years Levinstein was a governor and a member of the council of Victoria University in Manchester; in 1892 he became a member of the council of Owens College. He was one of the founders of the School of Technology in Manchester and a member of the council. In 1900 Manchester University granted him the honorary degree of Master of Technical Science in recognition of his activity in the field of chemical education.

Levinstein was chairman of the chemical section of the Royal Jubilee Exhibition in Manchester in 1887. In 1903 he was elected president of the Manchester Chamber of Commerce. In 1905 he represented the Manchester Chamber of Commerce at the Congress of Applied Chemistry in Berlin.

HERBERT LEVINSTEIN, son of Ivan, was born in 1878. Like his father, he became a manufacturer of dyestuffs. He was president of the British Association of Chemists (1923-24), of the Society of Dyers and Colourists (1928-29), of the Society of Chemical Industry (1929-30), and of the Institution of Chemical Engineers (1935-36). In 1931 he was awarded a medal by the Society of Chemical Industry for his services to applied chemistry.

Lit.: "Mr. Ivan Levinstein," *Nature,* March 23, 1916, p. 89.

LEVINTHAL, BERNARD LOUIS, rabbi, b. Srednick, Lithuania, 1865. He was the son of a rabbi and the descendant of rabbis on both his father's and his mother's side. He studied at the Yeshivas of Kovno, Vilna, and Bialystok, and was ordained in 1887 by Isaac Elhanan Spektor (1817-96) and Samuel Mohilewer (1824-98). In 1891 he came to the United States to succeed his father-in-law, Eleazar Kleinberg (d. 1891), who had been rabbi of Congregation B'nai Abraham and head of the United Orthodox Hebrew Congregations of Philadelphia for a year. Levinthal was still serving in that capacity in 1942.

Levinthal found the Orthodox Jews of Philadelphia without necessary institutions; accordingly, he established, among other communal organizations, a free burial society, a kosher meat association (to supervise Shehitah and Kashruth), a bureau for guidance in religious and rabbinical matters, and founded, in the year of his arrival, a central Talmud Torah as the nucleus of a system of schools for the instruction of children in Hebrew and Orthodox Judaism. Out of these schools grew the Yeshiva Mishkan Israel (1901). At the same time, he commenced the instruction in his own home of advanced students and formed similar groups for men in the synagogues in his charge. His activities were not restricted to Philadelphia, however, and among other institutions of learning throughout the country which he helped found was the Yeshiva Rabbi Isaac Elchanan in New York city (1896).

In 1902 Levinthal was one of the founders of the Union of Orthodox Rabbis of the United States and Canada. He was its first president and continued in office for many years and, afterwards, as honorary president, was a member of the governing board. He was early interested in Zionism, and was one of the founders of the Mizrahi Organization of America (1902). He was one of the three to represent Philadelphia at the organization of the American Jewish Committee in 1906. As one of the ten delegates of the American Jewish Congress, which he helped organize in 1917, he was a representative of Orthodox Jewry at the peace conference of Versailles (1919).

His seventieth birthday (1935) was celebrated by the rabbis and Jewish community of Philadelphia and a volume, *Kebod Hachamim,* published in his honor. He was awarded the honorary D.D. degree by Yeshiva

College in 1941—the first to receive it from that institution. He was also a director of Yeshiva College and, for many years, chief examiner of the rabbinical department. On February 1, 1941, a community-wide celebration was held at the Y.M.H.A., in the presence of 1,500 persons, on the occasion of the fiftieth anniversary of his ministry in Philadelphia.

Lit.: Matt, C. David, "Rabbi Bernard Louis Levinthal," *Jewish Exponent,* May 17, 1935, p. 8.

LEVINTHAL, ISRAEL HERBERT, rabbi and communal leader, son of Rabbi Bernard L. Levinthal, b. Vilna, Russia, 1888. He was brought to the United States at the age of three. He received his early secular education as well as his first Jewish training from his father. He then studied at Columbia University (B.A., 1908; M.A., 1910), at New York University (J.D., 1920), and at the Jewish Theological Seminary of America (ordained, 1910; D.H.L., 1920). He then became rabbi in various Jewish congregations in Brooklyn, including Benai Shalom Temple, Petach Tiqvah Temple (to 1919) and the Brooklyn Jewish Center, where he was still serving in 1942.

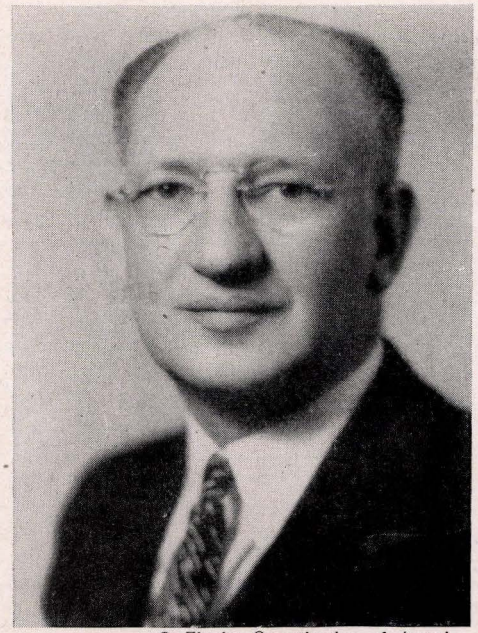
Levinthal has been noted as a distinguished pulpit orator from the beginning of his career, and has been particularly adept in Midrashic interpretation. Under his leadership the Brooklyn Jewish Center, which he helped found, grew until it became the largest and most influential Jewish Center in Brooklyn. Among its achievements, for which Levinthal is primarily responsible, are a model daily Hebrew school, a progressive school combining secular and Hebrew education, an institute for adult studies, and weekly public forums. In addition to his influence as leader of the Center, Levinthal became a leader in a number of related fields, such as Hebrew letters, Jewish unity and Zionism.

Levinthal visited Palestine on numerous occasions because of his interest in Zionism and as representative of American organizations. He was present at the laying of the cornerstone of the Hebrew University, and at the dedication of the Jerusalem Synagogue Center he represented the United Synagogue of America, the organization which had raised the necessary funds for the Center under his leadership.

Levinthal, in addition to numerous articles in scholarly Jewish publications, has written: *The Jewish Law of Agency with Reference to Roman and Common Law; Steering and Drifting—Which?; Judaism—An Analysis and an Interpretation.* He has served as president of the Rabbinical Assembly of America, the Brooklyn Jewish Ministers Association, the Brooklyn Zionist Region and the Brooklyn Jewish Community Council, as well as holding office in numerous philanthropic, educational and cultural organizations. In 1937 he was visiting lecturer in homiletics at the Jewish Theological Seminary of America (honorary D.D. degree, 1940).

ABRAHAM HELLER.

LEVINTHAL, LOUIS E., judge and Zionist leader, b. Philadelphia, 1892. The son of Rabbi Bernard L. Levinthal, he was early given an intensive Jewish education and was afforded an example of inspired devotion to the Zionist cause. As a lad he was a member of the Aids of Zion in Philadelphia, and has served Jewish life and Jewish communal causes uninterruptedly ever since. He was educated at the University of Pennsylvania (A.B., 1914) and at the Law School of the university (LL.B., 1916). He was editor of the *Pennsylvania Law Review,* a leader of the Inter-Collegiate Zionist Society and of Menorah, and earned numerous undergraduate honors as well. He was awarded a Gowen Memorial Fellowship for post-graduate study at the University of Pennsylvania Law School, and in 1918 received the degree of Master of Laws. He subsequently lectured at the Law School on bankruptcy and corporate reorganizations. The University of Pennsylvania published his *History of Bankruptcy Law* and his study of the opinions of Judge Mayer Sulzberger.



© Zionist Organization of America

Louis E. Levinthal

Levinthal was elected president of the Philadelphia Zionist district in 1924, serving for three years. In 1929 he was chairman of the American Palestine Appeal of Philadelphia. He was president of the Associated Talmud Torahs of Philadelphia for five years, and has been a member of the board of directors of the Federation of Jewish Charities and the Allied Jewish Appeal of Philadelphia for many years. He has been a member of the board of directors of the Jewish Publication Society for more than ten years, and since 1941 chairman of its publication committee. He was a trustee of Gratz College and of Mikveh Israel Congregation, and a member of the board of directors and of the executive committee of the non-sectarian Public Charities Association of Pennsylvania and of the United Charities Campaign of Philadelphia. He was also a vice-president of the American Association for Jewish Education and a member of the board of the United Synagogue of America.

In 1935 Governor George H. Earle of Pennsylvania named Levinthal special counsel to the Public Service Commission of the state, and for many years he served on the Board of Law Examiners of Philadelphia. In 1937 he was appointed by Governor Earle judge of the Court of Common Pleas of Philadelphia, and was subsequently elected for a full term of ten years.

Following many years of devoted service to the Zionist Organization of America, as a member of the national administrative council, Levinthal was in 1939 elected chairman of that body, and at the 1941 convention of the Zionist Organization in Cincinnati was unanimously chosen president of the organization. His administration has been marked by a courageous presentation of the Zionist cause, and by a bold and vigorous espousal of progressive Zionist projects. He has been the exponent of a vitalized Zionist program, which aims to enlist the support of a maximum number of American Jews for the rebuilding of a Jewish Palestine.

CARL ALPERT.

LEVIRATE MARRIAGE (from the Latin *levir,* "husband's brother," "brother-in-law"; Hebrew, *yibbum*). The remarriage of the childless widow (*yebamah*) with her brother-in-law (*yabam*), which is found in the laws of many peoples of antiquity, is commanded as a duty in *Deut.* 25:5-10. The story of Tamar (*Gen.* 38:6-11) shows that levirate marriage was practised in Israel as early as the time of the Patriarchs. *Deuteronomy* limits the obligation to the brother of the deceased; yet in the early period of Jewish history, if the brother did not marry the widow, or there was no brother, the obligation rested upon the nearest of kin. This is apparent from *Ruth,* in which stress is laid upon the fact that Naomi has no more sons to marry Orpah and Ruth (1:12); in the sequel Boaz performs the duty of the nearest of kin, but not until a nearer kinsman has waived his claim (chaps. 3 and 4). However, this latter instance may be not so much a case of levirate marriage as one of redemption of property, in which case the marriage of Boaz and Ruth was not considered as obligatory, but voluntary.

According to the interpretation of the rabbis, the levirate marriage becomes obligatory upon the brother-in-law only if there are no children whatsoever. This rests upon the interpretation of the word "son" (*ben*) in *Deut.* 25:5 to mean "child" rather than male issue (*B.B.* 109b). If there is a child of either sex, the law of *Lev.* 18:16 applies, which forbids such a marriage as incest. (Bible scholars, however, attribute this law to the Holiness Code, which ignores levirate marriage.)

According to the Talmud (*Yeb.* 52a), levirate marriage is considered one of the usual forms of marriage. The legal consequences of such a union are that the first-born of the levirate marriage "shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel" (*Deut.* 25:6). This provision was evidently intended to perpetuate the name of the deceased and to keep the property in the family, a point of very great importance in ancient times. The obligation to perform the levirate marriage devolved first upon the eldest brother-in-law; if he refused to accept it, a younger brother could take his place.

The Samaritans limited the requirement of levirate marriage to cases in which the brother died between the betrothal (*'erusin*) and the actual marriage (*nissuin*), but did not require it if the death of the husband occurred after the marriage had been consummated. Moreover, they held that it was not the brother-in-law, but the nearest relative, not a brother, of the deceased. The Karaites held the same view, and it is possible that it was that of the Sadducees, although this is not positive.

The brother-in-law can free himself from the obligation of the levirate marriage by performing the act of Halitzah, which is provided for in *Deut.* 25:7-10. Without this, the marriage of the widow to another man is considered adultery and must be dissolved; after Halitzah, the widow can marry any man she pleases (*Kid.* 1:1).

A problem which came up frequently in connection with levirate marriage and Halitzah was the settlement of the estate of the husband. Accordingly, there are numerous rabbinical regulations on the subject of the widow's claim to the Kethubah, or portion allotted to her in the marriage contract. It was often difficult to make exact arrangements, since it was frequently necessary to make concessions in money matters to the brother-in-law in order to gain his consent to perform Halitzah.

In Bible times the custom of the levirate marriage was strictly observed. It was even considered a disgrace to evade this obligation, and the form of the Halitzah act given in *Deuteronomy,* with the removal of the shoe and the spitting on the part of the widow, was evidently intended as a mark of dishonor. In course of time great changes were made in both law and custom. As early as the time of the Mishnah (2nd cent. C.E. or earlier) the teachers had declared that, since it was evident that people no longer performed the levirate marriage from proper motives, Halitzah was to be preferred instead (*Bech.* 1:7). In the Talmud opinions are still widely divergent. Abba Saul teaches: "If anyone marries his sister-in-law on account of her beauty, on account of sexual intercourse, or for any other reason, it is as if he had committed incest, and it even seems to me that the child is a *mamzer*" (*Yeb.* 39b; 109a; *Yer. Yeb.* 13:2). Of the medieval authorities Maimonides, Alfasi, and Asher ben Jehiel, in particular, permit levirate marriage, while Rabbi Jacob Tam and the Tosafists decidedly reject it.

After Rabbi Gershom issued his prohibition of polygamy (about 1000), a levirate marriage became impossible for a brother-in-law who was already married; accordingly, since that time the institution of levirate marriage has for the most part disappeared, Halitzah being performed instead. Thus the act of Halitzah, which was intended only for exceptional cases, acquired the status of an obligatory institution. In modern times synods of liberal rabbis (Philadelphia, 1869; Augsburg, 1871) have passed resolutions, denying all validity in modern Jewish life to both the levirate marriage and Halitzah.

See also: HALITZAH; YEBAMOTH. MARCUS COHN.

Lit.: The Bible dictionaries; Maimonides, *Hilchoth Yibbum Vahalitzah; Shulhan Aruch, Eben Haezer* 156 to 169; Mielziner, Moses, *The Jewish Law of Marriage and Divorce;* Benary, *De Hebraeorum Leviratu* (1835).

LEVISON, JACOB JOSHUA, forester, b. Riga, Latvia, 1883. He came to the United States at the age of ten, where he was educated at the College of the City of New York (B.A., 1902) and Yale University (Master of Forestry, 1905). He lectured on the care and planting of trees for the United States Forest Service in 1905 and 1906. For the next ten years he worked as a forester for New York city, and under his supervision Prospect Park became one of the best examples of landscape forestry in the world. He later became con-

sulting forester at Sea Cliff, Long Island, and was employed by most of the important estates of that section.

Levison was recognized in academic as well as professional circles as an outstanding authority on forestry and arboriculture and was invited to teach in the leading schools. He lectured on ornamental and shade trees at Yale University Forestry School from 1907 to 1912. He also served as an instructor at Florida University (1936-37), Syracuse University, the Brooklyn Institute of Arts and Sciences, and elsewhere. He was the author of a number of articles for magazines and a book, *Studies of Trees* (1914).

LEVITA, ELIJAH BEN ASHER HALEVI ASHKENAZI (known also as Elijah Bahur, Elijah Medakdek and sometimes Elijah Tishbi), Hebrew grammarian and student of the Masorah, Hebrew and Yiddish poet, b. Neustadt, near Nuremberg, Germany, 1469; d. Venice, 1549. He was famous also as teacher of many eminent Christian Hebraists. His life is very colorful and rich in striking episodes, some of which marked definite stages in the history of Hebrew lexicography and grammar. His Hebrew and Yiddish writings contain a great deal of material autobiographical in nature. The youngest of nine brothers, he found his way to Italy after the expulsion of the Jews from his native city. When he settled in Venice toward the end of the 15th cent. he was a young man with a good command of Hebrew lore. A few years later (1504) he went to Padua, where for five years he occupied himself with the teaching of Hebrew to Jews and non-Jews, with research in Hebrew grammar and lexicography and with the writing of Hebrew and Yiddish verse; for a while he was engaged also in the copying of Hebrew texts for wealthy bibliophiles. It was here and then that he wrote his Yiddish version of the *Bovo Buch,* a paraphrase of an Italian text of Bevis of Hampton (Pesaro, 1518).[1] Here, too, at the request of his students, he wrote a commentary on the *Mahalach Shebile Hadaath* (Journey on the Path of Knowledge). It was surreptitiously published (Pesaro, 1508). It appears that during an epidemic, in Padua, Levita had given his manuscript to someone whom he describes as "a messenger" to have it copied. When it appeared without Levita's knowledge, it carried no designation of his authorship. It contained an introduction and extraneous matter, mostly excerpts from other writings by Levita; in this form it became a favorite textbook for the study of the Hebrew language. It was only in 1546 that Levita reissued in Venice a corrected text of the work, to which he appended a poem in which he told of the fate of his original manuscript.

In 1509, when Padua was taken and sacked by the army of the League of Cambrai, Levita lost everything he had. He went to Rome. Here lived the humanist, Egidio of Viterbo, the scholarly and liberal-minded general of the Augustine order who was later made a cardinal. He was a student of the Hebrew language and keenly interested in Cabala. Wishing to advance in these studies, Egidio of Viterbo befriended Levita. In exchange for instruction in Hebrew and other services, Egidio maintained him and his family for about thirteen years. Levita became his teacher, counselor and copyist of Hebrew texts. An arrangement was made by which the two were to exchange lessons in Hebrew for instruction in Greek. Levita lived at Egidio's palace, where he came into contact with the chief literary men of the day. Many of his works were written if not under the influence, at least at the suggestion, of his patron. For him, too, Levita had copied several well-known Cabalistic texts, and aided him in translating them into Latin.

After the relatively happy, comfortable and productive thirteen years at the home of the distinguished prince of the church, during which Levita was able to devote himself almost completely to study and research, there came again a time of storm and stress. In May, 1527, Rome was sacked by the Imperialists under Charles V. Levita found himself again deprived of his useful books and manuscripts. Aimlessly he wandered about and finally, in 1529, returned to Venice and soon obtained employment as a proofreader and editor for Daniel Bomberg's Hebrew press. This position he held until 1538, when Bomberg, because of difficulties, closed his shop. He also resumed teaching.

Levita was now well-known as a distinguished scholar to whom many of the humanists turned for counsel. Not only did he give instruction to church dignitaries, but others in high position sat at his feet. One was George de Selve, the French ambassador to Venice, later bishop of Lavour, as learned as he was statesmanlike. He, too, was a generous benefactor to his teacher. It was he who suggested to Levita that he compile his Biblical concordance *Sefer Hazichronoth.* De Selve, to whom Levita dedicated the work, sent the manuscript to Paris for publication at his expense. It was never printed, and the manuscript is in the Bibliothèque Nationale. Only the introduction (edit. Frensdorf, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 12, 1863, pp. 96-108) and a few specimen pages (edit. B. Goldberg, Frankfort, 1875) were published. Levita's acquaintance with the French ambassador in Venice brought him an invitation to occupy a chair of Hebrew at Paris, then the citadel of Catholic theology. The invitation came from King Francis I, who showed an interest in learning and also in the study of Hebrew. Since their expulsion from the country in 1394 no Jews had been allowed to dwell in France proper, or even to make a passing stay. But Levita declined the appointment, primarily on grounds honorable to his concern for Jewish interests. Other invitations to accept similar positions in Christian institutions of learning elsewhere were declined by him.

Some time after the closing of Bomberg's Hebrew press, Levita, although over seventy years old, left his wife and children at Venice and returned to Germany, his native land. At the invitation of Paul Fagius, a Christian Hebraist and printer of Hebrew texts, Levita came, in 1540, to Isny, in Württemberg, to help him in the work connected with the activities of his Hebrew press. While with Fagius, Levita published, among other books, several works of his own, grammatical and lexicographical in character, such as the *Tishbi,* a dictionary of Talmudic and Midrashic words, and *Meturgeman,* on words in the Targums. There, too, he made many Christian friends, among whom was Sebastian Münster, who translated into Latin most of his works concerned with the Hebrew language and with the Hebrew Bible. The Latin versions of his works were made obviously in order to make their contents available to Christian students. When Fagius accepted the call to the Hebrew chair at Strasbourg he abandoned his printing activities at Isny and, in 1542, went to Constance, where, in an effort to strengthen the cause of Protestantism, and in order to advance the interest in Biblical literature, he advocated the study of the Hebrew language. He was accompanied by Levita, and

[1] The book was so popular that its name ultimately became a synonym for any fantastic tale: *a babe ma'aseh,* generally understood erroneously as a story told by a grandmother. This meaning is apparently derived from *Bobe,* the Yiddish designation for grandmother.

together they produced at Constance several minor textbooks designed to meet the needs of the elementary student of the Hebrew language. In the autumn of 1544, when Fagius went to Strasbourg to enter upon his professorial duties there, Levita returned to his wife and children at Venice, after an absence of nearly four years. Although he was now seventy-six years of age, his intellect was very active and he at once resumed his literary work in his old sphere of labor: Hebrew grammar and lexicography as well as the exposition of the Scriptural text. Until his death at Venice, in 1549, he was prolific as an author and as editor of many publications, including well-known texts in Hebrew literature. Levita is the only one of his contemporaries among Jewish scholars who lived to see most of his works published and some of them frequently republished and translated into Latin. They were all widely circulated among Jews and Christians.

Levita may justly be regarded as the real founder of the modern study of Hebrew grammar. He was the teacher of many Christian Hebraists, and from his writings their followers drew abundantly in their efforts to give the Hebrew studies an equal standing with Greek and Latin in academic circles. Levita's name stands as one of the chief links in the chain of learned Jews who placed the founders of the Reformation, as critics, translators, and exegetes, under a permanent debt to Jewish scholars of their times and earlier, through those scholars, to the accumulated learning which they had inherited from their forebears. Levita was an accurate scholar and prolific writer, but with a mind not of great depth or of much originality. Though he was a diligent worker, he advanced no new theory on the structure of the Hebrew language. He rigorously adhered to the grammatical system of the Kimhis, because he hardly knew their predecessors. His usefulness consists in his command over the whole Scriptural vocabulary, his pedagogic skill and his gift of vivid presentation.

Only one deviation did Levita make from the beaten track. Against the firm belief of the time that the accents and the vowel signs in the text of the Hebrew Bible were of ancient origin, having been revealed on Mount Sinai, or, at all events, introduced by Ezra, Levita (in his *Masoreth Hamasoreth,* Venice, 1538; with English trans., C. D. Ginsburg, London, 1867) maintained that they had not been known even at the time of the Talmud because they were superfluous when Hebrew was a living tongue. They were introduced into the text of the Hebrew Bible by Masoretic scholars after the era of the Talmud, not earlier than the 5th cent. C.E. The accepted text of the Hebrew Bible was therefore comparatively late.

But the textual criticism of the Bible was then, as always, a cause for acute controversy. It can easily be imagined what a storm this opinion of Levita's raised. It provoked considerable excitement not only among the more orthodox of his coreligionists but among Christians as well. It at once upset all preconceived notions, and Levita did not escape attack. Some Jewish bigots raised a cry against him as though he had by his theory —which was anticipated by Masoretic students several centuries earlier—as to the origin of the Hebrew vowel system disowned Judaism. Levita was, therefore, little liked by many of his coreligionists, and now associated more with learned and liberal-minded Christians, which brought much blame from the over-pious and produced evil consequences for his descendants. His grandsons became converts to Christianity and often troubled their former coreligionists. The attitude of his coreligionists to Levita can be understood when one takes into consideration the fact that some Christians openly admitted that their object in learning Hebrew was to be able to confute the Jews by argument especially derived from the writings of Cabala.

Levita defended himself against the reproach of some of his critics. He argued that the Christians who received instruction from him were all sincere friends of the Jews and that they were vitally concerned with the promotion of their welfare; they often defended the Jews against unwarranted fanatical anti-Semitic attacks. Moreover, he argued that he had taught them only the elements of the Hebrew language and had never imparted the teachings of Cabala. One thing is certain: by advancing his theory on the origin of the vowel system in the Hebrew Bible Levita aroused a lively interest in a question of scholarship and interpretation which was debated for many years. The question of the modern origin of the Hebrew vowel system presented a subject for controversy which raged for several centuries. Levita's opinion is now virtually accepted without criticism and without modification.

While Bible, Hebrew grammar and lexicography occupied the primary interest of Levita throughout his active life, he indulged also in the writing of Hebrew and Yiddish verse. His verse is often serious and ambitious. But great as is his merit as a student of the Hebrew language and of the Hebrew Bible, Levita had a very poor conception of the function of poetry, or he would not have undertaken the impossible task of writing a poetic presentation of Hebrew grammar. His *Perek Shirah,* the first part of his *Pirḳe Eliyahu* (Pesaro, 1527), was intended merely as a mnemonic. The very conception of such an attempt proves that he had eyes only for form and hardly cared for poetic thought and feeling. One specimen of these "songs" will suffice:

"And now I sing a glorious song
In words explicit, plain;
And of the vowels ten will speak
That part in classes twain:
And five of these are giant tall,
And five like pigmies small."

(Song 2, p. 48b, 2nd ed., Venice, 1546.)

His Yiddish poems, such as "Hamavdil" and "Serefah Lied" (edit. N. Stiff, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 1, Minsk, 1926, p. 150 et seq.), are among the earliest known verse in Yiddish literature and are not without merit; they, however, cast a gloomy light upon his private life. It is said that some of his Yiddish poems became popularly known because he often sang them himself and provided them with melodies. This he probably did in his early days when, as a poor man, his social position was insignificant and he had to struggle for his daily bread, in the days when his literary efforts were confined more to verse than to study and research. After all, in his early career, prior to the days when he moved in Christian humanistic circles, he was merely a wandering scholar, who migrated, with his manuscripts and family, from land to land. JOSHUA BLOCH.

Lit.: Ginsburg, C. D., in the introduction to his edition of Levita's *Masoreth Hamasoreth* (1867), gives a survey of his major works; Buber, Solomon, *Toledoth Eliyahu Bahur* (1855); Levi, G., *Elia Levita und seine Leistungen als Grammatiker* (1888); Bacher, W., in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 43, p. 206 et seq.; Erik, Max, *Vegen Altyidishn Roman un Novele* (1926) 33 et seq.; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 18 et seq., 619 et seq.; Weinreich, M., *Staplen* (1923) 72 et seq. A good list of most of Levita's writings is found in *A Concise Catalogue of the Hebrew Printed Books in the Bodleian Library* by A. E. Cowley (1929) 171-73.

George Wolf

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C. Bernheimer's "Paleografia ebraica"

JACOB AND LABAN

From a 15th-Century Haggadah in the De Rossi Collection, Parma